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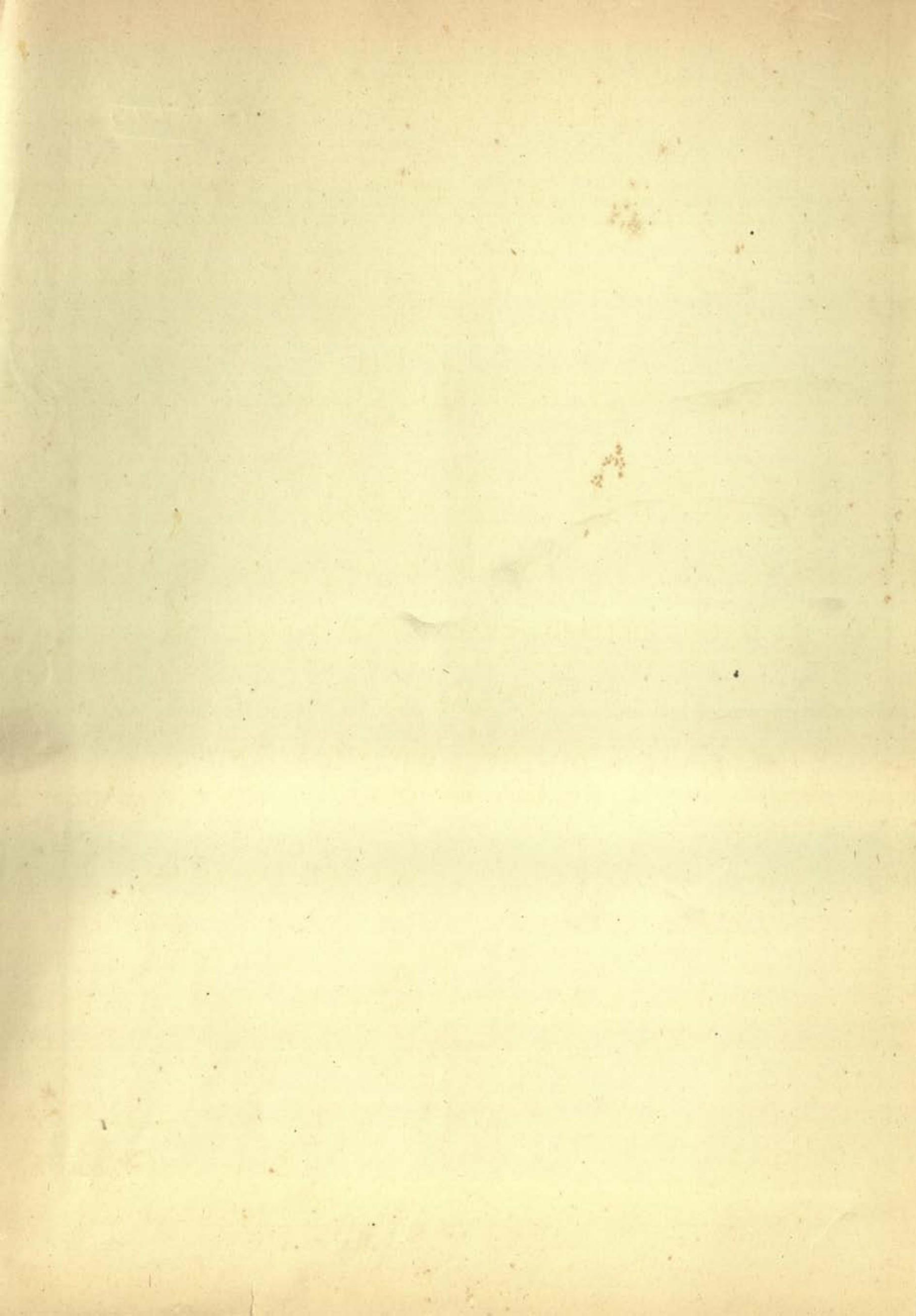
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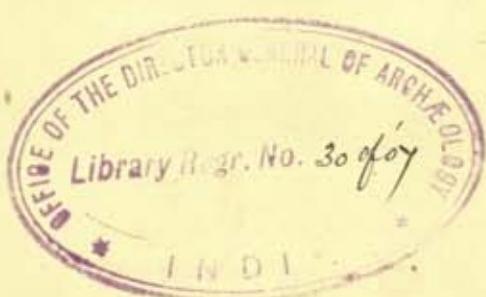
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VOL. III.

TIBETO-BURMAN FAMILY.

PART II.

SPECIMENS OF THE BODO, NĀGĀ, AND  
KACHIN GROUPS.



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COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.

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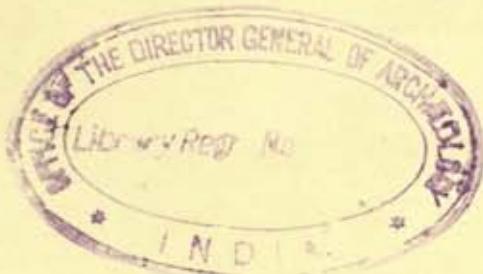
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- Vol. I. Introductory.  
,, II. Mōn-Khmēr and Tai families.  
,, III. Part I. Tibeto-Burman languages of Tibet and North Assam.  
      ,, II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman  
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,, XI. "Gipsy" languages and supplement.





## CONTENTS.

### BĀRA OR BODO GROUP.

---

	PAGE
Introduction . . . . .	1
Bāra, Bodo, or Plains Kachāri . . . . .	5
Mes or Mech . . . . .	36
Lälung . . . . .	49
Di-mästi or Hills Kachāri . . . . .	56
Hojai . . . . .	62
Gārō of Māndē Kusik . . . . .	68
Āchik or Standard Dialect . . . . .	73
Ābeng . . . . .	81
Ātong, Kuchu, or Āting . . . . .	85
Gārō of Cooch Behar and Jalpaiguri . . . . .	89
Other Dialects . . . . .	94
Koch Dialects . . . . .	95
Tintekia of Goalpara . . . . .	100
Rābha . . . . .	102
Tipurā . . . . .	109
Chutiyā . . . . .	118
Morän . . . . .	130
List of Standard Words and Sentences in the various Languages of the Bodo Group . . . . .	131

### NĀGĀ GROUP.

General Introduction . . . . .	193
Western Sub-group . . . . .	203
Angāmi or Tengimā . . . . .	204
Dzunā, Nāli or Mimā, Kehenā . . . . .	220
Simi or Semā . . . . .	222
Rengmā or Unzā . . . . .	235
Kezhāmā . . . . .	241
List of Standard Words and Sentences in the various Languages of the Western Nāgā Sub-group . . . . .	245
Central Sub-group . . . . .	265
Ao or Hatigorria . . . . .	269
Chungli and Mongsen Vocabulary . . . . .	281
Lhōtā . . . . .	284
Tengsa Nāgā . . . . .	290
Thukumi and Yachumi . . . . .	ib.
List of Standard Words and Sentences in the various Languages of the Central Nāgā Sub-group . . . . .	292
Eastern Sub-group . . . . .	329
Angwānku or Tableng and Tamlu or Chingmēgnu . . . . .	331
Banpatā . . . . .	332
Chang or Mojung . . . . .	333
Assiringiā . . . . .	ib.
Mutonia . . . . .	ib.
Mohongiā . . . . .	334
Namsangiā . . . . .	335
List of Standard Words and Sentences in the various Languages of the Eastern Nāgā Sub-group . . . . .	342
Nāgā-Bodo Sub-group . . . . .	379
Mikir . . . . .	380
Empēo or Kachchā Nāgā . . . . .	411
Kabui or Kapwi . . . . .	416
Khoirāo . . . . .	424
List of Standard Words and Sentences in the various Languages of the Nāgā-Bodo Sub-group . . . . .	432

## CONTENTS.

	PAGE
Nāgā-Kuki Sub-group . . . . .	451
Sopvomā or Māo Nāgā . . . . .	<i>ib.</i>
Marām . . . . .	462
Miyāngkhāng . . . . .	<i>ib.</i>
Kwoireng or Liyāng . . . . .	<i>ib.</i>
Luhūpā or Lappā . . . . .	463
Tāngkhul . . . . .	<i>ib.</i>
Phadāng . . . . .	472
Khangoi . . . . .	<i>ib.</i>
Maring . . . . .	<i>ib.</i>
List of Standard Words and Sentences in the various Languages of the Nāgā-Kuki Sub-group . . . . .	480

## KACHIN GROUP.

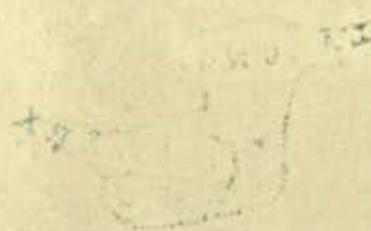
Introduction and Account, with Specimens, of Singphō and other forms of Kachin . . . . .	499
List of Standard Words and Sentences in Singphō . . . . .	519

## MAPS.

## TO FACE PAGE

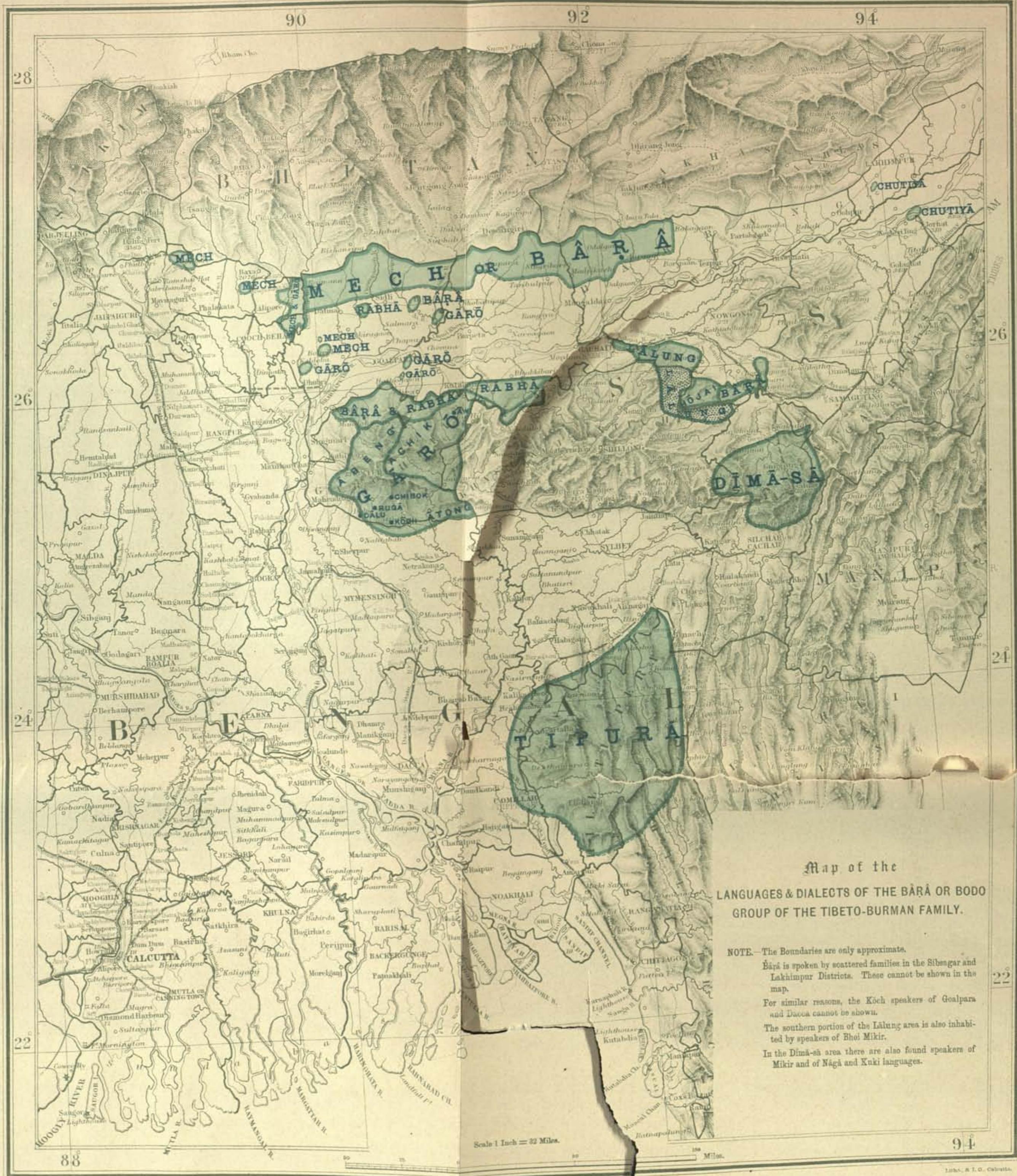
(i) Map of the Languages and Dialects of the Bārā or Bodo Group of the Tibeto-Burman Family . . . . .	1
(ii) Map of the Nāgā Languages . . . . .	193
(iii) Map of the Dialects of the Kachin Group of Tibeto-Burman Family . . . . .	499

23



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## THE BÂRÂ OR BODO GROUP.<sup>1</sup>

The generic name 'Bodo' was first applied by Hodgson to this group of languages. The exact sound is better represented by spelling it Bâdâ or Bârâ. Bodo or Bârâ is the name by which the Mech or Mes and the Kachâris call themselves. Like other tribal names in Assam, the name probably once meant a male member of the tribe. In the closely allied Tipurâ language *bârâ(k)*, still means a 'man,' and a Kachâri or Mech will call himself a *Bârâ-f'sâ*, a son of Bârâs, to distinguish him from e.g. a *Sim-sâ*, that is, a Bhotiyâ, or *Chin-f'sâ*, a son of China. The Bârâ folk who live to the west of the Kamrup district are called Mech by their Hindû neighbours. This word is probably a corruption of the Sanscrit 'Mlêchchha,' which corresponds to the original meaning of our word 'Welsh,' i.e. foreigner, stranger. Those of the Bârâ who live in and to the east of the district of Kamrup are called Kachâris, pronounced *kosârî*, by Hindûs. It is said that the name Kachâri originated in the fact that, some 200 years ago, the Râjâ of Hill Tipperah, when giving his daughter in marriage to the Râjâ of Maibong in the present North Cachar, gave her as dowry the Surmâ valley in what is now known as the district of Cachar. The inhabitants of North Cachar were the Dîmâ-sâ, whom the Assamese called Kachâris. In process of time this name was extended to their Bârâ kinsmen, who occupied the plains of Assam and North-East Bengal over an area practically conterminous with the ancient kingdom of the Kos (or Koch) kings of whom the Maharajah of Cooch Bihar and the Mangaldai Rajahs are the present representatives. This explanation has, of late, been objected to on the ground that the name of the district is, phonetically, *Kâchâr* or *Kâsâr*, with a long â in the first syllable, and not *Kosâr*. It has been suggested that the word Kos-ârî means the Kos-ârûi, the sons of the Kos, and that Hodgson might have called them, what some of the family still call themselves, namely, Koch or Kos.<sup>2</sup> The use of the word Koch to describe the Bârâ race is, however, open to the objection that the name has acquired a specific use, namely, to describe a Bârâ who has become converted to Hinduism, and his descendants, and the Koch are fast becoming (if they have not already become) a recognised Hindû caste. The derivation of *Kachâri* from *Kos-ârûi*, is, moreover, nothing but a hypothesis, and cannot, as yet, be proved by any historical facts. Till these are forthcoming, the traditional connexion of the word with Cachar, though not entirely satisfactory, must hold its ground.

The Bârâ group, then, comprises the language spoken by the Bârâ-*fsâ* (i.e., the

<sup>1</sup> For the portion of the Linguistic Survey which deals with this group, I must take the first opportunity of gratefully acknowledging the assistance which I have received from Mr. J. D. Anderson, I.C.S. (Retd.). The whole section has been most carefully revised by him, and the greater part of the general introduction, besides nearly the whole of the important introduction to the Bârâ language, is from his pen. It will also be seen that he has provided some valuable specimens in that form of speech. As occasion occurs I shall again and again have to draw attention to notes written by him for the survey of this group. It must, however, be understood that I am responsible for what follows, and any mistakes which may be noted should be attributed to me and not to him.

<sup>2</sup> *ârî* or *ârûi* is the patronymic commonly used by the Bârâ people in naming their sects or clans.

Mech and Kachāris) and the cognate languages spoken by the other tribes shown in the following table :—

Name of Language.	NUMBER OF SPEAKERS IN		TOTAL.
	Assam.	Bengal.	
True Bārā (Kachāri and Mech)	247,520	25,011	272,531
Rābhā	31,370	...	31,370
Lālung	40,160	...	40,160
Dimā-sā (or Hills Kachāri)	18,681	...	18,681
Gārō (or Māndē)	120,780	28,313	149,093
Tipurā	300	105,550	105,850
Chutiyā	304	...	304
TOTAL	459,115	158,874	617,989

To this list must be added one more name, Morān. This was the language of a tribe now completely Hinduised, living in Sibsagar and Lakhimpur. A list of a few of the words of this language will be found elsewhere, and shows clearly its affinity to the Bārā group. But it must be remembered that the whole group has a tendency to become absorbed into the Aryan tongues of Bengal and Assam. Many of the people who speak these Bārā languages are bilingual, and can use Bengali or Assamese, as the case may be, as fluently and freely as their own language. If they become 'Hindū' and abjure roast pork and rice beer, they usually adopt the use of the Aryan tongue as their sole language. But even before this radical change is effected, Aryan influences alter their mode of speaking. The philological interest of this group of languages consists largely in the fact that they are agglutinative tongues which have learned inflexion by coming into contact with the speech of Aryan peoples. Thus, a Bārā living in Darrang can talk, not only Assamese and a rich idiomatic Bārā, made picturesque and vivid by the use of polysyllabic agglutinative verbs, but also an Aryanised Bārā which freely borrows the linguistic artifices of Aryan tongues, such as the use of the relative clause, of the passive voice, of adverbs, etc., and which almost wholly abjures the characteristic agglutinative verb that does the work of these more analytic devices of language. Unfortunately most of the following specimens belong to this latter class, but in dealing with Kachāri, the language of this group best known to Europeans, it has been possible to give specimens of both types.

The nature of the agglutinative verb will be fully explained in dealing with Kachāri. The specimens of the various members of the group will show in what manner each tribe has grafted a more or less complete system of inflexion on to its heretofore agglutinative verb.

It has been observed that these languages show a failure to realise the distinction between the verb and other parts of speech, a failure which is indeed common in nearly all isolating and agglutinating languages. This remark must not, however, be too strictly applied to the Bārā group of tongues. The agglutinative verb can be modified by the insertion of 'infixes' (examples of which will be given later on) and these infixes are a device by means of which the work of adverbs and adjectives is done, often with a very picturesque effect, lending itself to a vivid narrative style which can only be realised by hearing the stress and modulation used in dealing with long agglutinative verbs.

These languages have vocabularies which are evidently closely related, and their grammars have also a number of special points in common. To illustrate this, I here quote Mr. Gait's account of the salient peculiarities of the grammar of Bârâ or Plains Kachârî,<sup>1</sup> nearly all of which applies, *mutatis mutandis*, to the other languages of the group.

"The following short outline of Kachârî Grammar is given for comparison with that of other languages of the other group. In Kachârî inanimate objects have no gender; that of animate objects is denoted by a qualifying word placed after the noun, the particular word used varying according to the class of objects referred to. There are only two numbers, singular and plural, the former being sometimes made more emphatic by the addition of a word meaning 'one'; the latter is denoted by the postposition *fur* or *frâ*. Case is denoted by affixes which are added to the nominative form, the only modification being the occasional insertion of an euphonic *i* between the stem and the termination. Adjectives sometimes precede, but usually follow, the noun they qualify, the case-ending in the latter alternative being attached to the adjective, and not to the noun. They undergo no change in termination to make them agree with the gender or number of the noun they qualify. The comparative is formed by adding some word meaning 'than' to the dative of the word with which the comparison is made, and *sin* to the adjective which immediately follows it. The superlative is formed in the same way, some word signifying 'all' being placed before the word compared."

The numerals only run up to ten, higher numbers being expressed by the use of the word *sakhai*, meaning 'a group of four.' Thus, fifteen is three groups of four, *plus* three. Different prefixes are used with numerals according to the class of noun referred to, *sâ* being used for human beings, *mâ* for irrational animals, *gâng* for flat things, and so forth.

There are three personal pronouns which are used without distinction of gender, and are declined in the same way as nouns. Possession is denoted simply by the use of the genitive. There is no relative pronoun;<sup>2</sup> its place is usually supplied by the participle. Thus, *the man whom I saw yesterday has run away*, is expressed in Kachârî by *the yesterday seen man has run away*. There are interrogative and demonstrative pronouns which are declined in the usual way, except that the former seldom take the plural affix.

The imperative is the simplest form of the verb, the different tenses being denoted by affixes, which remain unchanged for all persons, numbers, and genders. Potentiality is expressed by the use of the infinitive with the auxiliary verb *hâ-nû*, to be able. The past participle is frequently used as a noun, and in such cases is declined as such. The passive is formed by prefixing the past participle to the different tenses of the verb *zâanû*, to be, and the causative by conjugating *hü-nû*, to give, with the infinitive of the main verb. Negative verbs are formed by inserting *da*<sup>3</sup> between the stem and the termination, except in the imperative, when *da* is prefixed to the stem. Adjectives are often conjugated like verbs, and verbs are frequently compounded with other verbs, the latter only being declined in such cases.

Adverbs are often separate words, but are also frequently formed from the corresponding adjective by adding *hui* or *di*. Sometimes they are declined like nouns. The relations of space and position are expressed by postpositions. Conjunctions are very sparingly used, their place being largely taken by participles. *I saw and called him*, for instance, would be expressed as '*I seeing him called*'."

It must be remembered that most of the following specimens have been prepared by natives who have, so to speak, looked at the pronunciation of the various languages through Assamese spectacles. Hence the systems of representing the vowel sounds are far from uniform, for in Assamese nothing can be more uncertain than the pronunciation of the vowels. It should be remembered that *a*, *o* (as in 'hot'), and even *ô*, may, in different specimens, represent the same sound. Again, some people represent the sound of *a* in 'father' by *â*, and some by *a*. Similarly *ch* and *chh* are usually pronounced as *s*. Some writers invariably mark a final *i* or *u* long, while others leave it unmarked. So far as I could, with certainty, I have endeavoured to reduce the whole to uniformity, but there are many cases which I have not ventured to touch. Exceptions to these remarks are the specimens of Bârâ supplied by Mr. Anderson and those in the same language from

<sup>1</sup> Report on the Census of Assam for 1891, p. 159.

<sup>2</sup> A borrowed relative, *zi*, is sometimes used.

<sup>3</sup> Sometimes also *i* or *e*.

Darrang, most of the Gārō specimens, and that of Chutiya, all of which have been very carefully written according to the rules of pronunciation laid down in this section.

There is another point. In some of these languages aspirated consonants are not so common as appears at first sight. In writing them in the Bengali or Assamese character it is usual to write *kh*, *th*, and *ph* at the commencement of a syllable, instead of *k*, *t*, and *p*, respectively. How this came about will be found explained under the head of Gārō. In transliterating the following specimens, I have, in doubtful cases, let the aspiration stand, but in every case its presence should be viewed with suspicion. In dealing with languages hitherto unwritten it is impossible to obtain at once absolute accuracy.

Throughout all the languages of this group dental consonants are pronounced as semi-cerebrals, as in English.

The following note by Mr. J. D. Anderson on the mutual relationship of the languages forming the Bodo group will be read with interest:—

So far as the vocabulary of the specimens goes, Dimā-sā, Hojai and Tipurā are nearer the standard dialect than the others, and Chutiya is least like Bodo. But many words run through the whole group, and in some cases afford interesting phonetic changes. I give some instances:

English.	Bāṛā.	Rābhā.	Lālung.	Dimā-sā.	Hojai.	Gārō.	Tipurā.	Chutiya.
get	<i>man</i>	<i>mān</i>	<i>mān</i>	<i>mai</i>	<i>mai</i>	<i>mān</i>	<i>mān</i>	<i>nim</i>
give	<i>hū</i>	<i>rā</i>	<i>as</i>	<i>rī</i>	<i>rī</i>	...	<i>ru</i>	<i>re</i>
seize	<i>hom</i>	<i>rim</i>	<i>ram</i>	<i>rim</i>	<i>rem</i>	...	<i>rom</i>	...
cloth	<i>hī</i>	<i>nen</i>	<i>re</i>	<i>rī</i>	<i>rei</i>	...	<i>ri</i>	...
far	<i>g*zān</i>	...	<i>chāla</i>	<i>jain-bi</i>	<i>kejeng</i>	<i>chela</i>	<i>k*chāl</i>	...
go	<i>thāng</i>	<i>reng</i>	<i>li</i>	<i>tung</i>	<i>thāng</i>	...	<i>thāng</i>	...
good	<i>g*hām</i>	<i>nem</i>	...	<i>hām</i>	...	<i>nām</i>	...	...
do	...	...	<i>khān</i>	<i>khrai</i>	<i>khali</i>	...	<i>khali</i>	...
become	<i>zā</i>	<i>ohhāng</i>	<i>hāng</i>	<i>jā</i>	<i>jā</i>	...	<i>chā</i>	<i>zā</i>
house	<i>nā</i>	<i>nok</i>	<i>na</i>	<i>no</i>	<i>na</i>	<i>nok</i>	<i>no</i>	...
how many	<i>bess</i>	...	<i>penchek</i>	<i>bishli</i>	...	<i>bāditā</i>	<i>busuk</i>	...
swine	<i>ō-mā</i>	<i>bak</i>	<i>o-a</i>	<i>hono</i>	<i>han</i>	<i>wak</i>	<i>wāk</i>	...
goat	<i>bur-mā</i>	<i>prin</i>	<i>barun</i>	<i>burun</i>	<i>brin</i>	...	<i>purun</i>	...
eat	<i>zā</i>	<i>zā</i>	<i>chā</i>	<i>ji</i>	<i>ji</i>	<i>chā</i>	<i>chā</i>	<i>hā</i>
hunger	<i>ukhui</i>	...	...	<i>hukhri</i>	<i>hukhri</i>	<i>okhri</i>	<i>ukhu</i>	...
die	<i>thoi</i>	<i>sī</i>	<i>thī</i>	<i>ti</i>	<i>thei</i>	<i>sī</i>	<i>thui</i>	<i>sī</i>
see	<i>nu</i> (or <i>nai</i> )	<i>nuk</i>	<i>nui</i>	<i>nai</i>	<i>nu</i>	<i>nī</i>	<i>nug</i>	...
kiss	<i>khudum</i>	<i>khutam</i>	...	<i>kadom</i>	<i>khudum</i>	...	<i>matām-su</i> apparently means 'smell-body'	...
put on clothes	<i>gān</i>	...	<i>gān</i>	<i>gai</i>	<i>keng</i>	<i>gān</i>	<i>kān</i>	...
again	<i>fin</i>	...	<i>fensā</i>	<i>fīni</i>	...	...	<i>fī</i>	...
breathe	<i>thāng</i>	<i>kheng</i>	<i>thāng</i>	<i>tāng</i>	...	<i>tāng</i>	...	...
lose	<i>g*mā</i>	<i>mā</i>	<i>kamai</i>	<i>gama</i>	<i>kamā</i>	<i>gimā</i>	<i>kamā</i>	<i>kimāng</i>
ask	<i>sang</i>	<i>sing</i>	<i>sang</i>	<i>shing</i>	<i>sang</i>	<i>sing</i>	<i>sung</i>	<i>shi</i>

The words 'give,' 'seize,' and 'cloth' seem to show that Bodo is a degenerate member of the group and has softened its sounds.

## BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

The people who speak this language call themselves 'Bârâ' or 'Bârâ-f'sâ', i.e., sons of the Bârâs. This word 'Bârâ' has been identified by the first English enquirers with their nationality, and is usually written 'Bodo.' They do not apply the name 'Kachârî' to themselves. The origin of that name is dealt with in the general introduction to the group.

The following account of the early history of the Kachâris is taken from page 224 of Mr. Gait's Report on the Census of Assam for 1891 :—

"The first historical notice of the Kachâris of which I am aware is found in the annals of the Ahom who debouched from the Patkoi in 1228 A.D., and found the country at its base in possession of the Morân and Borâhis, whom they at once subjugated. They next fought with the Chutiyâs, who occupied the north-east portion of the Brahmaputra valley, and then came into collision with the Kachâris, whose country lay to the west. This was in 1488 A.D., when the Kachâri capital was probably still at Dimapur, from which place it was removed to Maibong in 1536 A.D., after a decisive victory had been gained by the Ahoms. The capital remained there for two centuries, when the attacks of the Râjâ of Jaintia necessitated a further retreat to Khaspur in the plains of Cachar. These migrations were shared in only by the Râjâ and a few of his followers. The great bulk of the Kachâris remained behind, and became the subjects of the Ahoms in Upper Assam, and of the Koch kings lower down the valley."

In the general introduction to the Bodo Group I have quoted Mr. Gait's account of the typical peculiarities of the Bârâ language, and it is unnecessary to repeat them here.

The head-quarters of the Bârâ language are now the three central districts of the Assam Valley, viz., Darrang, Nowgong, and Kamrup, but it extends westwards through Goalpara, Jalpaiguri, and Cooch Behar, in a slightly different form, under the name of Mech, pronounced Mes. The Meches deny all connexion with the Bodos, but there is little doubt that the tribes are identical. At any rate their language is one and the same, differing only in a few dialectic peculiarities.

The standard form of Bârâ may be taken as that of Darrang, which has the advantage of being illustrated in Mr. Endle's excellent little grammar. As such it is spoken with slight variations in the following districts and by the following number of people :—

Garo Hills		870 <sup>1</sup>
Goalpara	.	8,300
Kamrup	.	85,700
Darrang	.	63,900
Nowgong	.	14,200
Sibsagar	.	4,100
Lakhimpur	.	1,250
	TOTAL	178,320

In Goalpara the language of most of the Bodos is called Mech, and only a few, principally those residing on the Kamrup border, have been returned as speaking Bârâ. The number of Mech speakers is, as will subsequently be seen, 93,911, so that the total number of speakers of Bârâ and Mech together, that is of what is practically one language, is 272,231.

What is called the Hills Dialect of Kachârî is spoken in the North Cachar Hills, and in a small tract in the South of Nowgong. This is commonly said to be a dialect of

<sup>1</sup> Returned as Bârâ.

Bârâ, or at least it is contended that the two are common dialects of one language. No doubt at one time these two speeches were identical, but in the course of centuries, they have developed on such different lines that I prefer to call Hills Kachâri, or, as its speakers call themselves, Dîmâ-sâ, (the language of) the people of the great river, a separate language of the Bodo Group. It certainly differs from Bârâ far more than does Gârô, which is universally admitted to the status of an independent language.

The following are the principal authorities on Bârâ and Mech. As there is so little difference between the two dialects I place the two lists of authorities in juxtaposition. Further information about Mech will be given on a subsequent page.<sup>1</sup>

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<sup>1</sup> See p. 36.

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**Grammar.**—All the dialects of Bārā borrow words freely from the Aryan languages, Bengali or Assamese, with which they are brought in immediate contact. Words so adopted frequently suffer considerable corruption in the process of borrowing. The principal modes in which the corruption takes place, are described by Mr. Endle on pp. 36 and 37 of his grammar.

I am indebted to Mr. J. D. Anderson for the following note on Bārā Grammar:—

As has been said in the general introduction to the group, the Bārā people use Bengali or Assamese (as the case may be) as easily as their own tongue. This has necessarily affected the use of the Bārā language (as indeed it has, probably, affected Assamese and has, perhaps, introduced some of the linguistic peculiarities which differentiate it from Bengali). It has become possible to use Kachārī words almost as if they were Assamese words. An illustration of this is given in the statement of an accused person printed below. This was taken down in Assamese, and was subsequently rendered, as will be seen, word for word, into Kachārī. The result was intelligible, if not very idiomatic, Kachārī. There is also given one of Æsop's fables which also shows evident signs of having been translated from Assamese into Kachārī. Finally, there will be found a folk-tale or *khorāng*, and some nursery-rhymes and songs which more closely resemble the idiomatic speech of the people when most removed from Aryan influences. The most characteristic thing about these latter specimens is the idiomatic use of the agglutinative verb, the nature of which will now be roughly explained in a rapid analysis.

In the first place it will be well to make a list of the most common verbal roots.

These are:—

<i>ālu</i> , pain.	<i>būkhū</i> , drag up (cf. <i>g'khū</i> ).
<i>āgār</i> , be loosed (v. <i>gār</i> ).	<i>būng</i> , speak.
<i>bā</i> , bear (on back).	<i>būng</i> , fill.
<i>bai</i> , buy.	<i>dai</i> , weave.
<i>bai</i> , break (neuter).	<i>dām</i> , drum.
<i>ban</i> , tie up.	<i>dān</i> , cut.
<i>bān</i> , bear (on shoulder).	<i>dang</i> , be.
<i>bāt</i> , cross (a river).	<i>dāng</i> , hold, feel, brandish.
<i>bāt-drum</i> , } jump.	<i>dau</i> , feed.
<i>bāt-sum</i> , } jump.	<i>daugā</i> , swim.
<i>bangār</i> , forget (v. <i>gār</i> ).	<i>de</i> , hit.
<i>bet</i> , burst, break (neuter).	<i>det</i> , increase, grow (cf. <i>f'det</i> ).
<i>bī</i> , beg.	<i>d'hon</i> , extricate.
<i>bīr</i> , fly.	<i>d'khāng</i> , take out.
<i>brāp</i> , be angry.	<i>dīn</i> , put, place.
<i>bū</i> , beat.	<i>d'thī</i> , show (cf. <i>kh'i/hī</i> ).
<i>būhī</i> , flow (of water).	<i>eo</i> , clear (jungle) (cf. <i>kheo</i> ).
<i>būi</i> , work.	<i>e-fop</i> , (lightly) bury (cf. <i>fop</i> ).

<i>f<sup>o</sup>hām</i> , mend ( <i>i.e.</i> make-good).	<i>hā-khmā</i> , conceal (v. <i>khmā</i> in list of infixes).
<i>fān</i> , sell.	<i>hām</i> , be thin, ill.
<i>farang</i> , teach (v. <i>salang</i> )	<i>hām</i> , be good.
<i>f<sup>o</sup>det</i> , make big (cf. <i>det</i> ).	<i>hāmā-su</i> , sigh.
<i>f'sī</i> , tear up.	<i>han</i> , speak.
<i>f'sī</i> , feed.	<i>hāp</i> , enter.
<i>f'sī</i> , make wet (cf. <i>sī</i> ).	<i>hā-su</i> , make water.
<i>fūn, fāfin</i> , return.	<i>hat</i> , frisk.
<i>fle</i> , mix.	<i>hogār</i> , lose (v. <i>gār</i> ).
<i>fop</i> , bury.	<i>hom</i> , catch.
<i>frān</i> , make dry (cf. <i>rān</i> ).	<i>hor</i> , be night.
<i>fū</i> , pluck.	<i>hot</i> , give, send, throw.
<i>fū</i> , sow.	<i>hū</i> , give.
<i>fudung</i> , heat.	<i>hū-sin</i> , give <i>more</i> , heap.
<i>f<sup>o</sup>-thū</i> , causative of <i>thū</i> .	<i>hū</i> , drive.
<i>gā</i> , good.	<i>hū</i> , scrub.
<i>gā</i> , tread on, thresh out paddy.	<i>hūng</i> , strew.
<i>gā</i> , cure (disease).	<i>khā</i> , bind.
<i>g<sup>o</sup>dā</i> , cut up (meat, etc.).	<i>khai</i> , cut.
<i>g<sup>o</sup>grum</i> , feel about for.	<i>khām</i> , roast.
<i>gai</i> , transplant.	<i>khām</i> , } <i>khlām</i> , } do, make.
<i>g<sup>o</sup>khū</i> climb.	<i>khlaī</i> , }
<i>gamā</i> , lose.	<i>khāng</i> , take (cf. <i>si-khāng</i> ).
<i>gān</i> , wear (shawl, etc.).	<i>khāt</i> , run.
<i>gāng</i> , thirst.	<i>khau</i> , steal.
<i>gāp</i> , cry.	<i>khau-khā</i> , wear (turban, etc.).
<i>gāp-zrī</i> , cry shrilly.	<i>kha-khlaī</i> , cause to fall (cf. <i>ga-glai</i> , to fall).
<i>gau</i> , hurt, shoot.	<i>kheo</i> , open, clear (cf. <i>eo</i> ).
<i>gār</i> , loose, let go.	<i>khep</i> , seize, hold.
<i>gele</i> , play.	<i>khī</i> , dung.
<i>g'sip</i> , crow (of a cock).	<i>khi-thā</i> , speak.
<i>gi</i> , fear.	<i>khi-thī</i> , show.
<i>gnāng</i> or <i>nāng</i> , be obliged, stick.	<i>khnā</i> , hear.
<i>gnāng-lai</i> , quarrel (v. <i>lai</i> in list of infixes).	<i>khnā-song</i> , hear attentively.
<i>gō</i> , escape.	<i>khū</i> , undo (clothes).
<i>goblong</i> , burst (neuter).	<i>khubui</i> , throw.
<i>golai</i> , mix.	<i>khuglup</i> , crouch.
<i>grup</i> , fit.	<i>khulum</i> , worship.
<i>gum</i> , herd.	<i>khup</i> , cover, hide.
<i>gut</i> , catch (fish).	<i>khur</i> , scratch.
<i>hā</i> , be able.	<i>khut</i> , take off (e.g. pot off a fire).
<i>hā</i> , cut, fell (crops, etc.).	<i>lā</i> , take.
<i>hā</i> , fall (of rain).	
<i>hā</i> , ripen (of crops, fruit, etc.).	

<i>lā-bō</i> , bring.	<i>sang</i> , bark (of dog).
<i>lai</i> , draw (water, etc.).	<i>sang</i> , ask.
<i>lai</i> , <i>slai</i> , or <i>zlaɪ</i> , exchange.	<i>se</i> , snatch.
<i>lā-khmā</i> , take secretly.	<i>s'fai</i> , destroy.
<i>lāng</i> , walk, go.	<i>sen</i> , hang up.
<i>lāng</i> , take.	<i>set</i> , squeeze, press.
<i>lāng</i> , thirst (used with <i>dūi</i> , water).	<i>sī</i> , be wet.
<i>ling</i> , call.	<i>sī</i> , open.
<i>lit</i> , write.	<i>si-khāng</i> , come out.
<i>lū</i> , build (houses, etc.).	<i>si-khāng</i> , lift up.
<i>lubui</i> , wish.	<i>si-mau</i> , shake.
<i>lung</i> , drink.	<i>sō</i> , come.
<i>məblip</i> , lighten (lightning).	<i>sō</i> , pound, bruise.
<i>man</i> , get, hold, meet, fit, ripen.	<i>song</i> , cook.
<i>mān</i> , creep.	<i>srāng</i> , dawn.
<i>mau</i> , labour.	<i>sū</i> , pain.
<i>megem</i> , ache.	<i>sū</i> , insert.
<i>meng</i> , be tired.	<i>sū</i> , <i>sū-srā</i> , clean.
<i>m'ni</i> , laugh.	<i>sū-gūm</i> , growl.
<i>mi-thī</i> , understand (cf. <i>khi-thī</i> ).	<i>sūbā</i> , slap.
<i>nā</i> , roll.	<i>thā</i> , stay.
<i>nai</i> , watch, observe (cf. <i>ne</i> and <i>nu</i> ).	<i>thāng</i> , go.
<i>namai</i> , wish, desire, begin.	<i>thāng</i> , live, breathe ( <i>hāng</i> = breath).
<i>nāng</i> = <i>gnāng</i> .	<i>thāp</i> , be caught (v. <i>hāp</i> ).
<i>ne</i> , watch, guard.	<i>thāt</i> , kill.
<i>nu</i> , see.	<i>thin</i> , send.
<i>nung</i> , think.	<i>thoi</i> , die ( <i>thoi</i> = blood).
<i>oi</i> , plough.	<i>thrup</i> , sink.
<i>on</i> , pity, love.	<i>thu</i> , prod, goad, prick.
<i>on-khāt</i> , come out.	<i>thukui</i> , bathe (causative) (v. <i>dugui</i> ).
<i>or</i> or <i>ot</i> , bite (cf. <i>ot</i> = fire).	<i>udu</i> , sleep.
<i>rai</i> , speak.	<i>udui</i> , be young.
<i>rān</i> , divide (v. <i>sān</i> ).	<i>ukhui</i> , hunger.
<i>rān</i> , become dry (v. <i>f-rān</i> ).	<i>zā</i> , break.
<i>rang</i> , be able.	<i>zā</i> , sit (cf. <i>sā</i> ).
<i>rūgā</i> , bind (sheaves, etc.).	<i>zā</i> , become, be.
<i>sā</i> , sit (cf. <i>zā</i> ).	<i>zā</i> , eat.
<i>sā</i> , set (trap).	<i>zup</i> , finish.
<i>sai</i> , sit (by fire).	<i>zau</i> , sift (rice, etc.).
<i>sai-khāng</i> , eviscerate.	<i>zau</i> , dig.
<i>sān-srī</i> , track ( <i>srī</i> = silently).	<i>zen</i> , fit.
<i>sān</i> , count.	<i>zim</i> , wear (waistcloth).
<i>sau</i> , scrape.	<i>zingāstī</i> , lament.
<i>sau</i> , bruise.	<i>zirā</i> , rest.
<i>sau</i> , hoe, dig.	<i>zu</i> , collect.
<i>sām</i> , soak.	<i>zū</i> , kick.
	<i>zom</i> , stand erect.

Now these roots (or some of them) can be agglutinated to one another and so form 'compound verbs.' I give some instances :

**Dāng**, e.g. *man-dāng*=feel.

**Fai**, e.g. *lāng-*

*zā-*

*man-*

*hū-*

*khi-thī-*

*sō-*

*fai* = come and

take.  
become.  
get.  
give.  
show.  
arrive.

**Fin**, e.g. *thāng-*

*lābō-*

*nai-*

*fin* = { go  
bring  
look }

back.

**Hū**, e.g. *zā-*

*fān-*

*lā-*

*bān-*

*hom-*

*hot-*

*hū* = give (or cause) to

eat.  
sell.  
take.  
bear.  
seize.  
bite.

**Hot**, e.g. *nu-*

*khubui-*

*khi-thā-*

*ling-*

*rai-*

*hogār-*

*bī-*

*khi-thī-*

*hot* =

see from far.  
throw away.  
speak out.  
shout loud.  
talk loud.  
give up.  
beg aloud.  
show from far.

**Lai, zlai**, *khām-*

*gnāng-*

*rai-*

*zā-*

*sai-*

*thāng-*

*khai-*

*gār-*

*han-*

*sān-srī-*

*brāp-*

*m'ni-*

*lai* =

do together.  
stick together (*i.e.* fight).  
take to one another.  
eat together.  
sit by fire together.  
go together.  
bind each other.  
loose one another.  
speak with one another.  
creep together.  
be angry with one another.  
laugh together.

**Nāng** } e.g. { *hū-nāng*=must give.

**Gnāng** } e.g. { *thāng-gnāng*=must go.

**Nai**, e.g. *lābō-nai*=bring and examine.

**Sām**, e.g. *sī-sām*=thoroughly soak.

**Sō**, e.g. *dān-sō*=wound by cutting.

*ot-sō*=wound by biting.

**Thā**, e.g. *thāp-thā*=be caught and stay.  
*hom-thā*=seize and stay.

<b>Thāt</b> , e.g.	<i>bū-</i>	<i>thāt</i> =kill by	beating.
	<i>dān-</i>		cutting.
	<i>sō-</i>		pounding.
	<i>sū-</i>		piercing.
	<i>gau-</i>		shooting.

<b>Zā</b> , e.g.	<i>thoi-</i>	<i>zā</i> =become	dead.
	<i>zā-</i>		sitting.
	<i>ot-</i>		bitten.
	<i>fop-</i>		bruised.

(This use of *Zā* is the basis of the Passive voice now found in Aryanised Kachāri.)

<b>Zap</b> , e.g.	<i>fān-</i>	<i>zap</i> =finish	selling.
	<i>bū-</i>		beating.
	<i>bū-thāt-</i>		killing.

But, besides these agglutinations which resemble what we call 'compound verbs,' there are others, the second (and subsequent) members of which are enclitic and have no independent existence. The exact meaning of these is not always easy to give in a list as they modify the meaning of the whole sentence and take the place of our adjectives and adverbs. I give some examples:

**Brop**, e.g. *gai-brop*=plant in a hurry.

<b>Bū</b> ,	<i>bān-</i>	<i>bū</i> =	bear away.
	<i>on-khār-</i>		come clean out.
	<i>det-</i>		get much bigger.
	<i>dīn-</i>		put in.

**Bai**, expresses continuous action.

<i>e.g. bī-</i>	<i>bai</i> =continue	begging.
<i>thā-</i>		
<i>zom-</i>		
<i>khulum-</i>		
<i>ba-brāp-</i>		
<i>namai-</i>		

**Dop**, e.g. *song-dop*=cook hastily.

**Fā**, expresses contiguity.

<i>e.g. thāng-</i>	<i>fā</i> =	go	in company.
<i>namai-</i>			
<i>lāng-</i>			

**Frām**, e.g. *thoi-frām*=all but die.

**Fnāng** is the causative of **Gnāng**.

*e.g. dān-fnāng*=compel to cut.

*gā-fnāng*=compel to tread.

Gru, e.g. <i>thoi-</i>	<i>gru</i> =	die	suddenly.
<i>thin-</i>		send	
<i>khām</i>		do	

Hūi, expresses action at a distance.

e.g. <i>man-</i>	<i>hūi</i> =go and	get.	
<i>khi-thā-</i>		say.	
<i>hāp-</i>		enter.	
<i>thā-</i>		stay.	
<i>dāng-</i>		handle.	
<i>dān-</i>		cut.	
<i>nu-</i>		see.	

Hāng=Fram, e.g. *thoi-hāng*=be nearly dead.

Māt (opposite of thi), e.g.

<i>fai-</i>	<i>māt</i> =really	come.	
<i>thāng-</i>		go.	
<i>thoi-</i>		die.	
<i>Khāng</i> , e.g. <i>on-</i>	<i>khāng</i> =	love much.	
<i>nai-</i>		observe well.	
<i>manām-</i>		smell strongly.	
<i>hamā-su-</i>		draw long breath.	
<i>bāt-</i>		cross (a river) and emerge on other side.	

Khmā, e.g. *thāng-khmā*=go secretly.

*khā-khmā*=bind secretly.

Khau, e.g. *gāb-* or *gāp-khau*=cry out suddenly.

Khrong, e.g. *gi-khrong*=be very much afraid.

Khrop, e.g. *khā-khrop*=bind fast.

Lāng is very common and useful, and indicates completeness or conclusion.

e.g. <i>bāt-</i>	<i>lāng</i> =	cross over.	
<i>hū-</i>		give away.	
<i>udu-</i>		sleep soundly.	
<i>bū-</i>		beat hard.	
<i>thoi-</i>		die outright.	
<i>thin-</i>		send away.	
<i>namai-</i>		seek thoroughly.	
<i>khāt-</i>		run away.	
<i>gār-</i>		loose quite.	
<i>bīr-</i>		fly away.	
<i>dikhāng-</i>		lift up.	
<i>ühi-</i>		flow away.	
<i>zā-</i>		eat up.	

Sai takes the place of the adverb *sā-i-au*.

e.g. *khā-sai* = tie high up.

Su is intensitive.

<i>on-</i>		<i>su</i> =	love much.
<i>ukhui-</i>			hunger greatly.
<i>m'ni-</i>			laugh heartily.

Slāp,—e.g. *hogār-slāp* = nearly let go.

Sin is the sign of the comparative.

<i>e.g. khep-</i>		<i>sin</i> =	grip harder.
<i>hū-</i>			make bigger (heap).
<i>gaglai-</i>			fall more heavily.
<i>zā-</i>			sit closer.

<i>Si,—e.g. gaglai-</i>		<i>si</i> = all but	fall.
<i>dān-</i>			cut.
<i>man-</i>			get.

<i>Srā,—e.g. sū-</i>		<i>srā</i> =	clean well.
<i>man-</i>			get completely.

Thī implies pretence : (cf. māt).

<i>e.g. gāp-</i>		<i>thī</i> = pretend to	cry.
<i>zā-</i>			be.
<i>lom-zā-</i>			be ill.
<i>thoi-</i>			die.

Thrā is another (very common) intensitive.

<i>e.g. gai-</i>		<i>thrā</i> =	plant completely.
<i>gaglai-</i>			fall heavily.
<i>thoi-</i>			die outright.

But no mere list will give an adequate description of the use of these infixes. For several, of both classes, may be agglutinated together. I give some examples :

<i>gum-zāp-hū</i>	= allow to-herd-cattle together.
<i>sūbā-khrāng-hōt</i>	= apply a-smart slap.
<i>nai-bai-thā</i>	= stay continually watching.
<i>udu-lāng-māt</i>	= go really fast asleep.
<i>g'khū-hū-lai</i>	= make each-in-turn to-climb.
<i>ne-bai-thā-thī</i>	= pretend to-stay (and) to-continue looking.
<i>khāt-thrā-lāng</i>	= run right away.
<i>gnāng-khām-hū</i>	= cause necessity of-doing; i.e. compel to do.
<i>nu- zā- hūi- nai- sūi- lā</i>	see-become-motion-from-observe-much-take = go and take and see and observe carefully.

The root, compound or simple, is the imperative, the simplest form of the verb. Besides the infixes, some of which have been given above, there are three valuable suffixes, namely, *nū*, *sū* (or *sūi*) and *bū*. These have a slightly intensitive effect, and *bū* indicates *additional* action, something like our 'also.'

It will be observed that in the specimens given below these agglutinations are sparingly used, in some cases hardly at all. This is due to the introduction of inflection and the free use of participial forms. It is obvious that the place of many of the enclitic infixes can be taken by adverbs.

There is an adverb in Kachāri, usually formed by adding the suffix *üi* to an adjective. The adjective itself is usually formed by prefixing *g* to a (verbal or other) root. Thus *hām*, be well; *g<sup>a</sup>hām*, good; *g<sup>a</sup>hām-üi*, in a good manner. But the further process of deglutinisation will be best observed by considering the participial forms of the verb. These are—

(1) The active participle in *-nānūi*: where several active roots in succession occur in an agglutination, a Bārā accustomed to talk Assamese will substitute a whole series of active participles. Thus, in a folk-story I have found this expression :—

*bī-khō hom-nānūi lāng-nānūi fop-nānūi din-nānūi fai-naisē.*

him-to seiz-ing tak-ing bury-ing put-ing came.

This, in more idiomatic shape, would be—

*bī-khō hom-lāng-fop-din-fai-naisē.*

(2) The adverbial participle. This is formed, as the adverb is, by adding *üi* to the verbal root, and modifies the sense of the root much as an adverb does.

Thus, *āng thāng-üi thā-dang.*

I go-ing(ly) staying-am.

This is often used in a reduplicated form as a continuative. Thus,

*āng thāngüi thāngüi thā-dang* means, I keep going, I continue to go.

(3) The conditional or absolute participle in *bā*, which sometimes takes the place of a conditional clause and, more often, has the effect of the ablative absolute with participle in Latin. Thus, to take an example from the Latin grammar, we may render—

Cæsare venturo, Phosphore, diem redde.

*Kaizār-ā fai-bā, Sān, funzā-nū hū.*

It may be noticed that this participle has its own nominative or subject. Compare the Assamese-Bengali participle in *ilē*.

(4) The passive or relative participle in *nai*. This can be declined like a noun or used like an adjective, and is used as the basis of the passive form, which in this as in other hill languages, is rarely used. Thus *bu-nai zā* is 'become beat-en,' and this clumsy expression, by conjugating the verb *zā-nū* (to become), may be considered to form a passive voice. The relative use of this participle is very idiomatic and can be best understood by considering a few examples :—

Thus :—

*gādā-i-au set-bā gākhīr<sup>1</sup> on-khāt-nai gāthā } means—*  
*neck-on squeez-ing milk exud-ing boy }*

a boy so babyish that if you squeeze his throat (mother's) milk exudes.

<sup>1</sup> Here and elsewhere putting a Bārā word in Italics indicates that it is borrowed from Assamese or Bengali.

mi-khām	song-nai	hingzau	}	means a woman who can cook rice.
rice	cook-er	woman		
bī-fā	thoi-zā-nai	gāthā	}	a boy whose father is dead.
father	dead-be-ing	boy		
āng	fālāngī	khām-pū	}	means during my going to do trade.
I	merchandise	do-to		
		go-ing-in		

The remaining inflexions, etc., of the Bārā language will be sufficiently well understood from the following tabular statement compiled from the Reverend Mr. Endle's excellent grammar of Kachāri.

## BĀRĀ SKELETON GRAMMAR.

**L.—PRONUNCIATION.**—Pronounce *ă* as in ‘pan,’ and *āă* as a prolonged *ā*; *ă* is Mr. Endle’s *ă*; *e* as in ‘bed’, *ĕ* an intermediate sound between *ĕ* and *e*; *ă̄*, — this is Mr. Endle’s transcription though he prefers *ō*. He describes the pronunciation as follows. It bears some resemblance to *ā*, but is much more compressed. In uttering it the cheeks are drawn close to the jaws, the lips but slightly apart, and the tongue placed near the outer edge of the hard palate, the breath being allowed to escape slowly between the two latter organs with a semi-nasal intonation. The diphthong *aū* is pronounced as the *ow* in ‘how,’ but *aū* approximates *ɔ*: *ă̄i* fluctuates between a very short *oi* and *i*; it is apparently made up of the *ă* sound above described and *i*, the voice gliding rapidly over the former vowel and dwelling on the latter, the whole sound approximating to *i*; in the specimens this sound is often written *oî*; thus *mănsăi* instead of *mănsăū*. When a vowel is written above the line, as in *g<sup>ă</sup>ză*, red, it is pronounced as short as possible. Mr. Endle represents this by the sign <sup>˘</sup> over a vowel, thus *g˘ză*. These short vowels are often omitted. Thus, *gză*, or *zlă* for *z<sup>ă</sup>lă*, male; *fsă* for *f<sup>ă</sup>să*, a child.

*T* and *d* are always semi-cerebral as in English, except in words borrowed direct from Sanskrit.

II.—**NOUNS.**—The Gender of animate nouns is denoted by suffixed words, *e.g.*, in the case of human beings, *hōd*, male; *hingzhōu*, female; in the case of birds, *z'lä*, male, *zü*, female; and so on. I find *z'lä* often also used in the case of human beings. The plural is formed by adding *für*, *far*, or *frö*. Cases are formed as follows:—

Sing.	
Nom.	<i>mänsüi</i> , a man.
Acc.	<i>mänsüi-khō</i> or <i>-khau</i> .
Instr.	..... - <i>zang</i> .
Dat.	..... - <i>nū</i> .
Abl.	..... - <i>nī-frai</i> .
Gen.	..... - <i>nī</i> or - <i>hā</i> .
Loc.	..... - <i>nī-āu</i> or - <i>āu</i> .
Plur.	
Nom.	<i>mänsüi-für</i> , - <i>far</i> , or - <i>frō</i>
Acc.	<i>mänsüi-für-khō</i> , and so on.

Nouns ending in vowels often take *ā* in the nominative, which gives the force of the definite article. Thus *mānsuā* *thoi-dang*, the man is dying. If the final vowel is *a* or *ā*, *i* is inserted and the two become *ai*. Thus *dāu-z<sup>2</sup>lā*, a cock; *dāu-z<sup>2</sup>lai-ā*, the cock. When the Loc. term. *āu* follows a vowel, *i* is also optionally inserted. Thus *nū-āu*, *nū-i-āu*, or *nū-ni-āu*, in a house. The genitive termination *hā* is chiefly used with animate nouns.

**Adjectives** are compared by suffixing *sāri* or *k̄bri* to the dative of the word with which comparison is made, and adding *sin* to the adjective. Thus *bī ãng-nū-khri g<sup>7</sup>zāū-sin*, he is taller than I. So *boinū-sāri bī g<sup>7</sup>zāū-sin*, he is taller than all; i.e., tallest. Most adjectives begin with the syllable *g<sup>7</sup>*. They do not change for gender, and may either precede or follow the noun qualified. In the latter case, they, and not the noun, take the postposition of case.

### III.—PRONOUNS.—The personal pronouns are:—

*āng*, I.      *sang* or *zang-für*, etc., we. The nominative singular may take *-ā*. Thus *āngā*. In other respects the declension is quite regular. The word *thāng* implies respect, as in *nang-thāng*, your Honour.  
*nang*, thou.      *nang-sür*, you.  
*bī*, he, she, it.      *bī-sür*, they.

The relative pronoun is *zi* or *zai*, which is borrowed from Assamese.

The interrogative pronouns are *sūr*, who? ; *mā*, what? ; *bábe*, which (of several)?

The demonstrative pronouns are *bē*, this; *bōi*, *bōi-hā*, that; *bī*, that (remote). The plural is formed by adding *sūr* or *fūr*, etc. *Sūr* is principally used for human beings. *Gāgai* or *qaigai* is 'self'.

Pronominal prefixes of possession are commonly added to nouns expressing relationship.

Thru—

	Father.	Mother.	Eldest son.	Eldest daughter.
My	āng-ni ā-fā.	āng-ni ā-i.	āng-ni ā-dā.	āng-ni ā-bā.
Your	nang-ni nang-fā or nam-fā.	nang-ni nam-mā.	nang-ni nang-dā.	nang-ni nang-bā.
His	bī-ni bī-fā.	bī-ni bī-mā.	bī-ni bī-dā.	bī-ni bī-bā.

IV.—VERBS.—The Verbs substantive are *dang-a*, is; *dang-man*, was. The negative forms are *gūid* and *nāngā*, it is not: *gūi-li-ā* is more emphatic. *Nāng-gō*, negative form *nāng-ā*, is 'it is necessary.' *Gnāng* means 'possessed of,' as in *bē thākhā gnāng*, he owns money.

As in other Bodo languages, verbs do not change for number or person, both of which are indicated by the subject. The only sign of inflexion is that the letter *i* is inserted between a root ending in a vowel and a termination commencing with one. Thus, *thāng-ū*, go; but *nu-i-ū*, see, present tense. The following is the formation of the various tenses :—

*Present.*      *āng nu-i-ū*, I see. First person also *āng nu-nā*.

*Pres. def.*      "    *nu-dang*, I am seeing.

*Imperfect.*      "    " *-dang-man*, I was seeing.

*Past.*      "    " *-bai*, I saw.

*Pluperf.*      "    " *-nai*, or *nu-dang-man*, I had seen, I saw a long time ago. Sometimes *nai-ā* is used. As *nu-nai-sè*, I saw (in narrative). *Sè* is the same as *sūi*, lower down, and has a completive force.

*Future.*      "    " *-gan*, I shall see.

*Fut. immediate.*    "    " *-si-gan* or *nu-nū-sūi*, I shall see soon.

*Imperative.*      "    *nu*, see; *nu-thang*, let him see.

*Subjunctive.*      "    *nu-bā* or *nu-blā*, if I see or had seen.

*Infinitive.*      *nu-nū*, to see.

*Participles.*      *nu-ni*, seeing; *nu-nā-nūi*, having seen; (termination sometimes *nī-nāi*, as *fai-nāi-nīi*, having come. *Nīi* is sometimes written *noi*, as in the first specimen).  
*nu-nai*, seen.  
*nu-ūi*, while seeing.

*Agent.*      *nu-grā* or *nu-nai*, a seer.

Causal verbs are formed by conjugating *hū-nū*, to give, with the infinitive of the principal verb. Thus *nu-nū hū-nū*, to give, or cause, to see; *āng nu-nū hū-i-ū*, I cause to see. They are also made by the prefix *f̄i*, as in *det-nū*, to grow; *f̄det-nū*, to make big. Compare the similar use of the Mikir *pe*.

The Passive is formed by conjugating *zāa-nū*, to be, become, with the past participle of the principal verb. Thus *āng u-nai zāa-i-ū*, I am seen.

The Negative verb is thus conjugated. Its typical syllable is *ā*:—

*Pres.*, *nu-ā*.

*Imperfect*, *nu-ā-khūi-man*.

*Past*, *nu-ā-khūi-nū* or *nu-ā-man*.

*Plup.*, *nu-ā-khūi-sè*.

*Fut.*, *nu-ā*.

*Imperat.*, 2, *dā nu*; 3, *dā nu-thang*.

*Subj.*, *nu-ā-bā* or *-blā*.

*Part. pres.*, *nu-ā*, not seeing.

*past*, *nu-ā-lābā*, not having seen.

"    *nu-e*, not seen.

Intensive particles or infixes are added to the root between it and the tense suffix; e.g., *bār bār-dang*, the wind is blowing; *bār bār-sā-dang*, the wind is blowing strongly. Other similar particles are *khāng*, *zap*, and *thrā*. See, however, the preceding pages.

[No. I.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

(The Revd. Russell Payne, 1899.)

(DISTRICT DARRANG.)

*Note.—Vernacular words in Italics are borrowed from Assamese, in a more or less corrupted form.*

## SPECIMEN I.

Sâ-sè mânshî-hâ f'sâ z'lâ sâ-nüi dang-man. Bi-ni f'sâ-z'lâ  
*Person-one man-of child male person-two were. Him-of child-male*  
 mudüi-â bi-fâ-ni-âu khîthâ-nai-sè, 'he â-fâ, nang-ni zi basthu-  
*little-the his-father-to said, 'O my-father, thee-of what property-*  
 ni zi bhâgû âng-ni-âu gaglai-û, bî-khô âng-nü hû.' Bi-âu-nü  
*of what share me-to falls, that me-to give.' That-at (thereon)*  
 bi-fai-â gâgai-ni basthu-khô bî-sûr-nü rân-nâ-noi hû-nâi-sè. Bi-ni  
*his-father-the himself-of property them-to having-divided completed-giving. That-of*  
 bangai sân-âu unâu boi mudüi f'sâ-z'lai-â gâgai-ni gâsenü thâkhâ futhâm-  
*a-little day-at after that little child male-the himself-of all money having-*  
 nâ-noi gâzân thâuni-âu thâng-nâ-noi hamâ hâbâ mâu-nâ-noi gâsenü  
*taken far country-to having-gone bad work having-done all*  
 sefai-nâ-noi kharas khâm-nai-sè. Bi-hâ gâsenü thâkhâ zap-nai-  
*having-spoiled expenditure was-finished. Him-of all money being-*  
 âu-hâ, bî thâuni-âu ângkhâl gâdet zâa-nai-sè; bî-âu bî-hâ mûng-bô  
*finished, that country-to famine great completely became; then him-of anything*  
 gûiâ zâ-nü hom-nai-sè. Unâu bî thâng-nâ-noi bî thâuni-âu  
*not-is to-eat seized.<sup>1</sup> Afterwards he having-gone that country-to*  
 sâ-sè giri-ni-âu hâp-hûi-nai-sè. Bi mânshî-â  
*a-certain-one proprietor's-on (i.e., at the house of) went-(and)-entered. That man-the*  
 ômâ gûm-nü gâgai-ni dubli-âu bî-khô thin-hot-nai-sè. Bi-âu-nü ômai-â  
*swine to-keep himself-of field-to him sent away. Thereafter swine-the*  
 zâ-nai gundûi-zang bî gâgai-ni udoi-â-khô bûng-hû-nü man khlai-hâ-bû,  
*being-eaten husks-with he himself-of belly-the to-fill mind on-making,*  
 bî-nü râu-bo bângai-bû za-nü lâgi hû-â-khûi-sè. Unâu that man-nâ-noi  
*him-to any-one anything to-eat for did-not-give. At-last mind having-got*  
 bî bûng-nai-sè, 'âng-ni â-fâ-ni eseng bèsèbâ sâkhar thû-zâ-sè  
*he said, 'me-of my-father-of how-many how-much servants sufficient*  
 zâ-nai basthu, âru bî-nü-khri zâbrâ man-û, khinthu âng ukhûi-nâ-noi thoï-  
*eaten things,\* ana that-than more receive, but I being-hungry am-*

<sup>1</sup> i.e., famine seized him.

dang. Âng uthī-nā-noi ā-fā-ni-āu thāng-nā-noi bē khorāng-khō  
*dying. I having-arisen my-father-to having-gone this word*  
 khīthā-gan, “he ā-fā, nokhrong-ni nu-nai-āu āru nang nu-nai-āu-nū  
*will-say, “O my-father, heaven-of seeing-in and thy sight-in*  
 fāfu khrai-bai; nang-ni f'sā-zālā-ni nām-āu-nū ling-hot-nai-ni āru  
*sin (I)-did; thee-of child-male-of name-by being-called-aloud-of any-more*  
 zogya nūng-ā; nang-ni sā-sè thākhā man-nai sākhar-ni baidi  
*worthy (I)-am-not; thee-of person-one money receiving servant-of like*  
 āng-khō khrai.”’ Bi-unāu uthī-nā-noi bī-fā-ni khāthi-āu thāng-nai-sè.  
*me make.”’ That-after having-arisen his-father-of vicinity-to (he-)went.*  
 Khinthu g'zān-āu thā-nai-āu-nū bī-fai-ā bī-khō nu-nā-noi, an-nā-noi,  
*But distance-in being his-father-the him having-see», having-compassion,*  
 khāt-lāng-nā-noi, bī-ni gūdū-āu gaglai-nā-noi, khudūm-nai-sè. Bi-āu-nū  
*having-run, him-of neck-on having-fallen, kissed. That-after*  
 f'sā-zālai-ā bī-nū khīthā-nai-sè, ‘he ā-fā, nokhrong-ni nu-nai-āu āru  
*child-male-the him-to said, ‘O my-father, heaven-of seeing-in and*  
 nang nu-nai-āu-nū āng fāfu khrai-dang; nang-ni f'sā-zālā-ni nām-ai-āu  
*thy sight-in I sin am-doing; thee-of child-male-of name-by*  
 ling-hot-nai-ni āru zogya nūng-ā.’ Khinthu bī-fai-ā sākhar-für-khō  
*being-called-aloud-of any-more worthy (I)-am-not.’ But his-father-the servants-to*  
 khīthā-nai-sè, ‘boi-nū-khri g'hām gāmsā lābō-nā-noi bī-nū gān-hū;  
*said, ‘all-than good robe having-brought him-on to-wear-cause;*  
 bī-ni ākhai-āu āsthām, ātheng-āu ap-thāng gān-hū; āru zang-für  
*him-of hand-on ring, feet-on slippers to-wear-cause; and we*  
 bhūzū zā-nā-noi rang-zā-gan. Mānathū bē āng-ni f'sā-zālā  
*feast having-eaten rejoice-will. Because this me-of child-male*  
 thoī-nā-noi-bū, dā thāng-nai zāa-dang; gamā-nā-noi-bū, man-nai  
*dead-having-been, now living is; having-been-lost, found*  
 zāa-dang. Bi-āu-nū bī-sar rang-zā-nū ham-nai-sè.  
*is. Thereon they rejoicing held.*

Boi samai-āu bī-ni g'dat f'sā-zālai-ā dubli-āu dang-man. Unāu-hā  
*That time-at him-of elder child-male-the field-in was. Afterwards*  
 bī fai-nā-noi nā khāthi man-nā-noi bāzanā āru ma-sā-nā-ni māthū  
*he having-come house near having-found music and dancing-of sound*  
 khānā-nai-sè. Bi-āu-nū bī sā-sè sākhar-khō ling-hot-nā-noi sang-nai-sè,  
*heard. Thereon he person-one servant having-called-aloud enquired,*  
 ‘bē khorāng-ni khāran-ā mā?’ Bi-āu-nū sākhar-ā khīthā-nai-sè,  
*this word-of reason the what?’ Thereon servant-the said,*  
 ‘nang-ni nang-fāng fai-bai, āru nang-ni nam-fai-ā bī-khō g'hām  
*‘thee-of thy-brother came, and thee-of thy-father-the him good*  
 modom-āu man-nai-khai nang-ni nang-fai-ā bhūzū hū-dang.’ Bi-āu-nū  
*body-in receiving-because thee-of thy-father-the feast is-giving.’ Thereon*

bī brāp-nā-noi nā-i-āu thāng-nū namai-ā-khūi-man. Bi-ni-khai  
*he having-become-angry house-in to-go did-not-wish. This-of-for*  
 bi-fai-ā baizh-āu fai-nā-noi bī-khō mozāng khorāng khīthā-nai-sè.  
*his-father-the outside-to having-come him beautiful word spoke.*  
 Bi-āu-nū bī-fā-khō u/thar hū-nai-nā-noi khīthā-nai-sè, 'nai-hot, āng-ā  
*Thereon his-father-to reply having-given he-said, 'behold-well, I*  
 eseng basar nang-ni hābā khām-nā-noi mabā samai-āu nang-ni  
*so-many years thy work having-done any time-at thee-of*  
 hukum sefai-ā-khūi; theo-bū khurmā-für-ni lagu-zang rang-zā-nū āng-khō  
*order did-not-break; though friends-of with to-make-merry me-to*  
 mā-sè burmā-f'sā hū-ā-khūi. Khinthus nang-nī bē f'sā-z'lai-ā  
*animal-one goat-child did-not-give. But thee-of this child-male-the*  
 besyāli-mānsūi-zang nang-ni thākhā sefai-gār-bai, bī fai-ni-āu-nū,  
*harlot (-monger-) man-with thee-of money has-squandered, he on-coming-immediately,*  
 nang bī-ni-khai bhūzū hū-dang.' Bi-āu-nū bī-nū khīthā-nai-sè, 'he  
*thou him-of-for feast art-giving.'* Thereon him-to (he-) said, 'O  
 āng-ni f'sā, nang sān-frām-bū āng-ni lagu-zang thā-dang, āru āng-hā  
*me-of child, thou day-(infix of repetition)-verily me-of with art, and me-of*  
 zī-zī dang-ū gāsē-bū nang-ni; khinthus nang-ni nang-fang-ā thoi-nai  
*whatever is all thee-of-(is); but thee-of thy-brother dead*  
 zāa-nai-bū, dā-bū thāng-nā-noi thā-dang; gamā-nā-noi-bū, man-nai zāa-dang;  
*having-become, now living is; having been lost, found is;*  
 bī-ni-khai zang rang-zā-nā-noi phūzū-nai-ā g'hām.  
*him-of-for we having-made-merry rejoicing (is-)good.'*

The following four specimens are from the pen of Mr. J. D. Anderson, and illustrate the two different styles of speaking Bârâ.

The first is the statement of an accused person translated from Assamese. In order to show how the Assamese idiom has been followed, the original version in that language is also given in italics with which the Bârâ version agrees word for word. The second is a fable which bears evident signs of translation from the same language. Finally there are a folk-tale and some folk songs in genuine agglutinative Bârâ.

[No. 2.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

### BÂRÂ, BODO, OR PLAINS KACHARI.

(THE STATEMENT OF AN ACCUSED PERSON TRANSLATED FROM ASSAMESE.)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bârâ line, words in italics are borrowed from Assamese.

<i>Tumi</i>	<i>ki</i>	<i>kaba</i>	<i>khuzâ?</i>	<i>Mângâlbâr</i>	<i>dinâ</i>	<i>may</i>	<i>ishkula-lâi</i>
Nang	mâ	bûng-nû	namai-dang?	<i>Mongolbâr</i>	din-au	âng	<i>ishkûl-au</i>
You	what	to-say	wish?	Tuesday	day	I	to-school
<i>goisilô</i>		<i>Mâstöre</i>	<i>âmâre</i>	<i>ghâr</i>	<i>âhiba</i>	<i>lâi</i>	<i>du bâzit suti</i>
thâng-dang-man.		Mâstör-â	zang-für-khô	nâ	fai-nû	<i>lâgi du bâzi-au suti</i>	
went.		The-master	to-us	home	to-go	for two	o'clock leave
<i>dile.</i>	<i>Ghârot</i>	<i>âhi</i>	<i>khai</i>	<i>dai-kâri</i>		<i>Nandir-tât</i>	<i>pâribâ-lâi</i>
bû-nai.	Nâ	fai-nâ-nûi	zâ-üi	lung-üi		<i>Nandî-ni-au</i>	salang-nû
gave.	Home	coming	eating	drinking		to-Nandi's	to-learn-for
<i>gâlô.</i>	<i>Tinî</i>	<i>bâzit</i>	<i>may</i>	<i>goisilô.</i>	<i>Tât</i>		<i>der-ghantâ</i>
thâng-nai-sè.	<i>Tinî</i>	<i>bâji-au</i>	âng	thâng-nai.	Bê- <i>au</i>	<i>ghantâ-sè-khai-sè</i>	
went.	Three	o'clock	I	went.	There		an-hour-and-a-half
<i>pârisô.</i>		<i>Hâre-sârî-bâzit</i>	<i>pâri</i>	<i>thâkâr-pârâ</i>	<i>mâr</i>	<i>Pârâmesari</i>	
salang-nai.		<i>Ghantâ-brüi-khai-sè</i>	salang-bai	thâ-nai- <i>au</i>	âng-nî	Poromesori	
(I) learned.		Half-past-four	learning	on-staying	my		Paramesvari
<i>bhâñir</i>	<i>mât</i>	<i>hunilô.</i>	<i>Mahârânir</i>	<i>dahai!</i>	<i>mâr</i>		<i>gârbha-bâti</i>
âgñi-nî	<i>mâth-ü</i>	khnâ-nai-sè.	<i>Mohârânî-nî</i>	<i>dohai!</i>	âng-nî	modom- <i>au-thâ-nai</i>	
sister's	voice	heard.	Empress's	invocation!	my		pregnant
<i>bai-ek</i>	<i>sulit</i>	<i>dhâriba</i>	<i>ne-pai.</i>	<i>He rakam</i>	<i>buli</i>	<i>hunâlê</i>	<i>may</i>
âgñi-nî	khene- <i>au</i>	hom-nû	man-â.	Bê-baidi	bûng-nai	khnâ-nai- <i>au</i>	âng
sister's	hair	to-seize	beûts-not.	This-way	speaking	on-hearing	I
<i>ulai-âhilô.</i>	<i>Dekhô</i>	<i>Kuntiye</i>	<i>Gilâsiye</i>			<i>suliâ-suli-kâi</i>	
onkhât-bû-nai-sè.	Nû-nai-sè	Kunti-zang	Gilâsi-zang			khene- <i>au</i>	hom-lai-nâ-nûi
came-out.	Saw	Kunti (with)	Gilâsi (with)			on-hair	mutually-holding

<i>pārise;</i>		<i>āru</i>	<i>Párāmesariye</i>		<i>Ilasiye.</i>	<i>Masai</i>	<i>E-</i>
<i>gaglai-nā-nūi</i>	<i>dang;</i>	<i>ārū</i>	<i>Poromesori-zang</i>		<i>Ilāsi-zang.</i>	<i>Mosai-ā</i>	<i>rul-</i>
tumbling-down	are,	and	Paramesvari (with)		Ilāsi (with).	Mosai	ruler.
<i>dāl-rul</i>	<i>āni-pelai</i>	<i>Gilāsik</i>	<i>erōai-dile.</i>		<i>Kuntik</i>	<i>āgar-māri-dhārise.</i>	
<i>gong-sè</i>	<i>lā-nā-nūi</i>	<i>Gilāsi-khō</i>	<i>saga-hū-nai-sè</i>		<i>Kunti-khō</i>	<i>hom-khiup-nai-sè.</i>	
one-piece	taking	Gilāsi-to	separated.		Kunti-to	seized-and-held.	
<i>Bām-hāte</i>	<i>Kuntir</i>	<i>hāthot</i>	<i>dhārise,</i>	<i>hon-hātat</i>	<i>rulir</i>	<i>āghāt-kārise.</i>	
<i>Ākhsī-zang</i>	<i>Kunti-ni</i>	<i>ākhā-i-au</i>	hom-dang,	<i>āgdā-zang</i>	<i>rul-zang</i>	<i>bū-dang.</i>	
Left-hand-with	Kunti's	hand-to	held,	right-hand-with	ruler-with	beat.	
<i>Kunti tatkhanāt</i>	<i>pāri-gāise.</i>		<i>Tār</i>	<i>hehe</i>	<i>Madhu</i>	<i>āhise.</i>	<i>Ahi</i>
<i>Kunti-ā</i>	<i>obā-nū</i>	<i>gaglai-nāng-nai.</i>	<i>Bi-ni</i>	un-au	Modhu	<i>fai-nai.</i>	<i>Fai-nā-nūi</i>
Kunti	then	had-to-fall-down.	This	after	Modhu	came.	Coming
<i>Kuntik</i>	<i>sulit</i>	<i>dhāri</i>	<i>e-sār</i>	<i>mārise.</i>	<i>May</i>	<i>gālō.</i>	
<i>Kunti-khō</i>	khene- <i>au</i>	hom-nā-nūi	<i>sūbā-sè</i>	<i>sūbā-nai-sè.</i>	<i>Āng</i>	<i>thāng-nai-sè.</i>	
Kunti-to	hair-by	seizing	slap-one	slapped.	I	went.	
<i>Gay'-pelāy</i>	<i>kalō,</i>	<i>Āpo,</i>	<i>ehab</i>	<i>bar-anyāy</i>	<i>kāthā.</i>	<i>He</i>	<i>ke</i>
<i>Thāng-nā-nūi</i>	khithā-nai-sè.	<i>Brai,</i>	<i>bē-für</i>	<i>hāmā</i>	<i>khorāng.</i>	<i>Bē</i>	<i>sā-nè</i>
Going	said,	old-man,	these	bad	words.	These	two
<i>zāni-e</i>	<i>tomār</i>	<i>zi-ar.</i>	<i>Tomār</i>	<i>jiar-hatak</i>	<i>zī</i>	<i>ne-mārilā,</i>	<i>mar</i>
<i>zū-ā-bū</i>	<i>nang-nī</i>	<i>f'sā-zū.</i>	<i>Nang-nī</i>	<i>f'sā-zū-khō</i>	<i>zī</i>	<i>bū-ā-khūi-sè,</i>	<i>āng-nī</i>
girls-also	your	daughters.	Your	daughters	as	were-not-beaten,	my
<i>bāni-hatak</i>	<i>kio</i>	<i>mārilā?</i>	<i>Tomār</i>	<i>jiar-hatak</i>	<i>o</i>	<i>māriba-puā</i>	
<i>āgūi-für-khō</i>	<i>mā-nū</i>	<i>bū-nai?</i>	<i>Nang-nī</i>	<i>f'sā-zū-für-khō</i>	<i>bū</i>	<i>bū-nāng-au-man,</i>	
sisters-to	why	beat?	Your	daughters	also	should-have-been-necessary-to-beat,	
<i>mār</i>	<i>bāni-hatak-o</i>			<i>māriba-puā.</i>	<i>Āru</i>	<i>rān</i>	
<i>āng-nī</i>	<i>āgūi-für-khō-bū</i>			bū-nāng-au-man.	<i>Ārū</i>	<i>nāng-lai-nai</i>	
my	sisters-also			should-have-been-necessary-to-beat.	Also	the-quarrelling	
<i>bhāngi-diba-puā.</i>		<i>E</i>	<i>buli-kawāte</i>	<i>māk</i>	<i>bukatē</i>	<i>Bāngāli-</i>	
sefai-nāng-au-man.		<i>Er-ūi</i>	khithā-nai-au	āng-khō	zerbā-i-au	<i>Bāngāli-</i>	
would-have-been-right-to-break-up.		Thus	on-saying	to-me	on-breast	Bengali-	
<i>ghuḥā</i>	<i>mārile.</i>	<i>He</i>	<i>ghuḥā-khāy</i>	<i>muy</i>	<i>jijir-muā</i>	<i>khālō.</i>	<i>Tenekwāte</i>
<i>ghusā</i>	sau-nai-sè.	Bē	sau-zā-nā-nūi	āng	zingri-mutdā	mau-nai-sè.	<i>Ere-au-nū</i>
buffet	beat.	That	beating-at	I	upset	became.	Thereon
<i>mār</i>	<i>bapāyr māt</i>	<i>hūmilō.</i>	<i>Bapāye</i>	<i>kāise,</i>	' <i>Mār</i>	<i>gārbha-bāti</i>	
<i>āng-nī</i>	ā-fā-nī	<i>mathū</i>	khnā-nai-sè.	Afā-i-ā	khithā-dang,	' <i>Āng-nī</i>	modom-au-thā-nai
my	my-father's	voice	heard.	My-father's	said,	'My	pregnant
<i>sawālik</i>	<i>ne</i>	<i>māribi.'</i>	<i>Kawātē</i>	<i>Masai</i>	<i>āhile.</i>	<i>Mār</i>	<i>bapāik</i>
hingzau-sā-khō	dā	bū.'	Khithā-nai-au-nū	Mosai	fai-nai-sè.	Āng-nī	ā-fā-khō
daughter	(do) not	beat.'	(Just)-on-saying	Mosai	came.	My	my-father (to)
<i>e-mār</i>	<i>mārise.</i>	<i>Bapāye</i>	<i>bāgari pārise.</i>	<i>Tār</i>	<i>pīsat</i>	<i>Madhue</i>	
phong-sè	bū-dang.	Ā-fā	gaglai-nai-sè.	Bi-ni	un-au	Modhu-ā	
one-blown	beat.	My-father	fell-down.	Of-that	after	Madhu	
<i>e-mār</i>	<i>mārise.</i>	<i>Tār</i>	<i>pīsat</i>	<i>Kāmesar</i>	<i>bār-bāh</i>	<i>e-dāl</i>	<i>lāi-āhise.</i>
phong-sè	bū-dang.	Bi-ni	un-au	Kāmesor	uā-g'det	gong-sè	<i>lābō-dang</i>
one-blown	beat	Of-that	after	Kāmesvar	bamboo-big	one	brought.

*Már-mánat hāndeha-hal. Már bapāy bura mānu. E-du-mārāte bapāy*  
 Āng gī-nai-sè. Āng-nī āfā brai mānsū-i. Be-phong-nè bū-nai-au-nū āfā  
 I was-afraid. My my-father old man Thus-twice on-beating my-father  
*kāpi ūse. Tenekwāte Kāmesare e-mār mārise. Tenekwāte Madhu-o*  
 mau-bai thā-dang. Bē-baidī-nū Kāmesor-ā fong-sè bū-dang. Bē-baidī-nū Modhu-bū  
 trembling was. This-way Kāmesvar one-(blow) beat. This-way Madhu-too  
*e-dāl bāh lái mariba-lái āhise. Prānar bhay-dekhi zi-thait*  
 gong-sè uā lā-nā-nūi bū-nū fai-dang. Thoi-nū gī-nā-nūi zer-au  
 one bamboo bringing to-beat came. To-die fearing where  
*hangrām haise, hi-thait bāh e-dāl pālō. Már bapāik māre*  
 nāng-lai-dang-man, bē-au-nū uā gong-sè man-nai. Āng-nī āfā-khō bū-gan  
 the-fighting-was, even-there bamboo one found. My father will-beat  
*buli, may-o e-bār Madhuk mārilō. Murat pārise, na*  
 han-nā-nūi, āng-bū gong-sè Modhu-khō bū-nai-sè. Khoro-au-sū gaglai-khū, nā  
 saying, I-also one-blown to-Madhu beat. On-head (it) fell, or  
*kōt pārise mār gāt-yād nai. Tetiā Madhu mālit pāri-gāise.*  
 mau gaglai-khū āng khithā-nū hā-i-ā. Obā-nū Modhu-ā hā-i-āu gaglai nai-sè.  
 where (it) fell I to-say cannot. Then Madhu on-the-ground fell.  
*Már bapāik may tuli-laisō. Hál !*  
 Ang-nī āfā-khō āng dikhāng-nai-sè. Zap-bai !  
 My father-to I raised-up. That's all!

## FREE TRANSLATION OF THE FOREGOING.

What do you wish to say ?

On Tuesday I went to school. At two o'clock the master gave me leave to come home. After coming home, and having my meal, I went to Nandi's to read. I went at three o'clock. There I read for an hour-and-a-half. At half past four, while I was reading, I heard my sister Paramesvari's voice. (She said), ' *Mahārānir dohai !* You must not seize my pregnant sister by the hair.' On hearing this, I came out. I saw that Kunti had Gilāsi by the hair, and Paramesvari had Ilāsi by *hers*. Mosai taking a ruler in his hand, pulled Gilāsi away, and seized and assaulted Kunti. With his left hand he held Kunti's hand, and with his right hand he applied the ruler (to her). Kunti suddenly fell down. Then Madhu came and seizing Kunti's hair gave her a slap. I went up and said, ' Old man, this is grossly unjust. These two girls are your daughters-in-law. You do not beat them; why beat my sisters. Of course you can beat both your son's wives and my sisters too if you like. But it would be better to put a stop to the fight.' When I said this he hit me with the fist on the chest. When he hit me, I was all of a tremble. Just then I heard my father's voice; saying, ' Do not beat my pregnant daughter !' On his saying this, Mosai struck my father and knocked him down. After that Madhu struck him a blow. And then Kāmesvar came up with a big bamboo. I began to be afraid. My father is an old man, and was trembling from the two blows he had received. Then Kāmesvar struck him; and Madhu went and got a bamboo. Seeing that it was a matter of life and death, I picked up a bamboo at the place where the fight was going on, and thinking he was going to beat my father, I struck Madhu once. Whether it hit him on the head or elsewhere, I cannot say, but he fell down and I picked up my father.

The next specimen provided by Mr. Anderson is *Aesop's fable of the False Friend*. It bears manifest traces of having been translated from Assamese, but is more agglutinative than the preceding.

The acute accent marks the emphatic syllable in each word.

[No. 3.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

(THE FABLE OF THE FALSE FRIEND.)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bârâ line, words borrowed from Assamese are in Italics.

Sâ'-nûi	f'sikhî	dang'-man-nû'.	Bî'-sûr	sâ'-nè	zang	khorâng
<i>Men-two</i>	<i>friends</i>	<i>were-very.</i>	<i>They</i>	<i>men-two</i>	<i>between</i>	<i>word</i>
khâ'-lai-naise <sup>1</sup>	zi	'zang'-fûr	ze'-bû	dukk'au	gâr'-lai-nû'	nâng'-â'
<i>bound-mutually</i>	<i>that</i>	<i>'we</i>	<i>whatever</i>	<i>trouble-in</i>	<i>loose-mutually</i>	<i>must-not.</i>
Phâ'r'e	sân'-sè	bî'-sûr	mau'-bâ	thâng'-nâi-au	hâ'-grâ <sup>2</sup>	g'zer'-g'zer
<i>Then</i>	<i>day-one</i>	<i>they</i>	<i>somewhere</i>	<i>going-on</i>	<i>forest</i>	<i>within-within</i>
thâng'-dang-man.	Be'-au-nû	lâ'mâ	g'z'er-au	mâf'ur	mâ'-sè	man'-naisè.
<i>were-going.</i>	<i>Then</i>	<i>road</i>	<i>midst-in</i>	<i>bear</i>	<i>one</i>	<i>meeting</i>
Phâ	bî'-sûr	sâ'-nûi-nî	g'z'er-au	sâ'-sè	bong'-fâng	gâkh'û'-nû
<i>Then</i>	<i>they</i>	<i>men-two-of</i>	<i>midst-in</i>	<i>one</i>	<i>tree</i>	<i>to-climb</i>
sâ'-sè	hâ'-i-â-man.	Ze-blâ	mâf'ur-â	hû'-sû-bû-dang,	sâ'-sè	khât-nâ-nûi
<i>one</i>	<i>could-not.</i>	<i>As</i>	<i>bear</i>	<i>is-chasing,</i>	<i>one</i>	<i>running</i>
bong'-fâng-au	gâkh'û-hûi'-naisè, <sup>3</sup>	sâ'-sè	mung'-bô	u'fai	man'-e	zâa'-nânûi
<i>tree-in</i>	<i>went-and-climbed,</i>	<i>one</i>	<i>any</i>	<i>resource</i>	<i>gets-not</i>	<i>becoming</i>
hâ'-i-au	khuglûp'-nânûi	hâng	lâ'-i-â-bâ	thâ'-naisè.	U nau'	mâf'ur-â
<i>earth-on</i>	<i>crouching</i>	<i>breath</i>	<i>taking-not</i>	<i>stayed.</i>	<i>Then</i>	<i>bear</i>
fai'-na-nûi	bî'-khô	manâm-su'-nâ-nûi,	hâng	gû'-i-e	nu'-nâ-nûi	gâr'-lâng'-naisè. <sup>4</sup>
<i>coming</i>	<i>him-to</i>	<i>smelling-well,</i>	<i>breath</i>	<i>is-not</i>	<i>seeing</i>	<i>left-completely.</i>
Phâ	bong'-fâng-nî	mân'sûi-â	sang'-naisè,	'He'-lûi	sîkhî!	Nang'-khô
<i>Then</i>	<i>tree-of</i>	<i>man</i>	<i>asked,</i>	<i>'Hey</i>	<i>friend!</i>	<i>Thee-to</i>
manâm-su'-nânûi	mâ	khithâ'-nai?	Be'-au-nû	bî	bûng'-naisè,	'Bê-baidi
<i>smelling-well</i>	<i>what</i>	<i>said?</i>	<i>Then</i>	<i>he</i>	<i>said,</i>	<i>'That-kind</i>
mân'sûi-zang	nang	khur'mâ	dâ	khâm,'	er'-âi	han'-nânûi
<i>man-with</i>	<i>thou</i>	<i>friends</i>	<i>not make,'</i>	<i>thus</i>	<i>speaking</i>	<i>bûng'-naisè.</i>
						<i>said.</i>

<sup>1</sup> *lai, zlai*, reciprocal.

<sup>2</sup> Cf. *hû-zô*, high-earth = mountain.

<sup>3</sup> *hûi* = distance, went-and climbed.

<sup>4</sup> *lâng* = completion.

## FREE TRANSLATION.

Two men were great friends. They vowed to one another not to desert each other in any trouble. One day, as they were going somewhere, they came into a forest. On the road a bear met them. Of the two, one could climb trees, the other could not. When the bear chased them, the first climbed high into a tree, the other, being helpless, crouched on the ground and held his breath. The bear came and smelt him hard, and finding him without breath left him. The man on the tree asked, 'My friend, when the bear smelt you so hard, what did he say?' The other replied, "Don't make friends with such as he" was what he said.'

The next specimen provided by Mr. Anderson is a folk-tale in genuine agglutinative Bârâ. With the aid of the list of agglutinative particles on pp. 10 and ff., no difficulty will be found in following the interlinear translation.

[No. 4.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRI.

(A FOLK-TALE.)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bârâ line, words borrowed from Assamese are in Italics.

*Brai burui sā-nūi dang-man. Bī-sür-hā zā-nū lung-nū*  
*Old-man old-woman persons-two were. Them-to to-eat to-drink*  
*gūi-ā-man. Bi-nī-khai sen-khokhā sā-nā-nūi, zi nā man-ū, bī-zang-nū*  
*was-not. That-of-because trap setting, what fish get, that-with-even*  
*mai slai-nā-nūi mikhām zā-i-ū. Bē-baidī-nū khām-ūi khām-ūi<sup>1</sup> sān-se*  
*paddy exchanging rice eat. This-way-even doing doing day-one*  
*sen-au nā mā-se-bū nāng-ā-lābā, embū-bonglā gazā sen-au*  
*trap-in fish animal-one-even caught-not-on-being, toad only trap-in*  
*thip nāng-nā-nūi thā-dang. Obā-sū brai-ā dau-lā g'sip-bā sā-au-nū*  
*full caught-being staying-were. Then-even old-man cock crowing before*  
*thāng-nā-nūi sen nai-hūi-naise, āru sen-khō dikhāng-nānūi ilit*  
*going trap went-and-examined, and trap-to lifting-up heavy*  
*man-nai-khai rong zā-nānūi māmār bībān khā-nā-nūi, nā-hā-lāgi*  
*finding-because-of happy becoming quickly load binding, house-as-far-as*  
*bāt-zret-bāt-thet bān-bū-naise. Āru burui-khō fuzā-nā-nūi būng-naise,*  
*waddling bore-in. And old-woman-to awaking said,*  
*'Burui, burui, mā! dā-bū uthi-ā, lī? Sān-zā-bai,'*  
*'Old-woman, old-woman, what! now-even got-up-not, hey? Day-break-is,'*  
*han-nā-nūi, fuzā-bā burui-ā māmār sikhāng-nā-nūi at sū-nā-nūi*  
*saying, waking-on old-woman quickly emerging fire blowing-up*  
*sā-ne-zang at sai-lai-naise. Āru brai-ā būng-naise, 'zang-für-hā*  
*persons-two-together fire sat-over-together. And old-man said, 'us-to*  
*dīnī khofāl g'hām! sen-au nā thip-būng-nā-nūi thā-dang.' Obā-sū*  
*to-day luck good! trap-in fish filled-full-being remain.' Then*  
*burui-ā būng-naise, 'Hūrū! hūrū! nai-nī! Lābo-nai!' han-bā, braiā*  
*old-woman said, 'Hi! Hi! see-let's! Bring-look! saying, old-man*  
*māmār khithi-fai-naise. Āru brai burui-ā sā-nūi-zang ār-au*  
*quickly came-and-showed. And old-man old-woman they-two-together fire-in*

<sup>1</sup> Adverbial form of verb.

g<sup>a</sup>hām-ūi nai-nā-nūi nu-naise gāse-nū embu-Bonglā gazā. Obā-sū burui-ā  
 well observing saw all toads only. Then old-woman-the  
 brai-khō būng-naise, ‘Dinī nang-hā khofāl-ā g<sup>a</sup>hām zā-dang.  
 the-old-man-to said, ‘To-day your luck good has-become.  
 G<sup>a</sup>ham-ūi-nū khām man-zā-sī-gan,’ han-nā-nūi būng-bā brai-ā sen-khō  
 Well-indeed rice get-eat-enjoy-will,’ speaking on-saying old-man trap  
 dākhā-nai-se, ārū burui-khō bū-thāt-nū thin-bā, burui-ā gon gong-se  
 shook-out, and old-woman-to kill-by-beating-to sending-on, old-woman stick one  
 lā-nā-nūi thā thā bū-thāt-hū-lāng-naise. Em-fāre bū-thāt-zap-bā  
 taking thump thump beat-kill-give-end-did. Then beat-kill-end-on  
 mā-se ātheng bai-nā-nūi thoi-frām-nā-nūi burui-nī khāmflai sing-au  
 animal-one leg dragging dead-nearly-being old-woman’s stool under  
 thā-dang-man. Un-au gā-se-nū embu-fūr-khō sai-khāng-nānūi, brai burui-ā  
 staying-was. After all-even frogs-to skinning, old-man old-woman  
 bī-nī-frai uthī-bā ārū khāmflai di-khāng-bā, hē thoi-frām-nai  
 there-from getting-up-on and stool lifting-on, that dead-nearly-being  
 embu-khō nai-nā-nūi, brai-ā, ‘burui! mā-se embu thā-bai, bū-thāt!  
 frog-to examining, old-man, ‘old-woman! one frog remained-has, beat-kill!  
 bū-thāt! han-bā, embu-ā rai-dau-nai-se, ‘Āfā lūi, āng-khō dā  
 beat-kill! saying-on, frog-the spoke-shrilly, ‘My-father O, me-to not  
 bū-thāt! āng nang-nū hālī oi-nā-nūi, khōdāl zau-nā-nūi, mai gai-nā-nūi  
 beat-kill! I you-to plough driving, hoe digging, rice planting  
 hū-gan.’ Obā-sū brai-ā būng-nai-se, ‘Mābā-thū embu-bonglā-i-ā hābā  
 give-will.’ Then old-man said, ‘Anyone-then toad work  
 mau-nā-nūi hū-nai nū-dang lūi? Nang hābā mau-nā-nūi hū-nai-i-ā g<sup>a</sup>kbā!  
 doing giving saw O? You work doing giving bitter!  
 Bū-thāt-zā-nū gī-nā-nūi nang bē-khō-nū khithā-dang,’ būng-bā,  
 Beat-kill-become-to fearing you that-to-even saying-are,’ saying-on,  
 embu-bonglā-i-ā g<sup>a</sup>hām-ūi khulum-bai-nai-khai, ārū sūmai lā-nai-khai,  
 toad well worship-continu-ing-because, and oath tak-ing-because,  
 brai-ā burui-ā ān-nā-nūi bū-thār-ā-lābā nā-i-au din-nai-se. Obā-sū  
 old-man old-woman pity-ing beat-kill-not-on-being house-in placed. Then  
 āzi-bū thā-i-ū khālī-bū thā-i-ū dūi-lāng būthūr sā-bā,  
 to-day-also staying to-morrow-also staying water-completed season setting-on  
 embu-bonglā-i-ā nāngal lā-nā-nūi dublī-au hālī oi-nū thāng-nai-se,  
 toad plough bring-ing field-in plough drive-to went,  
 ārū bī nāngal mothī-au gākhu-nā-nūi hālī oi-bai-thā-bā bī-nī  
 and he plough handle-on climbing plough drive-continue-staying-on him-of  
 dublī thing sūr-bā rāzā sā-se hāthī gā-nā-nūi fai-nai nū-bā  
 field direction some king man-one elephant driving coming seeing-on  
 embu-bonglā-i-ā rai-hot-nai-se, ‘He-lāi, He-lāi, nang mau-nī mānsūi lūi?  
 toad-the saying-shouted, ‘O, O, you where-of man O?

Āng-nī āli-für-khō gäfle-gāsi khām-dang! Han-bā rāzā-i-ā, 'Āng-khō  
 'Me-of balk-s-to disturbed making-are!' Saying-on king, 'me-to  
 bē-baidī rai-nai-ā sūr? han-nā-nūi, mānsūi-khō hot-bā, sāfrā sing-au  
 that-way speaking who? saying, man-to sending-on, clod under  
 hākhmā-nā-nūi thā-i-ū. Bi-ni-khai mānsūi-ā nū-nū hā-e-khai rāzā-i-ā  
 hiding stops. That-of-because man see-to able-not-because king  
 m'sō-khō-nū lā-nū thin-nā-nūi nā-hā-lāgī lāng-naise. Obā-sū bī-bū  
 cattle-to-even take-to send-ing house-up-to bring-did. Then-even he-too  
 khī-thū khī-thū thāng-nā-nūi go-grā-nī nā sā-i-au thurui sing-au  
 behind behind com-ing cow-herd-of house up-on thatch under  
 hāp-sū-nā-nūi thā-nā-nūi rāzā-khō baidī baidī  
 creep-thrust-ing stop-ping king-to kind kind (in various manners)  
 rai-bai-thā-sū-naise. Rāzā-i-ā bī-khō khnā-nā-nūi, nai-bā-bū  
 say-continue-stay-very-was. King him-to hear-ing, examining-on-even  
 nū-e-khai brāp-nā-nūi gogrā-khō-nū s'fai-nū thin-naise.  
 see-not-because angry-being cow-herd-(house)-to-even pull-down-to order-ed.  
 Khintu bī bī-nī-frai thāng-khmā-nā-nūi saurā nā sā-i-au thā-nā-nūi  
 But he there-of-from go-secretly-ing guest house up-on stay-ing  
 ārū rai-naise. Bē-baidī-nū gā-se-nū nā s'fai-nū gnāng-zā-nai-khai,  
 more speaking-was. That-way-even all houses destroy-to necessity-becom-ing-because  
 rāzā-i-ā un-au gī-nā-nūi bī-khō g'hām-ū sang-nai-se, 'He-lūi āfā,  
 king after fear-ing him-to thorough-ly ask-ed, 'O my-father,  
 nang-lai modai nā mānsūi? Āng nang-khō mung-bō khām-li-ā,' han-bā,  
 you-now god or man? I you-to anything did-not,' saying-on,  
 bī būng-naise, 'Āng modai nung-ā, mānsūi-sū'. Ārū nang āng-nī m'sā  
 he said, 'I god am-not, man-very-indeed. And you me-of cattie  
 lābō-nai-khai āng nang-khō rai-dang. Ārū nang dā nang-nī  
 tak-ing-because I you-to speak-ing(am). And you now you-of  
 f'sā-zū-khō āng-zang hābā khām-nā-nūi hū-gan han-nā-nūi sūmai  
 daughter-to me-with marriage making will-give saying oath  
 lā-i-ā-gō māni, āng nang-khō be-baidī-nū nū-e-zā-nā-nūi rai-bai.  
 take-not till, I you-to that-way-even seen-not-becom-ing speak-continue-  
 thā-gan,' han-bā, rāzā-i-ā sūmai lā-gnāng-naise. Obā-nī-ā bī nā-nī-frai  
 stay-will,' saying-on, king oath take-must-became. Then he house-from  
 onkhāt-naise. Onkhāt-bā rāza-i-ā sūmai lā-nai-khai, ārū mā-bā  
 emerge-d. Emerging-on king oath tak-ing-because, and some-sort  
 modai-für zā-nū hā-gō nung-na-nūi, hābā khām-nā-nūi hū-naise, ārū  
 gods become-to may think-ing, marriage mak-ing give-did, and  
 dolā, hathī, gorai gākhu-hū-lai-nā-nūi<sup>1</sup> nā-hā-lāgī hot-bā, brai  
 palanquin, elephant, horse mounting-severally house-up-to sending-on, old-man

<sup>1</sup> gakhu + hū + lai } cause-each-to-climb.  
climb + give + mutually }

burui-nī nā khāthī man-fai-bā, brai burui-ā gī-nā-nūi  
 old-woman's house near getting-coming-on, old-man old-woman fearing  
 nā-nī-frai khāt-lāng-dang-man. Bi-khō embu-bonglā f'sā-tlā-i-ā<sup>1</sup> nu-nā-nūi,  
 house-from flee-continue-were. Him-to toad son-the seeing,  
 'Gi-nū gnāng-ā,' han-nā-nūi, mānsūi hot-nā-nūi lābō-fāfin-nai-se. Obā-sū  
 'Fear-to must-not,' say-ing, man send-ing take-back-did. Then-even  
 brai burui f'sā-tlā ārū bibām-zū boi-bū zā-zā-nā-nūi  
 old-man old-woman son and daughter-in-law they-too-(all) sit-becom-ing  
 rong zā-lai-nā-nūi mānsūi-für-khō khām dūi zā-hū-nai lung-hū-nai  
 pleased become-mutually-ing men-to rice water eat-giv-ing drink-giv-ing  
 se. Bē-baidī-nū thā-ū-i dang, sān-se bibām-zū-ā embu-bonglā-khō  
 were. That-way-even stay-ing were, day-one daughter-in-law toad-to  
 nāi-nū bā-nā-nūi<sup>2</sup> embu-bonglā-khō dugui-nū thin-nai-se. Embu-bongla-i-ā  
 see-to hating toad-to bathe ordered. Toad-the  
 būng-nai-se, 'āng udui-nī-frai dūi-au-nū thā-i-ū. Dā dugui-bā āng-hā  
 said, 'I childhood-from water-in-even stay. Now bathing-on me-to  
 mā zā-nū?' Obā-sū hing-zau-ā būng-nai-se, 'Nang dūi gusu-au  
 what happen-to?' Then-even wife said, 'You water cold-in  
 thā-nai-khō āng mithī-dang. Khintu nang-nī bikhong-nī gādī-mālā  
 staying-to I knowing-am. But you-of back-of protruberances  
 nū-nā-nūi-sū āng nang-khō thukui-nū namai-dang,' han-bā, embu-bonglā-i-ā  
 seeing-even I you-to bathe-to wishing-am, saying-on, toad-the  
 mānthī zā-naise. Zā-bā dūi glop-glop fudung-nā-nūi hoā-khō  
 consenting became. Becoming-on water bubbling heat-ing husband-to  
 ling-hot-nai-se, 'Māmār fai dū! Āng thukui-nū nāng-gō.' Bi māmār  
 cry-loud-did, 'Quickly come you! I bathe-to must.' He quickly  
 fai-nā-nūi sang-bā, 'nang āglā dūi-au bāt-sūm-grū. Āng un-au bi-khong  
 com-ing asking-on, 'you first water-in jump-in. I after back  
 hū-nā-nūi hū-gan,' han-bā, bi bi-au bāt-sūm-nā-nūi khāng-grāng-nā-nūi  
 scrubbing give-will,' saying-on, he it-in jumping rolling-over-and-over  
 thoi-nā-nūi thā-nai-se. Zap-bai.  
 dy-ing remained. Ended.

## FREE TRANSLATION OF THE FOREGOING.

There was once an old man and an old woman, who had nothing to eat or drink. So they set a fish-trap, and any fish they caught they exchanged for paddy and so got rice to eat. One night, instead of fish, the trap became full of toads, and the old man rose before cock-crow and, lifting it up, found it very heavy. Greatly pleased, he hoisted it on to his back and waddled home. Then he woke up his old

<sup>1</sup> = euphonic for z.<sup>2</sup> = bā-nā-nūi = bearing on back, finding burdensome.

woman and said to her, 'old woman, old woman, not up yet? The day has dawned. So the old woman came out and blew up the fire in the yard, and the two squatted over it together. The old man said, 'we are lucky to-day. The trap is brimful of fish,' and the old woman replied, 'bring it here, bring it here, and let us look at it.' When they looked at it by the light of the fire, they found it full of nothing but toads. Then said the old woman, 'we are lucky to-day. We shall get plenty of rice to eat to-day.' On this the old man shook out the toads and the old woman began killing them with a stick. But one half-dead toad crept with a broken leg beneath the old woman's stool, and when she had finished skinning the rest of the toads she lifted the stool and saw the survivor. But the toad cried shrilly, 'O Father, do not kill me. I will plough for you, and hoe for you, and plant paddy for you.' But the old man replied, 'who ever saw a toad doing any work? Your offer of work is likely to be a bitter business. You only make it because you fear to die.' But the toad begged so hard that the pair took pity on him and kept him in their home. Time passed and the season of the rains came on. The toad went out into the field to plough, and sitting on the plough-handle urged the cattle with his voice. Now, a certain Rajah, riding on an elephant, came that way, and the toad shouted at him, 'Ihi! who are you that come upsetting the balks of my paddy field?' But the Rajah flew into a rage and sent a man to fetch him. However, he hid under a clod, and the Rajah finding no one ordered the plough oxen to be driven to his palace. The toad following behind, climbed into the thatch of the cowshed, and, there hidden, in a loud voice cursed the king by all his gods. The king heard him, but was unable to find him, so in a rage he ordered the cowhouse to be pulled down. But the toad went and hid himself in the thatch of the guesthouse, so that it became necessary to pull that down, too, and so on with other houses. Finally the king addressed his unseen enemy, and asked him whether he was a god or a man. Said the toad, 'no god am I, but merely a man, and I curse you because you carried off my cattle. But if you will take an oath to give me your daughter in marriage I will trouble you no more.' To this the king consented, and the toad jumped down; and, for his oath's sake, and lest the toad should be in some sort a god, the Rajah married his daughter to him, and sent the young pair home to the old man and the old woman, with a retinue and a palanquin and elephants and horses. When the old man and the old woman saw the cortège coming, they ran away in fright, but their son, the toad, pursued them and brought them back, and they all lived together.

One day the princess looking at her husband found him very ugly, and asked him to bathe himself, to which he replied that he had lived in water all his life, from childhood up. Then said the princess, 'I know very well that you live in cold water, but what I want to give you is a hot bath to take the warts off your back.' So she made some water boiling hot and bade her husband jump in. So he perished miserably, and that's all.

The last set of specimens provided by Mr. Anderson consists of a collection of Folk-songs and Nursery Rhymes in genuine agglutinative Bârâ.

[No. 5.]

### BÂRÂ FOLK-SONGS AND NURSERY RHYMES.

#### TO A SPOILED CHILD.

*Dērā lu, dērā lu, āfā Fānzālū.  
Hut build, hut build, my-father Fanzalu.  
Dai nāng, fădū nāng, āfā zuzi-nāng.  
Trouble begin, worry begin, my-father help-must.*

#### TO A CONCEITED CHILD.

*Āng gürung, gürung. Dainā gürung.  
I (am)-wise, (am)-wise. The-witch (is)-wise.  
Dau khī-thū, khī-thū āng-nī khī-thū.  
Bird behind, behind of-me behind.*

#### OF WOMAN.

*Dau-thep,<sup>1</sup> dau-thep, dau golondī.  
Wagtail, wagtail, bird with-goitre.  
Hābā rāngā, hukhā rāngā, f'sā bā-flundi.  
Work cannot, anything cannot, child bearing (on back).*

#### A NURSERY RHYME.

*Bong-fāng dō, bong-fāng do, bong-fāng nārengā.  
Tree whack, tree beat, tree (of) orange.  
Fit-siu-siu, firingā, bi-dūi  
Chirrup, chirrup, bhīmrāj (bird), (give) eggs (lit. bird-water)  
zo-khai-bā.  
gaṇdās-five (i.e., five fours = twenty).*

#### WHAT WOMEN SING AT WEDDINGS.

*Zō sit, sit, Gogorleng, zō sit, sit.  
Beer pour, pour, Gogorleng, beer pour, pour.  
Dāng-nai, dāng-nai sit, dāng-nai, dāng-nai sit.  
From-high, from-high pour, from-high, from-high pour.*

In other verses substitute other festive occupations as:—

*Goe khau, khau, slice betel-nut.  
Zō lǔ, lǔ, pass round the beer.  
Khurñi sū, sū, clean the plates.*

<sup>1</sup> *Motacilla alba*, *dau-thep* = the pinched-tail bird.

Gogorleng is the traditional name for the *bārū* or *bohuā* who plays the buffoon at weddings.

A WOMAN TO HER LOVER.

Sō, mālibai, sō-bai,  
*Come, my-lover, come-then,*  
 Gangā zāliā,  
*River fisherman,*  
 Thákā-nī kheru man-ā-bā  
*Silver-of ear-rings get-not-if*  
 Āng-bū thāng-li-ā  
*I-too come-not*

AN EXCHANGE OF COMPLIMENTS.

Girl sings :—

Silākōn-ārūi gāthā-für.  
*Chinākōnā-folk boy-s.*  
 Moisū hū-nū fai!  
*Buffaloes drive-to come!*

Boy answers :—

Hū-nū rāngā, mū-nū rāngā,  
*Drive cannot, wife cannot,*  
 Āng-khō dā-ling, fai,  
*Me-to don't-shout, come,*  
 Engkhut khārūi khūrū-khūrū,  
*Rice('s) brass-pot bubble-bubble,*  
 Āng-nī fāt-se fūrū, fūrū  
*Me-of side-one trouble, trouble*  
 Khārā khuzuli,  
*Head itch,*  
 Bīdot zā-suli.  
*Flesh eat-er.*

WHAT WOMEN SING TO THE BRIDE WHEN SHE IS TAKEN AWAY.

Dā gāp-se, ai, dā gāp-se,  
*Don't weep, dear, don't weep,*  
 Khā-nū lai lāng-ā  
*Bind-for to (they) take-not*  
 Su-nū lai lāng-ā.  
*Wound-for to (they) take-not.*  
 Bāngāl Sim-sā-nū<sup>1</sup> lāng-ā.  
*Bengali Bhutiā-for take-not.*

<sup>1</sup> Sim-sā seems to be Chin-fā, son of China.

Êhē, hái, hăi.  
Oh, ho, ho.

Lines 2, 3 and 4 may be varied *ad infinitum*.

#### A MOTHER'S LAMENT OVER HER DEAD SON.

Thokon strong strong  
(With) clubs in-crowds in-crowds  
Thāng-dang-man, áfā Sokhai, nang-lai.  
Went-est (thou), son Sokhai, thou-oh.

For line 1, substitute—

Emfū blī-blā  
Sword flashing  
khaukhā dumā-dumī  
turban heaped-high

or Nang dang-bā, omā bidot zang zā-dang-man, etc.  
You be-ing, pig flesh we eat-ing-were.

#### AN INVITATION.

Üi, Silákön-árñi, hing-zau-für,  
Oh, Chinákönā-folk, women-folk,  
Nā gut-nü fai,  
Fish catch-to come,  
Nā gut-nü rāng-ā-bā,  
Fish catch-to able-not-being,  
Lügū-se dā-lā fai.  
With don't-at-all come.

In other verses substitute { megong khā-nü } , or other occupations which man and maid can do together.

#### A LOVE-SONG.

Āgūi Boisāgi,  
Sister wanderer,  
Āng-khō dā bāsī,  
Me-to (do) not scorn,  
Sikhlā sip-nü hā-i-ā-bā  
Girl sweep-to able-not-being  
Āng-bū sip-fā-gan.  
I-too sweep-with (her)-will.

In the next verse, for the last two lines, put :

Dūi lai-nü hā-i-ā-bā, āng-bū lai-fā-gan,  
Water draw-to able-not-being, I-too draw-with (her)-will,  
and so on with other feminine occupations.

If a woman sings, the first line will be  
 Ādā Būi-dāsi,  
*Brother Bi-desi,*

and she will select men's work as *hāthi hū-nū*, to catch elephants, *hālī oi-nū*, to plough, *mai gai-nū*, to plant paddy.

MOTHER-IN-LAW TO DAUGHTER-IN-LAW.

Wā bi-zō-nī gāndeolā,  
*Bamboo top-of butterfly,*  
 Bir-dau, bīr-dau, bīr-dang.  
*Flutter, flutter, fly.*  
 Bauhāri gādai zō zong-nai-ā,  
*Daughter-in-law younger('s) beer brew-ing-(nom.),*  
 Khūiram-dūiram zā-dang,  
*Helter-skelter becom-es,*

or

Bauhāri gādai khām songnai-ā  
*Daughter-in-law younger('s) rice cook-ing*  
 Sigram zethram zā-dang.  
*Hugger mugger becom-es.*

A WOMAN TO HER HUSBAND.

Hi dai-dai-hū-bā-bū.  
*Cloth weave-weave-giv-ing-even.*  
 Zim-nū rāng-e-ā,  
*Put-on-to able (is) not,*  
 Mā hoā zang gorop-khū !  
*What husband I ('ve) got-then !*  
 Zang-nī khāfāl-ā !  
*Me-of luck !*  
 Sū-nī khāfal-ā.  
*Evil-of luck.*

For the first two lines substitute—

Gāmsā dai-dai-hū-bā-bū  
*Shoulder cloth*  
 Gān-nū rāng-e-ā  
*Wear-to*

or

Fāli dai-dai-hū-bā-bū  
*Turban*  
 Khau-khā-nū rāng-e-ā  
*Bind-to*

## COURTSHIP.

Man says—

Ui bāze, ui bāze  
*Oh sister-in-law, oh sister-in-law*  
 Em bō-nānūi hū.  
*Mat spreading give.*

Woman answers—

Nang-nī hingzau-sū nongā, hai,  
*Thee of wife-indeed am-not, ho,*  
 Em-sū bō-bai-nū.  
*Mat-even spread-(continue)-for.*

Other occupations in other verses.

A man speaking to a woman says, *lui*.A woman speaking says, *hai*.A man speaking to a woman familiarly says, *ui*.A LOVE SONG ?<sup>1</sup>

Dūi lai-nai-ā sūrū man?  
*Water draw-ing who was.*  
 Āgūi Bonbāhi sikhlā man.  
*Sister Ban-bāsi girl was.*

Other occupations to be substituted, male or female, according as the singer is woman or man.

## WOMEN'S WORK.

Dudu-gur, dudu-gur, mā-lā-ūi?  
*Little drum, little-drum, what-is it?*  
 F'sā bā-nai-nī fālā-ūi.  
*Child bear-(on-back)-ing-of task-eh!*

In other verses other work is substituted. The *dudugur* is the little drum with a bead tied to it, which is shaken from side to side so that the bead beats it *dudugur, dudugur*.

## TO A WOMAN.

Boisāgi, āsāgi, rā, rā,  
*Wanderer, squanderer, stay, stay,*  
 Megong mi-khām song-blā, dūi-lau, dūi-sau.  
*Vegetables rice cook-ing, higgledy, piggledy.*  
 Hoā sā-se nu-bū-lā  
*Man one see-(even)-ing*  
 Gādā gā-sō.<sup>2</sup>  
*Topsy turvy.*

It is not necessary to give specimens of the Bārā spoken in Nowgong and other districts south and east of Darrang. It is exactly the same as that which has been illustrated in the preceding pages.

<sup>1</sup> Goes to the tune of 'Savez-vous planter les choux ?'! and is a singing game of the same sort.<sup>2</sup> Lit. 'neck twisted.'

### MES OR MECH.

The people who speak this dialect call themselves Mes, which is usually written 'Mech,' according to the spelling adopted when writing the name in the Assamese alphabet.

It is very doubtful whether Mech should be considered as a dialect of Plains Kachāri, or as identical with the standard of that form of speech. If we take the Plains Kachāri of Darrang as the standard, the differences between it and Mech are certainly very slight, and are principally matters of pronunciation; but there are also one or two points of difference in grammar, and hence I have followed the general custom, and treat Mech as a dialect very nearly related to the standard.

The Meches do not admit any relationship with the Bodos of Kamrup and Darrang, but it is doubtful if they are really a distinct tribe. Hodgson in his Essay on the Kōcch, Bōdō, and Dhimál tribes, has given a Bódó Grammar and Vocabulary, and distinctly states that Mēch and Bodo are the same. He says,<sup>1</sup> 'For Méch, read Bôdo, *passim*. Méch is a name imposed by strangers. The people call themselves Bodo, which, of course, is the proper designation.' As a matter of fact, the term Mech is, at the present day, confined to the speakers of Plains Kachāri or Bārā who dwell west of the district of Kamrup. The head-quarters of the standard dialect are that district, Darrang, and Nowgong. In Goalpara, immediately to the west of Kamrup both terms are in use, for Plains Kachāri has been returned as the language of 8,300 people, and Mech as that of 68,900. Probably the smaller number represents the speakers who dwell near the Kamrup border, and whose language is not affected by what may be called the typical Mech peculiarities. The form of speech illustrated by Hodgson more nearly agrees with what I here give as Mech than with the standard dialect of Darrang, and I hence insert his name in the list of authorities on Mech, and not in that of authorities on standard Plains Kachāri.

Mech has been returned as spoken in the following districts:—

In Assam . . . . .	in Goalpara by	68,900
In Bengal . . . . .	in Jalpaiguri by	21,311
" . . . . .	in Cooch Behar by	3,700
		25,011
	TOTAL . .	93,911

In Goalpara the speakers are scattered all over the District. There are three settlements of them in Jalpaiguri, while in Cooch Behar they are confined to the eastern and northern tracts of the State, comprised within the Tufānganj Sub-Division. As in all Bodo languages, words are freely borrowed from the neighbouring Aryan forms of speech, Assamese and Bengali respectively. As might be expected, in the case of Mech this tendency is not so marked in Goalpara as in Jalpaiguri and Cooch Behar.

Taking the Goalpara form of speech as the typical one, the following are main points of difference between it and the standard dialect of Darrang:—

**Pronunciation.**—It is difficult to say how much in the specimens is mere variety of spelling, and how much represents actual variety of pronunciation. In the Goalpara specimen the sound which in Darrang is written *a*, here regularly appears as *o*.

<sup>1</sup> P. 72 of Reprint.

Thus Darrang *dang*, is, becomes *dong*. Darrang *ü* also becomes *o*, as in *no*, the sign of the dative case. Darrang *üi* becomes *oi*, pronounced as in ‘oil,’ as in *ukhöi*, for *ukhüi*, to be hungry. The very short vowels, which in the Darrang dialect are represented by small letters above the line, usually altogether disappear in Goalpara, to which fate they already show a tendency in the former district. Thus Darrang *z'lā* or *zlā*, male, becomes *jlā* in Goalpara. On the other hand Darrang *f'sa* or *f'sa*, a child, is *f'sā* in that district. The Darrang *z* is uniformly represented by *j* in all the Mech specimens. It is doubtful, however, whether this is not a mere matter of spelling. It may be noted that Hodgson invariably uses *j*. The word *mānsūiā*, which means ‘a man’ in Darrang, becomes *mānsiā* in the Goalpara specimens.

As regards declension of nouns, after allowing for the changes of spelling indicated above, the only difference between the Darrang and Goalpara specimens is that in the latter the termination of the locative is *āo* and not *āu*. This again is almost nothing but a matter of spelling.

As regards pronouns, that of the third person singular has a nominative *bī-o*. The reflexive pronoun is *gāo*, self.

As regards verbs, we may note the use of the termination *ni* which is confined to the first person of the present tense. This also occurs in the standard dialect, but attention should be drawn to it here, as it indicates the commencement of a system of inflexion which is further developed in Jalpaiguri.

The past tense is commonly formed by adding *āsoi* to the root. Before this a euphonic *i* is inserted when the root ends in a vowel. Examples are *bung-āsoi*, he said; *jā-i-āsoi*, he became; *lubu-i-āsoi*, he desired.

The following instances occur of the use of a negative past, *ho-ā-kho-soi*, did not give; *naigir-ā-khō-soi*, did not wish; *gār-thār-ā-khoi*, disobeyed not; *ho-ā-khoi*, gave not.

#### AUTHORITIES—

The authorities on Mech will be found detailed after those on Bârâ, Bodo, or Hills Kachâri.

The first specimen is a translation of the Parable of the Prodigal Son from Goalpara.

[No. 6.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

MES OR MECH DIALECT.

(DISTRICT GOALPARA.)

Sâ-sè mânṣiā sâ-noi fisâ-jlâ dong-mon. Bi-sor-nî gejer-âo  
*Person-one man-(of) persons-two child-male were. Them-of among*  
 godai-thâr-â gâo-nî bî-fâ-khau bung-âsoi, ‘â-fâ, besâr-bosthu-nî zi  
*younger-the his-own his-father-to said, ‘my-father, property-of what*  
 sebâng-bâhâg âng mon-gon, bi-khau âng-no ho.’ Bi-ô-no bî-ô bî-sor-nî  
*share I will-get, that me-to give.’ There-on he them-of*  
 gejer-âo besâr-bosthu-khau rân-nâ-noi ho-âsoi. Sân-noiso-nî un-âo godai-thâr  
*among property having-divided gave. Days-few-of after younger*  
 fisâ-jlâ-i-â gâse-bo logosé khlâm-nâ-noi gojân dêso-âu khât-lâng-âsoi,  
*child-male-the all together having-made distant country-to ran-away (i.e., departed)*  
 âro bî-âo bîô inaithâr khlâm-nê-o gâo-nî besâr-bosthu-khau  
*and there he riotous doings-in his-own property*  
 gâr-job-âsoi. Bi-ô gâse-bo fô-job-lâ, bi  
*gave-up-entirely (i.e. squandered). He the-whole having-scattered-entirely, that*  
 dêso-âu inaino khângâl jâ-i-âsoi, ârô bî-ô dukhu mon-no hom-âsoi.  
*land-in severe famine became, and he trouble to-find caught (i.e. began).*  
 Oblâ bî-ô thâng-nâ-noi bî dêso-nî sâ-sè nogorbâsi-nî gâsebo-âsâ  
*Then he having-gone that country-of person-one citizen-of refuge*  
 lâ-i-âsoi. Bi mânṣiā bi-khau gâo-nî hu-âo omâ gum-no thinhot-âsoi.  
*took. That man him his-own field-to swine feeding-for sent.*  
 Un-âo omâ-i-a jî bigur jâ-grâ-mon, bî-jong bîô udai sufong-no  
*Then swine-the what husk eaters-were, them-by he belly filling-for*  
 lubu-i-âsoi; mânônâ râo-bo bî-no hō-â-kho-soi. Un-âo, mithi-nâ-noi,  
*wished; but any-one him-to gave-not. Then, having-understood,*  
 bî-ô bung-âsoi, ‘âng-nî â-fâ-nî bèsè dormâhâ mon-grâ-frâ golâm-nî  
*he said, ‘my my-father-of how-many wages receivers servants-of*  
 bârâ jâ-nai mon-oi thâ-dong, ârô âng ebê-âo  
*superfluous food having-got remaining-are, and I here*  
 ukhoi-nâ-noi thoi-dong. Âng khât-lâng-nâ-noi gâo-nî  
*having-hungered dying-am. I having-run-away (i.e., having gone-away) my-own*  
 â-fâ-nî jing-âo thâng-gon, bî-thâng-khau bung-gon, ‘â-fâ, âng  
*my-father-of vicinity-in will-go, him-to will-say, ‘my-father, I*

sworgo-ni kheloi āro nong-thāng-ni sigāng-āo fāf khlām-dōng; āng heaven-of against and thee-of front-in sin doing-am (have-done); I āro nong-thāng-ni fisā-hōā hon-nā-noi nām lā-no hāno-hālē-ā; any-more thy child-male having-been-called named to-bear fit-not-am; āng-khau nong-thāng-ni sā-sè dormāhā jā-grā golām-ni baidi rākhi." Un-āo me thy person-one wages eater servant-of like keep." Then bī-ō uthi-nā-noi gāo-ni bi-fā-ni khāthi-āo thāng-āsoi. Mānonā bī-ō gojān-āo he having-arisen his-own father-of vicinity-in went. But he distance-in thā-blā-no bī-ni bī-fā-i-ā bi-khau nu-no mon-āsoi, āro ānhar-nai remaining-even his his-father-the him to-see got (was-able), and compassionate jā-nā-noi, khāt-nā-noi, thāng-nā-noi, bī-ni godo ham-nā-noi, khudum-āsoi. having-become, having-run, having-gone, his neck having-caught, kissed.

Fisā-jlā-i-ā bī-khau bung-bai, 'ā-fā, āng sworgo-ni khelai āro nong-thāng-ni Child-male-the him-to said, 'my-father, I heaven-of against and thee-of sigāng-āo fāf khlām-no ham-dong; āng āro nong-thāng-ni fisā-hōā front-in sin to-do taking-am (begin); I any-more thy child-male bōn-nā-noi nām lā-no hāno-hālē-ā.' Mānonā āfā gāo-ni having-been-called name to-bear fit-am-not.' But the-father his-own golām-for-khau bung-āsoi, 'thāb-no mojāng-sin hī lā-bo-nā-noi bī-khau servants-to said, 'quickly most-beautiful robe having-brought him gān-ho; bī-ni ākhai-āu nāsithām, āro nāthing-āo jothā gān-ho; āro to-wear-cause; his hand-on a-ring, and foot-on shoe to-wear-cause; and jong-for jā-nā-noi rong jā-ni; mānonā āng-ni ēbē fisā-hōā-i-ā us having-eaten rejoicing let-be; because my this child-male-the thai-nā-nai thāng-dong-mon, thāng-khāng-bai; gomā-nā-noi thāng-dong-mon, having-died going-was, alive-entirely-was; having-been-lost going-was, mon-fin-bai.' Un-āo bi-soro rong jā-no hom-bai. got-again-was.' Then they rejoicing to-be took (began).

Āro bī-ni gidir fisā-hōā-i-ā hu-āo dong-mon. Bi-ō foi-nā-noi And his big child-male-the field-in was. He having-come nau-ni jing-āo jā-blā mo-sā-nai āro dām-nai khonā-no mon-bai. house-of vicinity-in on-becoming dancing and music to-hear got. Oblā bī-ō sā-sè golām-khau jing-āo long-nā-noi song-āsoi, 'ēbē-for mā?' Then he person-one servant vicinity-in having-called asked, 'these what?' Bi bī-no khotā-i-āsoi, 'nong-ni bi-fong-ā foi-bai; āro nong-ni bī-fā-i-ā He him-to said, 'thy brother-the came; and thy his-father-the gidir jā-ho-no khlām-no hom-dong; mānonā bī-thāngā bī-khau mojāng thānā-i-āu-no great feeding to-do begins; because he him good condition-in mōn-fnāng-dong.' Mānonā bī borāb-bai, gejer-āu thāng-no naigir-ā-khō-soi. has-got-back.' But he was-angry, within to-go wished-not. Un-āo bī-ni bī-fā-i-ā baijo-āo foi-nā-noi bī-khau bujhi-ho-no Then him-of his-father-the outside-to having-come him to-remonstrate

hom-bai. Mānonā bī-ō uthar khlām-nā-noi gāo-nī bī-fā-khau bung-āsoi, 'nai, èsè began. But he answer having-made his-own his-father-to said, 'look, so-many bosor hom-nā-noi āng nong-thāng-khau khulum - bai-thā-dong; years having-taken (i.e., during) I thee-to service - am-doing; nong-thāng-nī mungbo thon-nai māblā-blābo gār-thār-ā-khoi; theobo nong-thāngā thy any order ever-even disobeyed-not; nevertheless thou māblā-blābo-so āng-no mā-sè bormā fisā bā-so ho-ā-khoi, joroihā āng-nī ever-even me-to animal-one goat young-one even gavest-not, that my khurmā-for-khau lā-nā-noi rong jā-ni. Mānonā nong-thāng-nī ēbē friends having-taken rejoicing I-may-be. But thy this fisā-hōā, jī nothi-far-khau logoi nong-thāng-nī besār-bosthu jā-nā-noi child-male, who harlots with thy property having-eaten gār-jōb-bai, bi-ō jeblā foi-bai, oblā nong-thāng-ā bī-no lāgī jā-ho-no gave-up-entirely (i.e., wasted), he when came, then thou him for feast khlām-no hom-bai.' Mānonā bī-ō bī-khau bung-bai, 'fisā, nong jeblā-bo to-make didst-begin.' But he him-to said, 'child, thou always-even āng-nī khāthi-āo dong, āro āng-nī jī jā-i-o boibothā nong-nī. Mānonā me-of vicinity-in art, and mine what is all thine (is). But rong jā-nā-i-ā āro bājlobainyā gāhām jā-dong, jōrāiā nong-nī ēbē rejoicing becoming and being-merry good is, because thy this bī-fong-ā thoi-nā-noi thāng-dong-mon, thāng-khāng-bai; gomā-nā-noi brother-the having-died going-was, alive-entirely-was; having-been-lost thāng-dong-mon, mon-fin-bai.' going-was, got-again-was.'

Two specimens are given from Jalpaiguri. The first is a version of the Parable. The second is a folk song.

The language of the Bodos of Jalpaiguri closely resembles the Mech of Goalpara. The following are the main points of difference.

We at once notice that the vocabulary is much more full of Bengali words. Here and there whole sentences are Bengali from beginning to end. The last two lines of the second specimen are even Bengali in grammar. The influence of Bengali is specially manifest in the spelling. The typical Bengali *sh* is very common, and the tendency to aspirate tenues is not observable. Thus, 'sin' is *pāp*, not *fāf*. There is great laxity in the use of the vowels. We may also note that the word for 'son' is not *fisā-jlā*, but *bishā*.

The declension of nouns is in the main quite the same as in Goalpara. The only exceptions worth noting are that in one instance *bifā-niā*, instead of *bifā-nī*, is used for 'of the father,' and 'a house' is *nō*, and 'in a house', *nāo* for *nō-āo*. Here we see an attempt at inflexion.

As regards pronouns, the suffix *ō* is used not only with *bi*, but also with *āng* and *nung*. It is used with the nominative plural as well as with the nominative singular so that we have *jung-ō*, we, and *bi-sor-ō*, they. The plural of the first person is *jung*, not

*jong*, and similarly, 'thou' is *nung*, not *nong*. In the second specimen, *nung-nō* means 'thou.' In the first specimen, *bī-chī-nī* is twice used to mean 'of them.' Note *ēmbē*, this, which occurs also in Cooch Behar. In Goalpara Mech it is *ēbē*.

In the conjugation of the verb there is a tendency to inflexion in the present tense. The forms are as follows :—

Sing.	Plur.
<i>Āng shu-ni</i> , I strike.	<i>Jung shu-ni</i> , we strike.
<i>Nung shu</i> , thou strikest.	<i>Nung-sorō shu</i> , you strike.
<i>Bī shu-ā</i> , he strikes.	<i>Bī-sorō shu-ā</i> , they strike.

It may be noted that the root corresponds to the standard *sau*, to pound. In Jalpaiguri it is sometimes spelt *shō*, and sometimes *shu*. Both spellings will be found in the list of words and sentences.

Other examples of this tense which occur in the specimens give yet other forms. Thus, *chā-jā-lai-ni*, let us eat; *rong-jā-jā-lai-ni*, let us rejoice, the first person present indicative being used for the imperative. The termination *soi*, which in other places appears to correspond to the standard *sui* or *sə*, seems to be also used as a termination of the present. Thus, *thui-soi*, am dying, and *dong-soi*, they are.

The future has several forms, none of them agreeing with the standard. Those noted are, *āng-shu-nai*, (I) shall strike; *thāng-nai*, will go; *āng-bung-nai-ān*, (I) will say. Different is *mun-gau*, (I) will get.

For the past tense, we have the termination *āsoi*, as in Goalpara. There is also another very common one, *ā-mon*, as in *shu-ā-mon*, struck; *hu-ā-mon*, gave; *thun-hon-ā-mon*, sent. In two instances we find the termination *soi* or *mon* omitted, and only the *ā* remaining. These are *jā-i-ā*, took place, and *khlām-ā*, did. Other forms are *khonā-non*, he heard, and *maubā-i*, (I) have worked. What seems to be a past subjunctive is *rong-jā-jālai-nā*, (I) might be mutually merry.

For the conjunctive participle we have the usual termination *nā-noi*, and also *nān* as in *rān-nān* and many others.

The following forms occur of the negative verb, *ung-ā*, were not; *gār-ā-khoi*, (I) did not disobey; *nung-ō ho-ā-goi*, thou didst not give; *thāng-ā-gō-soi*, he did not go; and, in the second specimen, *hot-nā-kho-choi*, did not give. In the first specimen *hu-ā-mon* is used to mean both 'gave' and 'did not give.' In the latter instance, there is probably some mistake in writing the Mech word.

[No. 7.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

MES OR MECH DIALECT.

(DISTRICT JALPAIGURI.)

(Babu Ashutosh Mookerjee, 1899.)

## SPECIMEN I.

Kôno ēk mânshî-hâ shâ-noi bishâ dong-mon. Bî-chî-nî gejer-âo  
*Certain a man-of persons-two sons were. Them-of among*  
 mudui-â bî-nî bi-fâ-khau rai-âsoi, 'â-fâ jinishpâti-ni bhâgo jê  
*young-one-the his his-father-to said, 'my-father property-of share what*  
 âng mun-gau âng-no ho.' Ar bî-ô bi-chi-nî gejer-âo gao-nî shompotti  
*I will-get me-to give. And he them-of among his-own property*  
 rân-nân hu-â-mon. Ar gobao din-nî un-ao ung-â bî mudui-shin  
*having-divided gave. And many days-of after were-not that younger*  
 bishâ gâsen jinishâ-khau futhum-nân ēk gojân dêsh-âo thang-âsoi, ar  
*son all property having-collected a far country-in went, and*  
 bauhai khârâp lôk-jong thâpâ-nân gâsen shompotti binâ hâbai  
*there evil company-with mixing all property without purpose*  
 nosht-khâsâm-gâr-âsoi. Ar jokhon bî-ô gâsen shompotti noshô-khâsâm-nân,  
*squandered. And when he all property had-squandered,*  
 bî dêsh-nî gejer-âo mojângin ângkhâl jâ-i-â, ar bî-ô dukhu  
*that country-of midst-in great famine became, and he misery*  
 mun-no hom-âsoi. Bî-nî un-ao bî-ô thang-âsoi, ar bî dêsh-âo-nî  
*to-get began. That-of after he went, and that country-in-of*  
 ek nogor-âo-nî jong milâ-i-âsoi. Bi nogor-nî mânshia bî-khau  
*a city-in-of-(person) with joined. That city-of man him*  
 thin-hon-â-mon futhâr-âo iomâ-khau jâ-ho-no; ar bî-ô mân-â-mon  
*sent field-into swine eating-giving-for; and he was-obliged*  
 udoi bung-ho-no iomâ-nî jâ-nai gundoi-jong; ar kôno mânshia bî-no  
*belly to-fill swine-of eaten husks-with; and any man him-to*  
 mung-bo hu-â-mon. Ar jokhon bî bujhi-âsoi, tokhon bî bung-âsoi,  
*anything gave-not. And when he understood, then he said,*  
 'âng-nî bifâ-niâ bêse tolob jâ-i-âo châkrâ gobangoi jâ-i-ono, ar  
*'my father-of how-many wages eating servants much eating-for, and*  
 hu-no dong-mon, ar âng-ô ukhuin thui-soi. Âng ji-khât-nân  
*giving-for was, and I hungry am-dying. I having-arisen*

ā-fā-nī-āo      thāng-nai      ār      bī-khau      bung-nai-ān,      “ā-fā,      āng  
*my-father-of-towards*      *will-go*      *and him-to*      *will-say*,      “*my-father, I*  
 nung-nī-āo      ār      Bhagabān-nī-āo      pāp      khālām-ā,      ār      āng-ō      nung-nī  
*thee-of-on*      *and*      *God-of-on*      *sin*      *did, and*      *I*      *thy*  
 bishā      hun-nā-noi      bung-de      thāw-ā.      Āng-khau      nung-nī      ēk      shā-sē  
*son having-called*      *to-say*      *fit-am-not.*      *Me*      *thy*      *one person-one*  
 tolōb      jā-grā      chākor      khālām.””      Bī-nī      un-āo      bī-ō      ji-khān-āsoi,      ār  
*wages eater servant make.””*      *That-of after he arose, and*  
 bī-fā-nī-āu      thāng-āsoi.      Jokhon      bī-ō      gobāng      gojān-noi      dong-mon,  
*his-father-of-towards went.*      *When he very far was,*  
 bī-nī      bī-fā      bī-khau      nu-nā-noi,      ār      gōsh-āo      wān-nā-noi,  
*his his-father him having-seen, and mind-in having-compassion,*  
 ār      hōshō-lāng-nān,      bī-nī      gōd-nā      gōb-āsoi,      ār      bī-khau      khādum-āsoi.  
*and running, his neck clasped, and him kissed.*  
 Ār      bī-ō      bung-āsoi,      ‘ā-fā,      āng-ō      Thākur-nī      gunoi      ār      nung-nī      gunoi  
*And he said, ‘my-father, I God-of against and thee-of against*  
 pāp      khālām-ā,      ār      āng-ō      nung-nī      bishā      hun-nā-noi      bung-de      thāw-ā.’  
*sin did, and I thy son having-called to-say fit-am-not.’*  
 Ma-hun-blā      bī-fā      bī-nī      chākor-frā-khau      bung-āsoi,      ‘boi-nī-bo  
*Which-saying (i.e., but) his-father his servants-to said, ‘all-than*  
 shob-shin poshāk      lā-bo,      ār      bī-no      gān-ho;      ār      bī-nī      nākhai-āo  
*good clothes bring, and him-to cause-to-wear; and his hand-on*  
 man-sē nāstām,      ār      nātheng-āo      jōthā      gān-ho.’      Ār      bung-āsoi,  
*thing-one ring, and feet-on shoes cause-to-wear.’ And (he)-said,*  
 ‘foi,      jung-o      chā-jā-lai-ni      ār      rong-jā-jā-lai-ni;      māno      āng-nī  
 ‘come,      (let)-us      eat      and      rejoice;      because      my  
 ēmbē      bishā      thoi-thāng-ā-mon,      dā      thāng-fin-bai;      bī      gōm-ā-nān  
 this son      died-had,      now      living-again-was;      he having-been-lost  
 thāngā-mon,      dā      mon-fin-bai.’.      Ār      bī-sor-ō      rong-jā-no      hum-āsoi.  
*stood, now found-again-was.’ And they to-rejoice began.*  
 Shēi      shomoy      bī-nī      gībi      bishā      futhār-āo      dong-mon.      Jokhon      bī  
*That time his elder son field-in was. When he*  
 nō      khāthoiu-āo      foi-ā-mon,      bī-ō      rojopmā      ār      bajōlwā      khonā-non.      Ār      bī-ō  
*house vicinity-in came, he music and dancing heard. And he*  
 chākor-fur-nī      gejer-āo      shā-sē-khau      ling-hon-āsoi      ār      shung-āsoi,      ‘bī-fur-lai  
*servants-of among person-one called and asked, ‘these*  
 mā?’      Bi      bī-khau      bung-āsoi,      ‘nung-nī      fung-bā-i-ā      foi-dong,      oishā-khān  
*what?’ He him-to said, ‘thy brother-the come-is, therefore*  
 nung-nī      bifā      bhoj      khung-sē      ho-dong,      mā-no      bīō      bishā-khau      altho-ai  
*thy his-father feast thing-one giving-is, because he son safe*  
 mon-fin-bai.’      Bau-hā-nu      bī      rāg      jong-āsoi,      ār      nō      gejer-āo  
*got-again.’ At-this he anger with-was, and house inside*

thāng-ā-gō-āsoi. Oishā-khān bī-nī bī-fā bair-āo foi-āsoi, ār bī-khau  
 go-did-not. Therefore his his-father outside came, and him  
 bujā-i-āsoi. Ār bī rāi-tin-ān bung-āsoi, ‘ēto botsor āng nung-nī  
 soothed. And he saying-back-again said, ‘so-many years I thy  
 hābā maubā-i, āng nung-nī hukum kōno-din gār-ā-khoi; thau-blā-bō  
 work have-worked, I thy order any-day disobeyed-not; nevertheless  
 nung-ō kōno-din āng-nō mā-sē bormā-bishā ho-ā-goi, jē āng-ō  
 thou any-day me-to animal-one goat-young-one gavest-not, that I  
 lōgōloyā jong rong-jā-jälai-nā; mā-hun-blā nung-nī je bishā  
 friends with might-be-mutually-merry; but thy what son  
 nati-fur-ni-nāo shompotti noshto khām-ā, bī-ō jen foi-fin-āsoi,  
 harlots-of-house-in property destroyed made, he when came-back,  
 thēn nung-ō ēk bhōj hō-āsoi.’ Bi bī-khau bung-āsoi, ‘hē bishā,  
 then thou a feast gavest.’ He him-to said, ‘O son,  
 nung-ō borābor āng jong dong, ār āng-nī jē dong bī-for-mān gāsen  
 thou always me with art, and mine that is those all  
 nung-nī. Embē ongau jē jung-ō rong-jā-jälai-nāo, māno  
 thine (are). This proper-(is) that we should-be-mutually-merry, because  
 nung-nī ēmbē fung-bā-i-ā thoi-thāng-ā-mon, dā thāng-fin-bai; ār  
 thy this brother dead-was, now living-again-was; and  
 gom-ā-nān thāng-bai-mon, dā mon-fin-bai.  
 having-been-lost was, now got-again-was.

[No. 8.]

TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

MES OR MECH DIALECT. (DISTRICT JALPAIGURI.)

(*Babu Ashutosh Mookerjee, 1899.*)

SPECIMEN II.

TRANSLITERATION OF SPECIMEN II AND INTERLINEAR  
TRANSLATION.

1. Mai-nî moddê mai-mâ.  
*The-paddy-of among (as-the)-mother-paddy-(is).*
2. Hujur, nung-no jung-nî bifâ bimâ.  
*Lord, you of-us (are)-father mother.*
3. Probhuâ, âng-khau jonom hot-nân.  
*Lord, me birth having-given.*
4. Budhi âr dhon hot-nâ-kho-choi.  
*Wisdom and wealth not-gave.*
5. Joto goâl-nî dong-soi khâriâ.  
*All the-milkmen-of are milk-pots.*
6. Âng-nî kopâloï jâ-lâ-bai hâoriâ.  
*My lot-(because-of) (I) became poor.*
7. Dûr hâtê dêkhilâ hônâ bhâlâ.  
*Distance from seeing is good.*
8. Kândât jâyâ dêkhilê diâ-dokolâ.  
*Near going seeing ups-and-downs (i.e., appears unseemly).*

The last two lines are nearly pure Bengali.

Mech is also spoken in the eastern and northern parts of the Cooch Behar State, comprised within the Tufanganj subdivision. Two specimens are given of this form of the dialect. It will be seen that it is even more corrupt than that of Jalpaiguri, and abounds in Bengalisms. As special peculiarities, we may note the frequent use of *kô* instead of *khô* as the suffix of the Accusative-Dative (a mere matter of spelling), the curious form *bi-khnô*, him, and the use of the plural *jong*, we, in the sense of the singular. The word for 'this' is *imbê* or *embê*. The verb which in the standard dialect is written *dang*, and is here written *döng*, is used to mean 'was.'

[No. 9.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

MES OR MECH DIALECT. (STATE, COOCH BEHAR.)

## SPECIMEN I.

Hôā shâ-chî-nê gôthô shâ-nê döngô. Gôthô udui bifâ-kô khotâ-döng.  
*Man person-one-of son person-two were. Son small his-father-to said,*  
 ‘âfâ! jong-nî jê mäl-mâthâ jê môn-gô bî-khô rân-nânê hô.’  
*‘my-father! my what property what get-will that dividing give.’*  
 Bî mäl-mâthâ jê döngô, rân-nâne hô-ây bishâ shâ-nê-nô. Shân-chê  
*He property what was, dividing gave son person-two-to. Day-one*  
 shân-ni-jöng gôthô udui mäl-mâthâ jomâ khlâm-nânê lâ-döng gojân  
*day-two-after son small properly collectivu doing taking distant*  
 deshê thâng-bai; bî-au-no thâng-nânê jothô mäl-mâthâ foimâl  
*country-to went; there remaining all-(what) property waste*  
 khlâm-nânê lâ-bai. Shôb khôrôch khlâm-jöb-bai âmklâl desh-âo khûb  
*doing ended. All expense doing-going that country-in much*  
 ângkhâl jâ-döng, ârô biô khûb häudiâ jâ-bai-dâ. Bî thâng-nânê bî  
*scarcity was, and he very hungry was. He going that*  
 desh-âo êk gristhi-mânshi-ni-âo lôgô lâ-döng; biô bî-khô  
*country-in one citizen-with companionship took; he him*  
 dâbryâ ômâ gum-nô hô-döng. Jê ômâi-â gângshu jâ-döng tâ biô udi  
*field-to swine keep-to gave. What swine grass ate that he belly*  
 bunjâchê jân naigri-döng-dâ. Bî-nô râu-bô hu-â-nô. Shiri mon-nânê  
*filling to-eat wanted. Him-to anybody gave-not. Consciousness getting*  
 biô khotâ-döng, ‘âng-nî âfâ-nî khotô dormainâ jâ-nâlê sâkhôr  
*he said, ‘my my-father-of how-many wages eating servant*  
 jâ-nô gâr-lai jâ-lai munô, ârô ângô êm-bô-hái ukhi-nânê thâ-yô.  
*to-eat scattering wasting get, and I there hungry-being remain.*  
 Âng uthi-nânê âfâ-nî-âo thâng-nô, bî-khô khotâ-nô, “é âfâ, ângô  
*I getting-up father-to will-go, him-to will-say, “O my-father, I*  
 Modai-ni mokhang-âo ârô nong-nî mokhang-âo pâp khlâm-bai; ângô  
*God-of presence-in and your presence-in sin have-done; I*  
 nong-nî bishâ jâ-nô shom-â-yâ; âng-khô nongô dormainâ hönê bâdi  
*your son to-be worthy-am-not; me your wages giving like*  
 sâkhôr râkhi.”’ Tâ unâo jikhân-nânê biô bifâ-ni-âo thâng-döng.  
*servant keep.”’ There upon getting-up he his-father-near went.*  
 Bi-khnô gojan-âo thâ-nânê bifâ nu-döng, hâkhu-dâkhu khlang-döng,  
*Him distant remaining his-father saw, compassionately ran,*

bī-nī gadu-āo gobā-nānē, khudum dōng. Bishā bī-nō khotā-dōng, ‘ē āfā,  
*his neck holding, kiss did. Son him-to said, ‘O my-father,*  
āngō Modai-nī mōkhāng-āo ārō nong-nī mōkhāng-āo pāp khlām-bai; āngō  
*I God-of presence-in and your presence-in sin have-done; I*  
nongnī bishā jā-nō shom-ā-yā.’ Ārō āfā bī-nō sākhōr-for-kō  
*your son to-be worthy-am-not.’ But father his servant-many-to*  
khotā-dōng, ‘gokhrē hī mojāng lābo-nānē ēmbē-nō gāhnō; bi-ni nakhē-āo  
*said, ‘soon cloth good bringing this-one-to put-on; his finger-to*  
āshthām, ārō nāf-āo jōthā gān-nānē hō; jongō jāy-lingē mini jā-lai-nānē  
*ring, and foot-to shoe having-put-on give; we eating laugh joking*  
thāng-ni; mānēnā ēmbē gōthō-ā thi-nānē thā-dōng-mon-dā, thāng-bai;  
*remain; for this son dying went, is-alive;*  
gāmā-bai-mon, mon-bai.’ Tā bī-sirō mini jā-lai-nānē thā-dōng.  
*was-lost, is-recovered.’ Then they laugh joking remained.*

Bī-nī bishā gobi hu-āo dōng. Biō nā-khātē foi-nānē rajābnē  
*His son elder field-in was. He house-near coming song*  
mashunāy khnā-bai. Dhoi-nō biō sākhōr shā-chē-kō khātē ling-hō-nānē  
*music heard. Then he servant person-one-to near calling*  
shungdōng, ‘ēmbē mā?’ Biō bī-khnō khotā-dōng, ‘nong-nī fōng-bai  
*asked, ‘this what?’ He him-to said, ‘your brother*  
foi-gō, ār nong-nī nong-fā-i-ā khub bhōj geder khlām-bai; mānēnā biō  
*came, and your your-father very feast large made; because he*  
bī-nō ghāminē shorilē mon-bai.’ Biō nāthēn brāb-dōng; nō-shingō thāng-nō  
*him healthy body-in got.’ He therefore was-angry; house-inside go-to*  
nāigru-ā, unāō bī-nī bīfā-i-ā bāyr-āo ungkhā-nānē bī-khnō fōrōng-dōng.  
*wanted-not, then his his father outside coming-out him entreated.*

Biō bīfā-kō rāi-fin-dōng, ‘yāto bosor thā-nānē nong-nī hābā-khō-dā  
*He his-father-to answered, ‘so-many years remaining your service*  
shō māu-dōng; nong-nī sōgōl khotā-kō gār-ā-goi; thu-bo-nō āng-nō  
*up-to-now did; your all words disobeyed-not; ever to-me*  
bormā-bishā māse-nō hu-ā-goi, āngō bishi bhur-khō lā-nāne  
*goat-young-one one gave-not, I friends many taking*  
rongthāmsā khlām-nō; khintu nong-nī imbē bishā jē nong-nī mālmāthā  
*merriment will-do; but your this son that your property*  
hinja-fur jōng lōgō jā-nānē noshtō jā-bai, biō dānō foi-nānē bī-nī  
*women with companion being destroy did, he now coming his*  
joninē nongō bhōj geder khlām-dōng.’ Biō dā-nō khotā-dōng, ‘Hē  
*on-account you feast large made.’ He him-to said, ‘O*  
gōthō, nongō āng-jōng-nō shān-prom-bō thāp-lai, jē āngō dōngō biō  
*son, you with-me always remain, what mine is that*  
nong-nī-nau. Jongō rong-jā-nānē thā-nō; mānēnā biō-nāthēn imbē  
*yours. Our merry-making should-remain; for that-reason this*  
fōng-bai thi-nānē thā-dōng-mon-dā, thāng-bai. gāmā-bai-mon, mon-bai.  
*brother dying was, is-alive was-lost, is-recovered.’*

[No. 10.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

BÂRÂ, BODO, OR PLAINS KACHÂRÎ.

MES OR MECH DIALECT.

(STATE, COOCH BEHAR.)

## SPECIMEN II.

A COMPLAINT OF DESTRUCTION OF CROP BY BUFFALOES MADE BY A MECH TO THE MAGISTRATE.

Hujur! moishâl-for jongnî mai-â-khô jâthrô-hô-bai moishôâ. Jongô  
*My-Lord!* *buffalo-men* *my* *paddy* *to-eat-caused* *buffalo.* *We*  
 khôr-âo hubu-â nai-gri-ô, hubunu-nô hâ-yâ. Jongô mâ-brê khlâm-nai?  
*away* *drive-to* *wanted,* *drive-to* *can-not.* *We* *what* *will-do?*  
 Doiyâ geder bâd-hô-nô hâ-yâ. Nâo bogeyâ mung bogeyâ, mâ  
*River* *large* *cross-to* *can-not.* *Boat* *is-not* *even* *is-not,* *what*  
 khlâm-nai? Mai mânî jâ-jôb-bai; mâ jâ-nânê thâ-nai? Râjâ-nî khajnâ  
*will-do?* *Paddy* *all* *ate-up;* *what* *having-eaten* *will-remain?* *King-of revenue*  
 mâ-khau hu-nai? Bhî bishâ mâ-brê fusi-nai? Ibdi-blâ jongô biao  
*how* *give?* *Wife* *child* *how* *support?* *This-kind* *we* *then*  
 thâ-nô hâ-yâ. Hujur! âfinâ shôbrô bûbrôr khlâm-â-blâ; bi-sorô  
*to-remain* *can-not.* *My-Lord!* *Your-Honour* *beat* *beat* *do-not;* *they*  
 gînai nöngô. Jong-khô gî-â. Bi-sorô jong-nî khotâdô-fong chê-ô  
*fear* *do-not.* *Us* *fear-not.* *They* *our* *word* *one-even*  
 mânî-â. Mâ-brê khlâm-nai? Bi-sorô jong rai-blâ dudu-for shér  
*keep-not.* *What* *will-do?* *They* *we* *speaking milk-(plural)* *seer*  
 chê shér nê lâ-nânê foi-ô. Jêlâ rai-ô ô-blâ dudu lâ-nânê  
*one* *seer* *two* *taking* *come.* *When* *speak* *then* *milk* *taking*  
 shomjâ-shomji khlâm-bai. Ar nökha nfi-nânê hogär-nânê hób-bai  
*compromise* *will-do.* *Again* *night* *ending* *letting-loose* *give*  
 moishô-khô. *buffalo.*

## LĀLUNG.

Lālung is spoken in a portion of the south-west corner of the district of Nowgong, and in the adjoining tracts of Kamrup and the Khasi and Jaintia Hills. Immediately to its south-east, and between it and the North Cachar Hills in which Dīmā-sā or Hills Kachārī is spoken, lies a tract of hill country of which the language is Hōjai. The Lālung tract itself is also a hill country. The language is most closely connected with Hōjai and Dīmā-sā, and only presents a family resemblance to Bārā. This will be evident from a comparison of the grammar of the three forms of speech. It is spoken by the following number of people :—

Kamrup . . . . .	2,060
Nowgong . . . . .	35,350
Khasi and Jaintia Hills . . . . .	2,750
TOTAL . . .	<u>40,160</u>

All that has been hitherto known concerning this language is a short vocabulary given by Mr. Gait on 162 of the Census Report of Assam for 1891. No explanation of the name has ever been offered. How the Lālungs came to their present site, or when, is not known. They are not mentioned by the Āhom historians, nor in the accounts of the Kōch kingdom. In Nowgong they are said to have a tradition that they came from the Jaintia Hills, while some of the Lālungs in the latter district say that their ancestors immigrated thither in the reign of the Jaintia Rājā U-mon Gohain. Another account, however, says that the Lālungs claim to be the autochthones of the Jaintia Hills.

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## GRAMMAR.

In Lālung the pronunciation, as recorded in Nowgong, appears to be even more fluctuating than in Bārā. The pronunciation even of the consonants seems, if the specimens have been correctly written down, to be uncertain. Thus, we have both: *fādār* and *fāthār*, a field; *pathāl* and *bathāl*, to strike; *jigāl* and *chigāl*, to arise; *parun* and *barun*, a goat. At the same time it should be remembered that these discrepancies may be mistakes of the transcriber, who had to attempt for the first time to write down the sounds of a language hitherto unwritten. It should be explained that the specimens and list of words as received by me were written in the Assamese character, with a transliteration from that character into the Roman one. I have not ventured to alter the transcription as received from the local officers, but it is almost certain that every *ch* should be pronounced as a dental *s*, as is customary in Assamese. So, too, some of the *s-s*, but not all, should probably be pronounced, as in Assamese, as rough *h-s*. This is well illustrated by the word *sukum*, order, which is evidently an attempt at reproducing the word *hukm*, borrowed from Arabic, through Assamese.

Sufficient materials are not available for the compilation of a complete Lâlung grammar, but the following has been gathered from the specimens, and its correctness depends upon the accuracy with which they have been recorded.

The **Plural** is formed by adding *rav* or *ru* (compare Dîmâ-sâ *rav*). In the case of pronouns, the terminations *râ*, for the second person, *rê*, for the third person, and *khêdâ*, for all three persons are used. The last is evidently a corruption of the Assamese *ketâ*, some.

The suffix of the **Accusative-Dative** is *ga* (probably pronounced *go*), as in *châkar-ga châng-mâti*, having called a servant; *châkar-ga kusi-gâ*, he said to the servants. For the dative, *nâ* is also used, as in *fâ-nâ*, to a father. Instead of *nâ*, we sometimes have *â*, corresponding to the Dîmâ-sâ *hâ*, as in *fâdâr-â*, to the field; *fâ-ru-â*, to fathers. *Ga* and *nâ* correspond, respectively, to the Bârà *khô* and *nû*. Like the Bârà *nû*, *nâ* is also the sign of the infinitive.

Examples of the **Instrumental** case are *âdâ-rê*, by husks; and *mung-ê-rê*, by name. This termination looks as if it were borrowed from Assamese.

The termination of the **Genitive** is *nê*, as in *bê-nê*, of him; *na-nê*, of a house. As in the case of the dative, the initial is frequently dropped, and we find simply *ê*. Thus *libing-ê*, of a man; *bil-ê*, of a lake. In *hêbê ghôrâ-kichâ-nê bayas*, the age of this horse, *ki-châ* (i.e., *kisâ*) means, one individual, *châ* (or *sâ*) being the numeral, and *ki* the generic prefix like *mâ* in the Bârà *mâ-sè*. In Bârà the sentence would run *bê gorai mâ-sè-ni boyos*, the age of that one-piece horse; similarly *bêi kichâ châ-nê-pêrâ kini dam-nâ*, from whom did you buy that one thing?

For the **Ablative**, *pêrâ* is added to the genitive, as in *châ-nê-pêrâ*, from whom? *Pêrâ* is the Assamese *parâ*.

The **Personal Pronouns** are the following :—

<i>Ang</i> , I.	<i>jing-rav</i> ,	<i>ching</i> ,	<i>ching-khêdâ</i> ,	we.
<i>Nâ</i> , thou.	<i>nâ-râ</i> ,	<i>nâ-râ-khêdâ</i> ,	<i>nâ-khêdâ</i> ,	you.
<i>Bê</i> , he.	<i>bê-rê</i> ,	<i>bê-khêdâ</i> ,		they.

*Ang-ê*, is 'my'; *ang-â*, 'to me'; *jing-ê*, our; *nê* is 'thy'; *nâ-râ-rê*, your; *bê-nê*, 'his', *bê-rê-u-ê*, their. Other forms noted are *bêi*, that; *ba-ga* or *ba-ga-la*, him, or to him; *hêbê* or *êbe*, this; *hê-râ-nâ*, to them. *Athê* seems to mean 'own.' The Assamese relative pronoun is used. *Chârâ* is 'who?', and *châ-nê*, whose? *minâ*, what? *chârbâ*, anyone.

As regards **Verbs** it is reported that Lâlung shows no distinction between present, past, and future time. This is partly borne out by the list of words and sentences received, in which the present is shown as identical with the past, but, if it is a true statement, it would be a most extraordinary and unique condition of affairs. An examination, however, of the version of the Parable of the Prodigal Son shows that the statement is not correct, and that Lâlung has a complete array of tenses. The most that can be said is that, like the neighbouring tribes, the Lâlungs use their tenses loosely.

The Verb Substantive is *hangya*, am, is; and *thai-dang* or *dangya-man*, was. This is stated on the authority of the list of words, but *thai-dang* is, to judge from analogy, really a definite present, and means properly 'he is becoming.' Other words for 'is' are *dangya*, and *bângya*. This termination *ya*, which occurs several times above, is probably pronounced as *a*, the *y* in the Assamese character being probably merely a fulcrum for writing the *a*, much as *alif* is used in Hindostâni, so that হঁয় is really a way of writing হঁঅ, which is less correct, but more convenient.

Two instances occur of the negative verb substantive, both in the phrase 'I am not worthy.' They are *hing-i-āng-bē* and *hing-i-ām-mē*. These two forms are really identical, for, as will be seen in other cases, *ng* and *m* are freely interchanged.

The Finite Verb is conjugated as follows. The Present tense is formed by the suffix *ya* (?*a*), which after *ā* becomes *o*. This suffix evidently corresponds to the Bārā ū. Examples are *nung-ya* (? *nung-a*), (you) drink; *thāo*, (he) lives; *chāo*, (you) eat.

The Present Definite is formed by the suffix *dang*, as *thai-dang*, is becoming; *thi-dang*, am dying; *ri-dang*, am doing. The final *ng* of *dang* is liable to be changed to *m*, as in *mān-dam*, are getting, and *thai-dam* (a case of the present used for the past), he is, i.e., he was (in the field). Sometimes it is dropped entirely, as in *thai-da*, there are; *charai-da*, is grazing; *fi-da*, is coming; and *khanai-da* (again one of these historical presents), he heard.

The termination of the Future is *ang*, as in *bathāl-ang*, will strike. After a vowel, the initial *a* appears to be elided, as in *kusi-ng*, will say; *ri-ng*, will do, let us do.

The termination of the Past and also of the Perfect is *gāng*, as in *gadar-gāng*, (I) walked; *pathāl-gāng*, (I) struck; *ri-gāng*, (I) have done. The final *ng* is liable to be changed into *m*. It is frequently elided, as in *bathāl-gā*, struck; *hang-gā*, became; *kusi-gā*, he said; *as-gā*, he gave. Another form of the past appears in *hām-gai-bā*, he wished.

An example of the Past Participle is *as-ā*, given. The Conjunctional Participle ends in *māti*, as in *lai-māti*, having collected; *mān-māti*, having got. A kind of Gerund is *li-gā-rē*, on going. *Charē-nā*, for filling, represents an Infinitive.

Causal verbs are formed as in Bārā,—the verb *as*, to give, being appended to the main verb. Thus, *gān-as*, cause to wear. This is also an example of the Imperative, which takes no suffix.

The following examples occur of the negative verb: *as-iām*, gave not; *khan-iām*, did not; *nānā-hām-iām*, did not enter. Another system of conjugation is represented by *fi-ā-jāng*, transgressed not, and *as-ā-jā*, gavest not. The change of *gā* and *gāng* into *jā* and *jāng* reminds one of the Rābhā and Gārō negative form with *jā*.

I am indebted to Mr. J. D. Anderson for the following note on the specimens:—

The specimens suffice to show that Lälung like Bārā has an agglutinate verb which is now conjugated in much the same way as the Bārā verb. The verbal roots in both languages closely correspond, allowing for some phonetic changes. The following list gives the verbal roots found in the specimens which more or less coincide with Bārā roots.

Lälung.	Bārā.
<i>dangya</i> , be	<i>dang</i> .
<i>kusi</i> , say	<i>khīthā</i> .
<i>as</i> give	<i>hū</i> .
(cf. Lälung <i>mas</i> , a deer, which in Bārā is <i>mūi</i> .)	
<i>lai</i> , bring	<i>la</i> .
<i>khāmat-gār</i> , squander	<i>ho-gār</i> .
<i>hang</i> , be	= Rābhā <i>chang</i>
<i>thā</i> , stay	<i>thā</i> .
<i>mān</i> , get	<i>man</i> .
<i>thī</i> , die	<i>thoi</i> .
<i>chigāl</i> arise	<i>zikhāng</i> .
(cf. <i>ohālā</i> (far) = Bārā <i>gāzīn</i> .)	
<i>khan</i> , do	<i>khām</i> .
<i>nu</i> , see	<i>nu</i> .
<i>lābā</i> , bring	<i>lābā</i> .
<i>rom</i> , seize	<i>hom</i> .
(cf. <i>re</i> , cloth = Bārā <i>hī</i> .)	

Lâlung.		Bârâ.
<i>chā,</i>	eat	<i>zā.</i>
<i>lā,</i>	bring	<i>lā.</i>
<i>gān,</i>	put on	<i>gān.</i>
<i>thāng,</i>	breathe, live	<i>thāng.</i>
<i>kamai,</i>	lose	<i>g*mai.</i>
<i>thai,</i>	stay	<i>thai.</i>
<i>fī,</i>	come	<i>fai.</i>
<i>khanai,</i>	hear	<i>khnā.</i>
<i>sang,</i>	ask	<i>sang.</i>
<i>fī,</i>	destroy	<i>s'-fai.</i>
<i>fī-gār,</i>	squander	<i>gār</i> (with causative <i>fī</i> ).
<i>bathāl</i>	kill	<i>bu-thāt</i>

[No. II.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

LÂLUNG.

(DISTRICT Nowgong, ASSAM.)

## SPECIMEN I.

Ki-châ libing-ê ki-ning nunêchâ dangya-man. Bê-nê sâ jakhâ-kichâ  
 One man-of two sons were. His son younger-one  
 bê-nê fâ-nê âga kusi-gâ, 'â bâ, nê bastu jê bhâg  
 his father-of before said, 'O father, thy property what portion  
 âng-â kau ba-gala âng-â as.' Bê-nê fâ bê-si-far bê-nê  
 me-to falleth that me-to give.' His father at-that-time his  
 bastu herâ-nâ lar-as-gâ. Bê-nê khêblâng-la bê-nê jakhâ-kichâ  
 property them-to dividing-gave. This-of after his younger-one  
 sâ bê-nê samuchâ dhan lai-mâti châlâ-nâ li-gâ-rê  
 son his all property gathering far-(country)-to going  
 kiriâ-khâtâ khamai-gâr-gâ. Bê-nê samuchâ dhan ban-gâ bêi  
 with-riotous-living wasted. His all property had-spent that  
 thai bar âng-khâl hang-gâ: bufâyâ bê dukhi-sâ hang-gâ.  
 country mighty famine arose: then he poor became.  
 Khêblâng bê li kanê libing na-nê thâ-gâ. Bêi libing ba-ga  
 After he went one man house-of lived. This man him  
 oâ chârê-nâ bê-nê fâdâr-â hâl-as-gâ. Bê-far bê oâ-nâ as-â  
 swine feeding-for his field-to sent. Then he swine-for given  
 âdâ-rê, athê bômânâ charê-nâ hâm-gaiba; chârbâ bê-nâ as-iâm.  
 husk-with, his belly filling-for wished; any-one him-to not-gave.  
 Khêblâng khôsei mân-mâti bê bâsê-gâ, 'ang-ê bâ bahut  
 After sense having-got he said, 'my father's how-many  
 châkar châ-nâ-chau bastu mân-dam, êthâ âng maihâmâu-nê thi-dang.  
 servants eat-to-enough things get, but I hunger-of dying-am.  
 Âng chigâl-mâti ângê bâ âgâ li-mâti êbê khâdâ kusi-ng, "â  
 I having-arisen my father before having-gone this word will-say, "O  
 bâ, Saragar sukum khan-iâm, bê-si-far nâ-râ nui-mâti âng fâf  
 father, Heaven's order (I)-did-not-do, and thy sight I sin  
 ri-gâng; nê sâ mung-ê-rê châng-â-nê bê-khâmâ bing-i-âng-bê. Nê kichâ  
 did; thy son name-by of-being-called worthy am-not. Thy one  
 thâkhâ-lâbâ-nê châkar mâhâ âng-â ri." Khêblâng bê jigâl-mâti  
 money-taker-of servant like me make." After-this his having-arisen

bē-nē fā ocharā li-gā. Khēblāng chālā-nē thāwā-nē-far bē-nē fā ba-ga  
*his father near went. But distance-at on-being his father him*  
 nui, maram-nu-gā, chalē-li-māti, bē-nē kada ram-gā, chumā chā-gā.  
*saw, had-compassion, having-run, his neck seized, kiss ate.*  
 Busu-nā bē-nē sā bē-nē fā-nā kusi-gā, 'ā bā, Saragur sukum  
*Then his son his father-to said, 'O father, Heaven's order*  
 khan-iyām, bē-si-far nā-rā nui-māti āng fāf ri-gāng; nē sā mung-ē-rē  
*(I)-did-not-do, and thy sight I sin did; thy son nome*  
 chāng-ā-ne bē-khāmā hing-i-ām-mē.' Busu-nā bē-nē fā chākar-ga kusi-gā  
*to-be-called worthy am-not.'* But his father servants-to said,  
 'sagale māja kroā-nē rē lā-māti ba-ga gān-as; bē-nē jā  
 'all than good robe having-brought-forth him-to to-wear-cause; his hand  
 jāstām, jāthang jatā as; āru ching chainung rang ri-ng.  
*ring, feet shoe put-on; and (let)-us eating merriment make.*  
 Minā-nā hēbē āngē sā thiyo-māti, āro thāng-gā; kamāi-māti-ba,  
*For this my son having-been-dead, and was-alive; having-been-lost*  
 mān-gā.' Busanā bē-khēdā rang mān-gā.  
*was-got. Then they rejoicing got (i.e., began).*

Be-si-far bē-nē chaki-sā fāthār thai-dam; āru bē fi-māti  
*At-that-time his elder-son field was; and he having-come*  
 na ōchar mān-māti sārāng-dās-nē-māt āru michāo-nē khanai-da. Busu-nā  
*house nigh having-got music-sound and dancing-of heard. Then*  
 bē kichā chākar-ga chāng-māti sang-gā, 'ēbē khādā mi-nā?' Busu-nā  
*he one servant having-called asked, 'this word what? Then*  
 bē-nē chākar kusi-gā, 'nē gajāl fi-gā, busu-nā nē fā ā-ba  
*his servant said, 'thy brother came, and thy father him*  
 dukh-mānjāri māna-nē bar-bhōj phātē-gā.' Busu-nā bē rāng-doi-māti  
*safe-and-sound receiving-for great-food gave.'* Then he angry-having-become  
 na-ningya nānā-hām-īām. Busu-nā bē-nē fā bāhir fi-māti ba-ga  
*house-in would-not-go. Then his father out having-come him*  
 chāng-gā. Busu-nā bē bē-nē fā-nā uttar ri-gā, 'ēthāni, āng imān-din  
*entreated. Then he his father-to answer made, 'Lo, I these-many-years*  
 nē āl ri-dang, bā-khāl-bā nē khādā fi-ā-jāng, busu-nā  
*thy service am-doing, ever thy word transgressed-not, but*  
 sagi-rau laga dhēmāli khēlai āng kichā barun-pichā as-ā-jā; minā-nā  
*friends with merriment make-to me-to one goat-son gavest-not; but*  
 nē hēbē-nē sā dushtā-mārgi laga nē thā-ga figār-gā, bē fi-māti  
*thy this son, harlots with thy property devoured, he having-come*  
 bē-nē hang-ē nā bar bhōj khoi-gā.' Busu-nā bē-nē fā bē-nē sā-nā  
*him-of for thou great food gavest.'* Then his father his son-to  
 kusi-gā, 'ā āngē sā, nā sadāy āngē lago thai-da, āru āngē jē  
 said, 'O my son, thou ever me with art, and mine what'

dang-ya, sakalō bēhāni nē; mi-nā nē hābē gajāl thi-māti,  
*is, all property thine; but thy this brother having-been-dead,*  
āro thāng-thai-da; kamai-māti mān-dang; bē-khādāl ching rang  
*and is-alive-again; having-been-lost is-got; therefore we merriment*  
dhēmāli ri-ng.  
*rejoicing should-make.*

## [No. 12.]

(DISTRICT NOWGONG.)

## SPECIMEN II.

## QUESTION.

Nē mung mi-nā?	ANSWER.
Your name what?	Āng-yē mung Āsirām. My name Āsirām.
Nē na bātha?	Āng-yē na Barkandali. My house (at) Barkandali.
Your house where?	Āng manḍal kām ri-ng. I village-head-man work do.
Nā minā ri-māti chāo?	Chhui-sa mān dang-ya. Six-hundred about are.
You what doing eat?	
Nē kisāmat bāsi	
Your circle how-much	
hang-ya? is?	
Rāyat bāsi bāng-ya?	Bāng iyā tini-sa mān More not three-hundred about hang-ya-bē. will-be.
Raiyat how-many are?	
Nē na bāsu libing dang-ya?	Mārgi-ē mēwā-ē das-ṭa. Woman man ten.
Your house how-many man are?	
Nē mai dāgli bani	Kroi da.
Your paddy this-year how	Sufficient is.
hang-da? grows?	
Bāsi mai mān-gā?	Chāwā-nē jōkhā mān-gā. Eating-of for got.
How-much paddy got?	
Nā-rā bātha di nung-ya?	Ching bil-ē di nung-ya. We lake-of water drink.
You wherefrom water drink?	
Nā-rā-nē na pārā bil-ē bāsu	Chingē na bil-ē ḫchar. Our house lake-of near.
Your house from lake-of how-much chālāo? distance?	

### DĪMĀ-SĀ OR HILLS KACHĀRĪ.

This member of the Bodo group is only spoken in Cachar, and more especially in the hilly northern portion of that district. It is hence called by Europeans Hills Kachārī, to distinguish it from the Plains Kachārī or Bārā spoken in Darrang, Nowgong, and Kamrup. The Kachāris of North Cachar do not call themselves by this name, but speak of themselves as Dīmā-sā, explained by some as 'people of the great river, *i.e.*, the Dhansiri,' on which their ancient capital Dīmā-pur, or Riverton, is situated. This appears to be an instance of folk-etymology, for, in the first place, 'Dīmā-pur' is probably a corruption of *Hidimba-pura*, *Hidimbā* being the Sanskrit name of Cachar, and, in the second place, the Dhansiri is not at all a large river. It is just possible that the *Dīmā* in *Dīmā-sā* has nothing to do with the *Dīmā* of *Dīmāpur*. If the former *Dīmā* is a corruption of *Hidimbā*, we should have an Aryan word, *Dīmā*, compounded with a non-Aryan word, *sā*. In *Dīmā-pur* (supposing it to be a corruption of *Hidimba-pura*) both members of the compound are Aryan. If therefore *Dīmā* (in *Dīmā-sā*) does mean 'great river,' it is most probably the Brahmaputra which is referred to, and, in that case, the *Dīmā-sā* have ascended to their present seats from the Assam valley.

There is no doubt that the speakers of Bārā and of Dīmā-sā belong to a common stock, which became divided in comparatively recent times, and which, for convenience sake, we may call Kachārī. How these Kachāris got their name, and how they migrated into Cachar has been described when dealing with the Bārā language and need not be repeated here.

Dīmā-sā has hitherto been described as a dialect of Bārā. The two languages, like the speakers of them, have certainly a common origin, but they differ so much that one cannot be called a dialect of the other. Both possess all the typical peculiarities which belong to languages of the Bodo group, but Dīmā-sā differs more from Bārā than Gārō does, and the latter, also belonging to the Bodo group, is universally considered as a separate language. I, therefore, class Dīmā-sā as a separate language also.

Dīmā-sā has at least one dialect, Hōjai, which is spoken by 2,750 people in the south-west of the district of Nowgong, in the hills to the south-east of the area in which Lālung is spoken. Lālung might also be considered as a dialect of Dīmā-sā, but it differs much more from it than does Hōjai. I have hence followed my predecessors in classing it as a separate language, a sort of border form of speech between Bārā and Dīmā-sā, possessing points of resemblance with both.

According to some authorities, Hōjai is only another name for Dīmā-sā, and both names represent identically the same language. A reference to the specimens will, however, show that this is hardly a correct description of the case.

The following are the figures showing the number of people who speak Dīmā-sā including Hōjai:—

Cachar Plains . . . . .	7,731
Cachar Hills . . . . .	8,200
Nowgong (Hōjai) . . . . .	2,750
TOTAL . . . . .	18,681

The following are the authorities, so far as I am aware of them, on Dimā-sā and Hōjai :—

## AUTHORITIES—

- FISHER (Major Thomas),—*Memoir of Sylhet, Kachar, and the adjacent Districts. Journal of the Asiatic Society of Bengal*, ix (1840), pp. 808 and ff. On p. 830 there is a brief note on Hills Kachāri.
- BUTLER, Captain J.,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District. Journal of the Asiatic Society of Bengal*, xlii (1873), Pt. I, Appendix. Vocabulary.
- CAMPRELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Cachari Vocabulary on pp. 188 and ff., and Hojai Vocabulary on pp. 169 and ff.
- DAMANT, G. B.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal of the Royal Asiatic Society*, Vol. xii (pp. 228 and ff.). On p. 232, an account of the tribe, in which Hōjai is identified with Hills Kachāri; on p. 254 a vocabulary.
- SOPPITT, C. A.,—*Outline Grammar of the Kachāri (Bārd) Language as spoken in District Darrang, Assam*, by the Revd. S. Endle. Shillong, 1884. The Introduction gives a brief Grammar and Vocabulary of the Hills Language by C. A. S.
- AVERTY, J.,—*On the Relationship of the Kachari and Garo Languages of Assam. Proceedings of the American Oriental Society* for May 1887, pp. clviii and ff., appended to Vol. xiii (1889) of the *Journal of the Society*. Contains a short Grammar of both Hills and Plains Kachāri.
- GAIT, E. A.,—Report on the Census of Assam for 1891, p. 160.

The following imperfect sketch of Dimā-sā grammar is based on the information provided by the specimens and the list of words. Here and there I have pointed out where my information differs from that given by Mr. Endle.

The specimens and list of words received from North Cachar have been carefully prepared, and there seems to be little doubt about the pronunciation of the various words. Perhaps the numerous final *a*-s should be long. This, however, is rather a matter of spelling than of pronunciation.

The plural is formed by the suffix *rao*, spelt *rāu* by Mr. Endle. That gentleman also mentions a plural suffix *nishi*, which does not appear in the specimens or list of words. We find, however, *shi* added to the genitives of pronouns, to form a plural in Hōjai.

The suffix of the Accusative-Dative is *kē*, Mr. Endle's *khō*. He also mentions a Dative suffix *ne* for which I have no authority. The Instrumental suffix is *jung*, and that of the Genitive is *nī*. That of the Ablative is *nī-fārang*, which Mr. Endle writes *ni-frang*. The Locative suffix is *hā*. We thus get the following declension :—

Sing.	Plur.
Nom. <i>bufa</i> , a father.	Nom. <i>bufa-rao</i> , fathers.
Acc. <i>bufa-kē</i> , a father.	Acc. <i>bufa-rao-kē</i> , fathers.
Instr. <i>bufa-jung</i> , by a father.	And so on.
Dat. <i>bufa-kē</i> , <i>bufa-ne</i> , to a father.	
Abl. <i>bufa-nī-fārang</i> , from a father.	
Gen. <i>bufa-nī</i> , of a father.	
Loc. <i>bufa-hā</i> , in a father.	

As in other Bodo languages, generic prefixes are used with the numerals. For non-rational animate objects in general, and when the numerals are used alone in counting, the prefix is *mā*. Thus *shisha mā-shī*, one dog; *mā-shī*, one. For human beings the prefix is *shao*, as *shubāng shao-shī*, one man. For inanimate objects the most usual prefix is *gārāng*, as *nō gārāng-ginnī*, two houses, but for objects of the vegetable kingdom, *fāng* is used, as in *bongfang fāng-ji*, ten trees.

The forms given for the Pronouns by Mr. Endle differ somewhat from those found in the specimens and list of words and agree better with Höjai. I give the forms according to both authorities :—

	Specimens.	Mr. Endle.
I,	<i>Ang.</i>	<i>Āng.</i>
Me,	<i>Ang-kē.</i>	
My,	<i>Āni.</i>	
We,	<i>Āni-rao.</i>	<i>Jang, jing.</i>
Us,	<i>Āni-rao-kē.</i>	
Our,	<i>Āni-rao-nī.</i>	
Thou,	<i>Ning.</i>	<i>Nu, nung.</i>
Thee,	<i>Ning-kē.</i>	
Thy,	<i>Nini.</i>	
You,	<i>Nim-rao.</i>	<i>Nu-shi, ni-shi.</i>
He,	<i>Bō.</i>	<i>Bwa.</i>
Him,	<i>Bō-kē.</i>	
His,	<i>Bō-nī.</i>	
They,	<i>Bō-rao, bōni-rao.</i>	<i>Bwa-nishi.</i>
This,	<i>Ibō.</i>	<i>Eb.</i>
Who?	<i>Sherē.</i>	<i>Shór.</i>
What?	<i>Shūmo.</i>	

Note how, in the case of pronouns, the plural suffix is usually tacked on to the genitive. This does not occur in the case of nouns.

There appear to be pronominal prefixes in use. No. 223 of the list of words and sentences gives *ni-nī ni-fa*, your father. No doubt the *bu* in *bu-fa*, a father, originally meant 'his,' and the word meant 'his father,' but the special meaning of 'his' has been lost, and the word now means 'a father,' generally. This tendency to generalise the pronominal prefix of the third person is very common in languages which use this method of prefixing pronouns to words of relationship. As an example, the Burushaski of the North-Western frontier of India may be quoted.

The Verb Substantive is *dōng* or *dao*, is ; *dōng-bā* or *dōng-kā*, was.

The verb is conjugated as follows :—

Present.	<i>Ang shū-rē</i> , I strike.
Present Definite.	<i>Ang shū-dū</i> , I am striking.
Future.	<i>Ang shū-mā</i> , I shall strike.
Future Definite.	<i>Ang shu-nung</i> , I shall be striking.
Past.	<i>Ang shū-bā</i> , I struck, I was striking.
Past Definite.	<i>Ang shū-kā</i> , I have struck, I did strike.
Imperative.	<i>Shū</i> , strike.
Infinitive.	<i>Shū-mā</i> , to strike.
Conjunctive Participle.	<i>Shū-dada, shū-ho</i> , having struck.
Gerund.	<i>Shū-mā-nī</i> , on striking (properly the genitive of the infinitive).

Causal verbs are formed, as in Bārā, by adding the root meaning 'to give,' in *Dīmā-sārī*, to the main verb. Thus, *jī-rī-mā*, to give to eat, from *jī-mā*, to eat.

A negative sentence is formed in two ways.—Either *guri* is added. Thus, *ri-bā*, gave; *ri-bā guri*, gave not. Or else a negative conjugation is used, of which the typical sign is the letter *ā*. Examples are:—

*Ning ti-fu-ā*, you are not able to call.

*Lai-ā-kā*, did not wish.

In the following we have a double negative:—

*Kānai-ā-bā guri*, did not not hear, did not refuse to hear, did not disobey.

[No. 13.]

## TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

## DĪMĀ-SĀ OR HILLS KACHĀRĪ.

(DISTRICT NORTH CACHAR.)

Shūbāng shao-shī bō-nī bashā-rao shao-ginnī dōng-bā. Kāsl̄-ba bō-nī bufa  
*Man person-one him-of sons persons-two there-were. The-lesser his father*  
 jung tung-bā, ī-lai ti-bā, ‘eh bābā, danāng-hā ning ang-kē ni-nī boshtu-nī  
*to went, like-this said, ‘O father, afterwards you me-to your property-of*  
 gajēr rī-nung dūhā rī-mā ham-nung.’ Bō-nī-fārang bufa bō-nī boshtu  
*the-half will-give now to-give will-be-good.’ That-upon the-father his goods*  
 ron-bā bashā kāshī-ba-kē gajēr rī-bā. Boshtu krip-jung kurung-badē  
*divided son the-lesser-to half gave. The-goods all-with having-collected*  
 ansā kāshī-ba ātāni gālun-hā gabang jainbi tung-kā. Bang krip  
*the-child lesser place different-to very far went. Money all*  
 jām-kā ashari hāmi-ā jā-bā. Ē-jūbā-nī bō gabang dūkū  
*expended famine bad became. On-account-of-this he great suffering*  
 mai-kā, ār bō bō ātāni-nī shūbāng jung jihi dōng-bā. Bō shūbāng  
*obtained, and he that place-of a-man with living remained. That man*  
 bō-nī hōnō-rao-kē bō-kē fādāin-hā raokī-mā rī-hā-bā. Hōnō-rao jhijai  
*his pigs him the-fields-in to-herd sent. The-pigs husks*  
 ji-dada nai-dada bō ji-nī hō-hā rī-mā ji-mā gabang majing-bā, dābō  
*having-eaten having-seen he his-own belly-in to-give to-eat very-much wished, but*  
 bō-kē sherē rī-bā guri. Bō-nī-fārang, bō kāshā gurigli jā-kā  
*to-him any-one gave never. That upon, he a-little wise became*  
 miti-kā, ‘ānī bufa-nī dangjia-rao hō shō-kā bishli dōng, dābō ang  
*understood, ‘my father-of the-servants bellies full how-many there-are, but I*  
 makāmbukriri jung tī-mā lai jā-dū. Ang bufa jung tung-dada ī-lai  
*starvation from to-die like am. I father to having-gone like-this*  
 ti-nung, “eh bābā, Mudai sigang-hā ni-nī sigang-hā ānī dūbā gabang  
*will-say, ‘O father, God-of front-in you-of front-in my sin very-great*  
 jā-kā; dūhā ning ansā lai ti-phū-ā, dābō ning ang-kē ni-nī  
*has-been; now you a-son like to-call-are-not-able, but you me you-of*  
 dangjia-rao lai deng.”’ Bō-nī-fārang, baija-bada, bō bō-nī bufa jung  
*the-servants like keep.’’ That-upon, having-arisen, he his father to*  
 tung-mā balai-kā, bufa jung tī-kā. Kāshā jainbi-nī-fārang fai-dada  
*to-go prepared, the-father to went. A-little distance-from having-gone*  
 bufā bō-kē nai-kā, kāhā dī lai jā-kā, kai-kā, bō-kē rimmi kūdombā,  
*father him saw, heart water like became, (he)-ran, him seizing embraced.*  
 Bashā bō-nī bufa-kē nai-mānī tī-kā; ‘eh bābā, Mudai sigang-hā ni-nī  
*The-son him-of the-father seeing said; ‘O father, God front-in you-of*

sigang-hā āni gabang dūbā jā-kā; dūhā ang ni-nī bashā-lai guri.  
*front-in my great sin has-been; now I you-of the-son-like am-not.*  
 Ibō-nī-fārang bufa bō-nī dangjia-rao nai-dada, ti-bā; ‘rī hāmba-kē  
*This-upon the-father him-of the-servants having-seen, said; ‘clothes good*  
*lābo; bō-nī yao-hā yao-shatām gai-rī, ār bō-nī yēga-hā jūtā*  
*bring; him-of the-hands-on ring placing-give, and him-of the-legs-on boots*  
*ghai-rī. Āni-rao jī-mānī gabang kājū-nung. Ibō shūbāng āni bashā*  
*dressing-give. We feasting very will-be-merry. This man me-of the-son*  
*mānang-hā tī-kā, dūhā fini tang-fin-kā; gāmā-bā, mai-fin-kā.’*  
*formerly was-dead, now again has-revived-again; was-lost, is-found-again.’*

Ē jūbānī bō-rao kājū-mā balai-kā.  
*This on-account-of they to-be-merry prepared.*

Bō-nī budda fādain-hā dōng-bā; fādain-nī-fārang nō  
*Him-of the-elder-brother the-field-in was; the-field-from the-house*  
 shampa-kā shō-dada bō damba shu-bā ār bai-bā kāna-mān  
*near having-arrived he the-music beating and dancing on-hearing,*  
 dangjia-rao-kē shūbāng shao-shī jirū-kā ār bō-kē shing-bā. ‘Ibō biddi  
*the-servants a-man one called and him asked. ‘This like-what*  
*jā-kā?’ Bō shainti-kā, ‘ni-nī boifiang shō-dada fi-kā;*  
*has-happened?’ He replied, ‘of-you the-younger-brother having-arrived has-come;*  
*ni-nī bufa bandrā jerē-bā.’ Ibō-nī-fārang bō gabang tamshi*  
*of-you the-father feast has-given-to-eat.’ This-upon he very-much angry*  
 baigō-kā ār nō bishing-hā tung-mā lai-ā-kā; dābō bō-nī bufa  
*became and the-house inside to-go did-not-wish; but him-of the-father*  
 bājīr fi-hī būjai-bā. Bufa-kē bō shainti-kā, ‘jaona, bishli maitē  
*outside coming pleaded. The-father-to he replied, ‘behold, for-how-many years*  
 jung ang nālē-nālē ni-nī kūshi dang-bā; ang ni-nī shani-bā kānai-ā-bā  
*from I always of-you the-work have-done; I of-you the-orders not-heard*  
 guri; ishli maitē jung ābung-shī burūn-shā ānī kā-fiang jung bandrā  
*never; for-so-many years from a-single-time a-kid me-of the-friends with feast*  
 jī-rī-mā ang-kē ning rī-bā guri. Ibō shūbāng, ni-nī bashā gējishā  
*to-eat-give me-to you have-given never. This man, your son harlots*  
 jung ni-nī boshtu dang-klai-kā, ār dūhā ning bō-kē bandrā ji-rīm-dū.’  
*with your goods has-thrown-away, and now you him a-feast give-to-eat.’*  
 Bufa ibō-nī-fārang ti-bā, ‘bashā, ning nālē-nālē ānī lūgu dōng-bā,  
*Father this-upon said, ‘son, you always me-of with were,*  
 bishli ānī dōng-bā ishli ni-nī. Ibō shūbāng ni-nī boifiang  
*how-much me-of there-was so-much you-of. This man your younger-brother*  
 tī-kā, dūhā tang-fin-kā; gāmā-bā, mai-fin-kā; ē-jūbānī  
*was-dead, now has-become-alive-again; was-lost, is-found-again; for-this-reason*  
 āni-rao gabang kūshī dāng-dada dōng-nung.’  
*we very pleased having-been-proper will-be.’*

## HŌJAI.

This dialect of Dīmā-sā is spoken by 2,750 people in the south-west of Nowgong District, between the area in which Lālung is spoken, and North Cachar (the home of Dīmā-sā).

According to Mr. Gait,<sup>1</sup> Hōjai is a local name applied to the Kachāris in that part of Nowgong which was formerly under the rule of Tulārām Sēnāpati, who made himself independent of the Cachar kings of Khaspur on the death of Krishna-Chandra. His sovereignty of the country north of the Barail range was recognised by us in 1830, and he continued in enjoyment of it until his death in 1854, when it was annexed and amalgamated with the Nowgong District.

The name Hōjai is said to mean 'hill-man,' connected with the Bodo word *hāju*, a hill. The home of the tribe is mountainous. The language is clearly a dialect of Dīmā-sā. Mr. Damant, indeed, says that it is the purest form of the language, a statement which may be said to be borne out by the fact that one of the terminations used for forming the plural, *ērāo*, seems to be the original from which the standard Dīmā-sā plural termination *rāo*, and the Lālung *ru* or *rāu*, have been derived.

The authorities on Hōjai have been dealt with in the introduction to Dīmā-sā.

The following imperfect account of the grammar of the dialect is based on the specimens and list of words, and depends on the correctness with which they have been recorded.

There is a regular tendency to aspirate tenues. Thus, the Dīmā-sā *tī*, die, becomes Hōjai *thēi*. So the Dīmā-sā *kē* (sign of the accusative) becomes *kha*.

The Pronoun of the third person is used as a definite article, as in the phrase—

*pu jīm-kha pu-ni pishāo-hā ri*, put the saddle on his back.

The plural is formed by the suffixes *puthu*, *ēra*, or *ērāo*. The standard Dīmā-sā *rāo* also appears as *rāo*. *Erāo* is evidently a fuller form of this.

The suffixes forming cases will be seen from the following declension—

Sing. Nom. *Pafā*, a father.

Acc. *Pafā-kha*, -*khu*, or -*ga*, a father.

Insts. *Pafā-jāng*, by a father.

Dat. *Pafā-ni-pānthā*, *pafā-nē*, to a father.

Abl. *Pafā-ni-fring*, from a father.

Gen. *Pafā-ni*, of a father.

Loc. *Pafā-hā*, on a father.

Plur. Nom. *Pafā-puthu*, -*ēra*, or -*ērāo*.

Acc. *Pafā-puthu-kha*, etc.

And so on.

Numerals, as usual, take generic prefixes. For human beings, both *shā* and *mā* are used. *Mā* is also used in counting and for animals generally. I have no information regarding inanimate objects.

<sup>1</sup> Report on the Census of Assam, 1891, p. 227.

The following are the principal Pronominal forms :—

I,	<i>Āng.</i>
My,	<i>Āni.</i>
We,	<i>Jung.</i>
Our,	<i>Jini, jung-ni.</i>
Thou,	<i>Nung.</i>
Thy,	<i>Nini, nung-ni</i> (or, contracted, <i>nu-ni</i> ).
You,	<i>Ni-shi, nungni-shi.</i>
Your,	<i>Ni-shi-ni, nungni-shi-ni.</i>
He, that,	<i>Pu.</i>
His,	<i>Pu-ni.</i>
They,	<i>Pu shi, puni-shi.</i>
Their,	<i>Pu-shi-ni, puni-shi-ni.</i>
This,	<i>Ibu.</i>
Who?	<i>Sherē.</i>
Whose?	<i>Sherē-ni.</i>
What,	<i>Shumang, shimung.</i>

The Relative is the Assamese *jē*. The word for 'self' is *āfini* (gen. *āfini-ni*, own), which is corrupted from Assamese.

Note how the plural terminations can be added to the genitive singular, instead of to the base. The genitive termination *ni*, followed by *shi*, is probably the cause for Mr. Endle giving *nishi* as a termination of the plural in Dimā-sā.

Pronominal prefixes occur in *nā-fā*, your father; *nu-fuang*, your younger brother. So *pa-fā* is, properly, 'his father,' and *pu-fuang*, 'his brother.' See the remarks on this point under the head of Dimā-sā. Judging from these examples it would appear as if the vowel of the prefix was determined by that of the first syllable of the main word.

The list of words received from Nowgong gave no verbal forms. It is, however, easy to supply most of them from the specimens, and I have inserted such, in the printed list in italics. Taking the specimens as our guide we find the following system of conjugation.

The verb substantive is *dang*, am, is, are. *Dāo* is also used, as in *jau dāo*, is tall. It makes a present definite, *dang-rē*, is. The past is *dang-bā*, was. The negative form is *ni-ā-khā*, am, is, are, not. In the parable there is an isolated occurrence of *nu-ni*-(for *nung-ni*)-*nang*, is thine. As in other connected dialects, the root *jā* means 'become.'

The following suffixes are used by the finite verb—

Present—*rē*, as in *mai-rē*, gets.

Present definite—*dāo*, as in *fai-dāo*, is coming.

Future—*nang*, as in *thei-nāng*, will say.

Past { —*khā*, as in *thēi-khā*, said.  
  { —*bā*, as in *naikhā-bā*, wished.

Imperative—no term., as in *ri*, give.

Infinitive (verbal noun)—*mā*, as in *jā-mā*, to become. Its genitive is used as a kind of gerund; as in *jā-mā-ni*, of being.

Infinitive (of purpose)—*gābā*, as in *thāng-gābā*, (did not wish) to go.

Conjunctive Participle—*hi*, as in *ran-hi*, having divided.

Causal verbs, as usual, are formed by adding the root 'to give,' as in *ji-ri*, to give to eat; *kēng-ri*, to cause to wear.

Inceptive verbs are formed with the root *fai*, come, as in *jā-fai-khā*, began to be. The following are examples of negative verbs:—

*Shēbai-ā*, (I) did not transgress.

*Ri-ā*, (thou) gavest not.

*Ji-ri-ā-khā*, did not give to eat.

*Ni-ā-khā*, am not.

*Mujungi-ā-khā*, did not wish.

Although all these forms do not readily lend themselves to analysis, it is perfectly plain that the negating syllable is *ā*.

[No. 14.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

DÎMÂ-SÂ OR HILLS KACHÂRÎ.

HÔJAI DIALECT.

(DISTRICT Nowgong.)

## SPECIMEN I.

Shibën shâ-si-ni pâshâ mâ-gani dang-bâ. Pu-ni khäsédâoyâbâ  
*Man person-one-of sons individual-two were. His younger*  
 pa-fâ-kha thêi-khâ, ‘A bâbâ, nini mälbastu jé bhâg âni-pânthâ  
*his-father-to said, ‘O father, your goods that portion me-to*  
 kâlai-rê pu-khu nung âni-pânthâ ri.’ Pâhâ pa-fâ âfini-ni bastu  
*falleth that thou me-to give.’ Then his-father his-own goods*  
 pu-shi-ni-pânthâ ran-hi ri-khâ. Pu-ni khisai-yâhang-hâ pu khäsébâ  
*them-to having-divided gave. This-of little-after that younger*  
 pâshâ âfini-ni khérêp râng mithêm-hi këjeng râji-hâ thâng-hi dushta  
*son his all money gathering far country having-gone vicious*  
 khushi khâlai-hi khérêp-kha-ba shêbai-hi shâjâm-khâ. Pu-ni khérêp râng  
*work doing all-even having-wasted spoiled. His all money*  
 jâm-hi pu râji-hâ khub âsâri jâ-khâ: pâhâ pu dukhi-shâjâmâ  
*having-spent that country-in mighty famine arose: then he in-want*  
 jâ-fai-khâ. Iyâhang-hâ pu pu râji-ni na-shi-hâ âshray lâbâbâ:  
*began-to-be. Afterwards he that country-of citizen-with shelter took:*  
 hana râkhu-gâbâ pu shibën âfini-ni hâdi-hâ haihâ-khâ. Pâhâ  
*swine to-feed that man his field-in sent. There*  
 hana jiâ-bâ mäjari-jâng pu âfini-ni ha kâblai-gâbâ naikhâ-bâ, pu-kha  
*swine did-eat husks-with he his belly to-fill wished, him-to*  
 shâ-si-ba munshiba ji-ri-â-khâ. Iyâhang-hâ tat mai-hi  
*person-one-even anything to-eat-gave-not. After senses having-got*  
 pu thêi-khâ, ‘âni pafâ-ni srâoba jâhijihiba bastu âru pu-ni-fring  
*he said, ‘my father’s servants eatable things and that-than*  
 bârâ mai-rê, adêba âng hukhrinânâng thêimâjâ-dâo. Âng paijâ-hi  
*more have, but I with-hunger perish. I having-arisen*  
 bâbâ-nê arâ thâng-hi ibu kârâo thêi-nâng “A bâbâ, Sarga-ni  
*father-to near going this word will-say “O father, Heaven-of*  
 hâmyaiyâbâ âru nung nubâhânung pâp khâlai-khâ. Nini pâshâ  
*against and thee sight-in sin did. Thy son*  
 pumâng-jâng miâ-jâ-mâ-ni âru jugya ni-â-khâ; nini râng-lâyâbâ  
*name-by called-being-of any-more worthy not-am; thy money-taker*

sākar-lai āng-kha khālai." "Iyāhang-hā pu pāijā-hi pafā-nē rugung-hā servant-as me make." After he having-arisen father-to near thāng-khā. Adēba kējēnghā-tāng-bāhānāng pafā pu-kha nu-hi, went. But great-way-off his-father him having-seen, khāchāo-hi, khai-hi, pu-ni kada-hā rēm-hi khudum-khā. Pāhā having-compassion, having-run, his neck-on having-seized kissed. Then pāshā pu-kha thēi-khā, 'A baba, Sarga-ni hāmyaiyāba āru nung nubāhānung son him-to said, 'O father, Heaven-of against and thy sight-in āng pāp khālai-khā; nini pāshā pumāng-jāng miā-jā-mā-ni āru jugya I sin did; thy son name-by called-being-of any-more worthy ni-ā-khā.' Adēba pafā sākar-rāoba thēi-khā, 'khērēp-thābā hāmdāoyābā rēi not-am.' But his-father servants-to said, 'all-than best robe lābāhā, ibu-kha kēng-ri; pu-ni iyā-hā iyā-sēdēm, ēkā-hā pojār bring-forth, this-(one)-to cause-to-wear; his hand-on ring, feet-on shoe ri-hā; āru jung ji-hi lung-hi khājājālai-nāng; chumung-nē put-on; and (let)-us having-eaten having-drunk be-merry; for ibu āni pāshā thēi-nānāng-ba, āru thāng-jā-hi tāng-khā; āru this my son although-was-dead, and alive-having-become survived; and kāmā-nānāng-ba, mai-khā.' Pāhā pu-shi khājājālai-mā-jā-khā. although-was-lost, is-found.' Then they to-be-merry-became.

Pu-ni shomoi-hā pu-ni pāshā tēdāoyābā fetēng-hā dang-bā: iyāhang-hā pu This-of time-at his son elder field-in was: afterwards he fai-hi na rugung-hā shā-fai-hi tambā āru paibā-ni shabad khānā-khā, having-come house nigh having-approached music and dancing-of sound heard. Pāhā pu sākar shā-si-kha juru-hi sang-khā, 'ibu kārāo-ni kāran Then he servant person-one having-called asked, 'this word-of reason shimung?' Pāhā sākar thēi-khā, 'nung-ni pufuang fai-khā; āru nini what?' Then servant said, 'thy younger-brother is-come; and thy pafā pu-kha shāo-hām-hi mai-bāni ji-ri-khā lung-ri-khā.' father him safe-and-sound receiving-on-account-of hath-given-to-eat hath-given-to-drink.' Pāhā pu thāmshi-paiga-hi na-sing-hā thāng-gābā mujungi-ā-khā; ār-bāni Then he having-become-angry house-in-to to-go would-not; therefore pafā paiji-hā paiga-hi pu-kha falā-khā. Pāhā pu pafā-ga father out having-come him-to entreated. And he his-father-to thēi-khā, 'nai, āng isi-din nini sēbāsukdi khālai-hi, said, 'lo, I these-many-days thee-of service having-done, mungshihāba nini hukum shēbai-ā; khāfuyungthu-rāo-nē lugu ever-even thy commandment transgressed; friends with mālāo-gābā āni-pānthā brin-pāshā mā-si-ba ri-ā: adēba nini to-make-merry me-to goat-young-one animal-one-even gavest-not: but thy ibu pāshā bēshyā-nē lugu nini rāng shēbai-hithār-khā bu fai-bāhānang, this son harlots with thy money devoured he was-come,

pu-ni-pâthâ nung khub ji-ri-khâ lung-ri-khâ.' Pâhâ pu thêi-khâ,  
 him-for thou well gavest-to-eat gavest-to-drink.' Afterwards he said,  
 'A âni pâshâ, nung saiphram-ba âni lugu-nung dang, âru âni  
 'O my son, thou ever-even me-of with art, and my  
 jê-jê dang, khérê-ba nuni-nang; adêba nini ibu nu-fuang  
 whatever is, all-even is-thine; but thy this thy-younger-brother  
 thêi-nânang-ba, âra thâng-jâ-khâ; kâmâ-nânang-ba, mai-khâ; âr-bâni  
 although-was-dead, and living-became; although-was-lost, is-found; therefore  
 jung khâjâjâlai mânang-rê.  
 we merry should-make.'

[No. 15.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

DÎMÂ-SÂ OR HILLS KACHÂRÎ.

HÔJAI DIALECT.

(DISTRICT NOWGONG.)

## SPECIMEN II.

## QUESTION.

## ANSWER.

Nini pumâng shumang?	âni pumâng Âsirâm.
Your name what?	My name Âsirâm.
Nini na pârâ-hâ?	âni na Rangkhâng Mauzâ.
Your house where?	My house (in)-Rangkhang Mauza.
Nung shimumung khâlai-hi ji-rê?	Ang Mañdal khusi dang-rê.
You what doing eat?	I village-head-man work am.
Nini kisam-hâ bisilai khâjânâ jâ-rê?	Prâya râjâ-talai jâ-rê.
Your circle-in how-much revenue is?	About 600 are.
Râyat bisilai dang?	Uchikrêy râjâthâm-lai jâ-fu-rê.
Raiyats how-many are?	Many-not 300-about may-be.
Nini na-hâ shibén bisilai dang?	Miâjâng misanjujâng ji.
Your house-in men how-many are?	Men women ten.
Nini tâgâlai mai pêdê jâ-khâ?	Khob hâm-khâ.
Your this-season paddy how grew?	Very good-was.
Bisilai mai mai-khâ?	Ji-mâ-ni jokhâjâng mai-khâ.
How-much paddy got?	To-eat-of enough got.
Nishi prâ dii lung-rê?	Jung bil-ni dii lung-rê.
You wherfrom water drink?	We lake-of water drink.
Nishi-ni na-ni-fring bil-hâ bisilai	Jini na bil rugung-hâ.
Your house-from lake-to how	Our house lake (is) near.
jêng-bêi?	
far?	

## GĀRŌ OR MĀNDĒ KUSIK.

The Gārōs call themselves 'Māndē,' which is the word in their vernacular for 'man'.

Gārō is spoken principally by the inhabitants of the Garo Hills, and also in the plains at their feet, *viz.*, the Districts of Kamrup, Goalpara, the State of Cooch Behar, the Districts of Jalpaiguri, Mymensingh, and Dacca. It is, moreover, spoken by small numbers of people in Sibsagar, Darrang, Nowgong, the Khasi and Jaintia Hills (where it is called 'Dyko'), and Sylhet.

Besides the standard dialect, and forms of speech returned simply as 'Gārō,' without any dialectic designation, the following names have been returned as those of dialects of this language. In order to complete the subject particulars are given for the standard and unspecified dialects also.

Dialect.	Where spoken.	Number of speakers.
Standard or Āchik . . . . .	Garo Hills	30,000
	Goalpara	11,700
	Kamrup	5,100
	Mymensingh	8,600
Ābeng . . . . .		55,400
	Garo Hills	33,000
Ātong, Āting, or Kuchu . . . . .	Mymensingh	5,000
	Garo Hills	10,000
	Mymensingh	5,000
Āwi . . . . .		15,000
	Garo Hills	20,000
		1,500
	Garo Hills	500
Chibok . . . . .	Garo Hills	500
		4,500
The so-called 'Kōch' dialects . . . . .	Garo Hills	5,500
	Goalpara	300
Unspecified . . . . .		10,300
	Sibsagar	430
	Darrang	600
	Nowgong	1,200
	Sylhet	550
	Khasi and Jaintia Hills	670
	Cooch Behar	1,200
	Jalpaiguri	4,013
	Dacca	200
		8,863
<b>GRAND TOTAL</b>		<b>150,063</b>

It will be understood that most of these figures are merely rough approximations. No attempt was made at the last census to separate out the different dialects. It is to be regretted that I have not succeeded in obtaining any specimens of several of those mentioned above.

The Gārōs call their language 'Māndē Kusik,' *i.e.*, the language of the men, or 'Āchik Kusik,' *i.e.*, the language of the hill men. All the dialects bear a strong resemblance to each other, though to a foreigner, learning to converse with the natives, the differences are striking enough. The Ātong or Kuchu dialect presents the greatest

variation. Gārōs from other parts of the Garo Hills can make themselves fairly well understood wherever they go, except in the Ātong country. Abeng is the dialect of the western half of the Garo Hills, Āchik of the centre, Āwi of the north-east, and Ātong of the Lower Someswari Valley in the south-east of the Garo Hills, and the north-east of the District of Mymensingh. Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai. *Māndē* is said to be a corruption of *mān-nī dē*, child of *Mān*. The Gārōs, like all the natives of the Assam Valley, call the Burmese *Mān*, and according to their tradition they came from the home of the *Mān*.

Gārō and Bārā or Plains Kachāri are by far the two most important members of the Bodo group. Between them, their speakers number more than 420,000 souls. In the introduction to the Bodo group, I have quoted Mr. Gait's account of the main features of the Bārā language, and I cannot do better than here quote the passage on page 161 of the Census Report of Assam for 1891, in which he compares it with Gārō :—

'The Gārō language is spoken by the Gārō tribe, which has its home in the Hills to which it has given its name. The very close affinity to Kachāri both in its vocabulary, and grammatical structure, is clearly seen from the vocables, forms of declension, and sentences given by Mr. Endle in the note prefixed to his Kachāri grammar. A few further points of resemblance are noted briefly below. Adjectives in Gārō, as in Kachāri, generally follow the noun they qualify, the case ending being in that case attached to the adjective and not to the noun. They undergo no change to make them agree with the gender and number of the noun. Comparison is expressed by the dative case of the noun, to which is added some word meaning 'than.' The superlative degree is formed by the use of a word signifying 'all' and the word 'than' affixed to the adjective. The numerals differ from Kachāri in being arranged on a decimal system, but, so far as the Kachāri numerals go, the words used are practically identical. There is this further similarity, that the Gārō numerals, like the Kachāri, take varying prefixes according to the class of objects to which they are applied. When human beings are referred to, *sāk* (Kachāri *sā*) is prefixed; for irrational animals the corresponding prefix is *māng* (Kachāri *mā*), and for inanimate objects *gē* (Kachāri, *gāng* or *thāi*). The conjugation of the verb is similar to Kachāri, but the particles used are different.<sup>1</sup> The potential mood, as in Kachāri, is expressed by words signifying ability, etc., added to the infinitive of the main verb. Except in the imperative, where *dā* precedes the verb, as in Kachāri, the negative is expressed by the addition of the word *jā* (Kachāri *ā*) after the verb, and the same particle is also used to make adjectives express a negative quality. The interrogative particle *mā* (Kachāri *nā*) is usually placed, as in Kachāri, at the end of the sentence.'

Gārō has no written character of its own. The local missionaries write it in both the Bengali and the Roman characters. The Bible has been translated into Āchik by them, in which dialect altogether about a hundred thousand copies of books have been printed including a dictionary, school books, religious works, and a monthly periodical which is now in the twentieth year of its existence.

Although Gārō possesses no aspirated consonants, we find, when it is written in the Bengali character, letters like *ঁ* (*kha*), *ং* (*tha*), and *ঃ* (*pha*). These aspirations merely represent the greater stress which is laid on a consonant when it is at the commencement of a syllable, just as, in English, the *p* in 'pile' is more strongly pronounced than the *p* in 'map.' This false aspiration is not shown in writing Gārō in the Roman character, these letters being represented by *ka*, *ta*, and *pa*, respectively. Gārō has only one sibilant,—a dental *s*. Its pronunciation, however, fluctuates. Some Gārōs use a sound approaching *sh* as well as *s*, but there is no uniformity in their practice, and none of them ever pronounce it quite like the *sh* in 'should,' but always through the front teeth. I have hence written only *s* throughout.

<sup>1</sup> There are, however, resemblances; e.g., the Gārō *engā*, signifying the present definite corresponds to the Kachāri *dangman*; and *gen*, the sign of the future, to the Kachāri *gan*.

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## GĀRŌ SKELETON GRAMMAR.

**I. PRONUNCIATION.**—The alphabet is ā, i, ī, u, e, ē, o, ō, ai; ng; k, g; ch, j; t, d, n; p, b, m; y, r, l, w; s; h. These are sounded as in Dēvanāgari, except that o has the sound of o in 'song.' The letter ō, has the sound of the second o in 'promote.' The letter u has the sound of u in 'full.' It is never pronounced long, as in 'rule.' The letter ng is pronounced as in 'song.' An apostrophe in the middle or at the end of a word indicates a jerky, staccato, utterance of the preceding syllable. Regarding aspirated consonants, and the pronunciation of s see p. 69.

**II. NOUNS.**—There is no grammatical gender. Sex is indicated by special words in the case of human beings, and by adding words for 'male' and 'female' in the case of the lower animals. Plurality is indicated by adding a noun of multitude, usually rāng, all. Declension is by suffixes, which are added to the base without causing any euphonious change. When an adjective follows a noun, the suffixes are added to it, and not to the noun. Thus :—

	Sing.	Plur.	
Nom.	<i>song</i> , a village.	<i>song-rāng</i> .	Adjectives usually follow the noun they qualify. They do not change for gender. The suffixes denoting case are placed after the adjective. Thus <i>māndē uāmja</i> , a bad man; <i>māndē nāmja-ni</i> , of a bad man, and so on.
Acc.	<i>song-kō</i> .	<i>song-rāng-kō</i> .	Numerals are always used with generic nouns, thus <i>sāk</i> is used when human beings are counted, <i>gē</i> when inanimate things are counted, <i>māng</i> when animals are counted, and <i>bō</i> when trees are counted. These nouns are prefixed to the numerals. Thus <i>māndē sāk gnī</i> , two men. The prefix <i>gē</i> is also employed in simple counting, thus, <i>gē-sā</i> , <i>gē-gnī</i> , <i>gē-gitām</i> , one, two, three. This is also used in Abeng, but in Atong, Koch and Jalpaiguri it becomes <i>gō</i> ( <i>gō</i> or <i>gō</i> ), and in Rūgā <i>gai</i> . After twenty, these particles are added between the tens and the units.
Inst.	<i>song-chī</i> .	<i>song-rāng-chī</i> .	
Dat.	<i>song-nā</i> .	<i>song-rāng-nā</i> .	
Abl.	{ <i>song-ō-nī</i> . { <i>song-ō-nī-kō</i> .	{ <i>song-rāng-ō-nī</i> . { <i>song-rāng-ō-nī-kō</i> .	
Gen.	<i>song-nī</i> .	<i>song-rāng-nī</i> .	
Loc.	{ <i>song-ō</i> . { <i>song-ō-nā</i> . { <i>song-chī</i> . { <i>song-chī-nā</i> .	{ <i>song-rāng-ō</i> . { <i>song-rāng-ō-nā</i> . { <i>song-rāng-chī</i> . { <i>song-rāng-chī-nā</i> .	
Voc.	ō <i>song</i> .	ō <i>song-rāng</i> .	

**III. PRONOUNS.**—The Personal pronouns have distinct forms for the singular and for the plural. They are (1) āngā, I; ā'chingā, we (including the person addressed); chingā (excluding him); (2) nā'ā, thou; nā'simāng', you; (3) uā, he; uāmāng', they. Some of these change their forms before the case suffixes. Thus, āngā becomes āng, as in āng-nī, my; ā'chingā and chingā drop the final ā, as in ching-nī, our; nā'ā becomes nāng' as in nāng'-nī, thy. The others do not change. Thus nā'simāng'-nī, your. The Demonstrative pronouns are iā, pl. iā-rāng, this, and uā, that. Their oblique forms are i and u. Sā and sāwā are Interrogative pronouns, and mean 'who?' mas is 'what?'. There is no Relative pronoun, a participle or verbal noun being used instead. The Reflexive pronoun is ān'thāng, own.

**IV. VERBS.**—Verbs Substantive. These are *dong* and *gnāng* which mean to 'exist,' and *ong*, to be (a copula). The letter ā may also be used as a copula. Thus *nāmā-ā*, it is good; *nok*, a house; *nok-ā*, it is a house. The principal word is in fact treated as if it were a verbal root.

Gārō verbs do not change for number or person, both of which are indicated by the subject. There is, hence, only one form for all numbers and persons of each tense. The various ideas connoted by mood and tense are indicated by suffixes as in the following conjugation of the verb *dok*, beat.

Present. āngā *dok-ā*, I beat.

Pres. Definite. āngā *dok-eng-ā*, āngā *dok-ē* *dong-ā*, I am beating.

Imperfect. āngā *dok-eng-ā-hā*, āngā *dok-eng-ā-chim*, āngā *dok-eng-ōm* (dialectic), I was beating.

Past. āngā *dok-ā-hā*, āngā *dok-jok*, āngā *dok-ā-chim*, āngā *dok-ōm* (dialectic), I beat. *Dok-ā-hā* is also used as a perfect.

Perfect. āngā *dok-ā-hā*, I have beaten.

Pluperfect. āngā *dok-ā-hā-chim*, I beat a long time ago, I had beaten.

Future. āngā *dok-gen* and (dialectic) āngā *dok-nim*, I shall beat.

Imperative. nā'ā *dokbō*, beat thou.

Subjunctive Pres. āngā *dok-nā mān-nā*, I may beat.

Past. āngā *dok-gen-chim*, had I beaten.

Infinitive. *dok-nā*, to beat.

Participles,

Conditional, *dok-ō-dē*, if beating.

Present, *dok-ē*, beating.

Past, *dok-ō-ā*, having beaten.

Verbal nouns.

Active, *dok-gipā*, he who beats. This suffix is also used with nouns, much like the Hindostāni *wādā*.

Passive, *dok-gimin*, he who is beaten; so *rik-gimin*, that which is built.

The Causal Verb is formed by adding āt to the root, as āngā *dok-āt-ā*, I cause to beat.

The Passive Verb " " " ā-kō mān' to the root, as āngā *dok-ā-kō mān-ā*, I am beaten.

The Intensive Verb " " " bē to the root, as āngā *dok-bē-ā-hā*, I have well beaten.

The Negative Verb " " " jā to the root, as āngā *dok-jā-ā*, I do not beat. The future is *dok-jā-wā*. The Imperative is *dok-nā-bē*.

The Interrogative particle mā is usually put at the end of the sentence, as nā'ā u-nā khēn-ā mā, do you fear him?

With regard to the preceding skeleton grammar, the following additional remarks, which are mainly based on information kindly supplied by the Reverend M. C. Mason, will be found of use.

The staccato pronunciation of a vowel, which is indicated by an apostrophe, is what in more Eastern Indo-Chinese languages is called a 'tone.' In them it is known as the 'abrupt tone.'

It is to be noted that Gārō words and modifications are freely built up by, or contracted from, other Gārō forms. For example take the case-endings; *ō* is the sign of the Locative, *nī* of the genitive, and *kō* of the accusative; *ō-nī*, of in, becomes 'from'; again, *ō-nī-kō* is 'from,' but always implies separation by some force, so that the action causing the separation terminates, as it were, upon an object which is indicated by *kō*. Similarly, nouns in any case can be treated as verbs, as *ā'bāō*, in a field; *ā'bāō-chim*. (he) was in the field. As an example of contraction we may take *rē'bāengā*, is coming, which is formed from *rē'bāē*, coming, and *ong'ā*, is. This is plainer in Ābeng, where the form is *rē'bāongā*. In the first the initial *o* of *ong'ā* has been elided, and, in the second, the final *ē* of *rē'bāē*.

In regard to pronouns, *ā'chingā*, we (including the person addressed), is contracted from *nā'ā*, thou, and *chingā*, we. A form *nā'chingā* is still in use. In Kamrup we have *ān'chingā*. *Āngā-chim*, means 'it was I.'

The three auxiliary verbs *dong*, *ong'*, and *gnāng* (or in Kamrup *gnung*) differ slightly in meaning. *Ong'ā* is the copula, 'is.' *Gnāng* means 'there is' or 'is there?' *Dongā* is a stronger form than *gnāng*, and is probably a contraction of *donē ong'ā*, is being placed (see above for the contraction), by dropping the *onē*.

In verbs, the present definite is a contracted form, as explained above. In the past tenses the termination *āhā* is a simple indefinite past, while *chim* is a definite past and is added to other tenses, as in *dokā-chim*, *dokengā-chim*, *dokengāhā-chim*. With the future it implies a past condition contrary to reality. In Ābeng *chim* becomes *ming*, and in Rugā *minō*. *Āhā* and *jok* are often used interchangeably, especially by careless speakers, but, properly, *jok* gives more the force of the perfect. Thus, *nikāhā*, (he) saw, but *nikjok*, (he) has seen. There is, really, no form for a pluperfect ('I had beaten'). A past tense must be used, and the meaning judged from the context.

There are several future endings with various shades of meaning. Thus *rē'āng-gen*, (he) will go; *rē'āng-gen-jok* (implying a completed determination), (he) has decided to go; *rē'āng-nākā* (contracted from *rē'āng-nā-skā*), (he) wishes to go; *gnī* (contracted from *gennī*, of the will) implies a certain future, as *ā'chingā sī-gnī māndē*, we are men who are destined to die.

There is a difference in meaning between the verbs *rē'ā* and *rē'āngā*. The first implies merely voluntary motion (Hindi *chal'nā*), and the second that motion is away from (Hindi, *chalā jānā*), or continued (to go along).

An almost limitless number of particles may be used to express manner, degree, or character of the action, actor, or object acted upon, by placing the particle after the verbal root. Thus *ē* (derived from *rē'ā*, go, compare the Kamrup form) in *nik-ē-jok*, for *rē'āngē nikjok*, (he) went and saw; *nik-bē-āhā*, (he) saw intensely; *nik-tok-jok*, (he) saw all, or all saw, according to the context.

*Ārō*, the usual word for 'and,' is of course borrowed from Bengali. The pure

Gārō idiom is to use the particle *mu*, *māng* or *ming*, meaning 'with,' according to dialect or locality. Thus, *Jōhon-mu Jākōb rē'āngē nikāhā*, John and James went and saw.

The letter *n* is used to express emphasis or definiteness, and may be used at the end of any word, or any part of a word, according to conception. Thus *uā*, that; *uān*, that one; *āngnē*, my; *āngnin*, mine; *uān-ō*, in that one; *u-n-ō-n*, at that (time) (here the *n* is added twice). If the final letter of the principal word is a consonant, a vowel is inserted, as in *pilāk-ān*, all.

### ĀCHIK OR STANDARD DIALECT.

This dialect was returned from the Garo Hills District under the name of *Mā-chi*. It is the form of the Gārō language which is used by the local missionaries for literary purposes, and is fast superseding the other dialects. It is the speech illustrated in the preceding grammatical sketch. It is spoken in its purity in the centre of the Garo Hills, but also appears, with slight variations in Goalpara, Kamrup, and Mymensingh. In the last-named district it is called *Māndē*, which is the Gārō word for 'man.'

The number of its speakers is as follows:—

Garo Hills . . . . .	30,000
Goalpara . . . . .	11,700
Kamrup . . . . .	5,100
Mymensingh . . . . .	8,600
TOTAL . . .	<u>55,400</u>

These figures are only approximate estimates, as no attempt has been made in the census of 1891 to classify the Gārō dialects.

The following version of the Parable of the Prodigal Son in the Āchik dialect is taken from the existing translation of the gospel of St. Luke by the Reverend M. C. Mason of Tura. I seize this opportunity of expressing my obligations to that gentleman for much valuable information regarding the Gārō language generally, and also for the kindness with which he has prepared the list of words in the Rugā dialect.

The version is first given in the Bengali character, to show how Gārō is written in that alphabet, and subsequently in the usual method in the Roman character with interlinear translation.

[No. 16.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GARÔ.

ĀCHIK OR STANDARD DIALECT.

BENGALI CHARACTER.

(The Rev. M. C. Mason.)

(GARO HILLS.)

বাদিয়াবা মান্দেনি দেকাহু সাকগি গুংচিম্। উয়ামাংওনি অক্গিতে ফাগিপাখো ইনাহা, ও আকা, গামোনি আংনা গাঁআকগি কালখো আংনা অন্বো। উনোন্ড উয়া উয়ামাংনা জাংগিথাংআনিখো শ্রয়ালজক। উন্জামানো আদিতা সালং অংওয়া উয়া দেঅক্গিতে ফিলাক গামখো রাঁচিমংএ সং চেলাঁচি রেআংজক; আরো উয়ানো নাম্গিজা দাকারিন্দ গামথাংখো রুসিয়াহা। আরো উনি ফিলাকখোন খৰচ খাঁমানোয়া উয়া সংও বিলংএ খারাপ্ অংবেয়াহা। উনোন্ড উয়া চাঁআসিবাএংজক। আরো উয়া রেআংএ উয়া সংনি সাকসাও নখল্রাং চাঁআনিখো আরো উয়া উখো ওয়াক্ নিরিকচিন। অংথাং অংবাওনা ওয়াতাতাহা। আরো উয়া ওয়াকনি চাঁআনি বিধাপ্ৰাংচি অক্ গাপাংনা সিক্বেয়াচিম্; ইন্দিবা ফিলাকবা উনা অন্জাজক। ইন্দিবা উয়া গিসিক্ রাঁফিলে ইন্জক, থাংখা রাঁগিপা আকানি বাদিতা নখল্রাং চাঁআনিখো আগে মান্ডেজা; ইন্দিবা আংআ ইআনো অক্খিরে সিমাসিয়েংআ। আংআ চাখাতে অংথাং ফাওনা রেআংএ উনা ইন্গেন, ও আকা, আংআ সাল্গিনা আরো নাংনি নিকাও ফাপখো দাকাহা; নাংনি দেকাহুনে মিংখুনা নিখোজা; নাংনি থাংখা রাঁগিপা নখল্ সাকসা গিতা আংখো দাক্বো। উনিখোয়া উয়া চাখাতে অংথাং ফাওনা রেবাজক। উনোন্ড চেলেং-ফিথিঙ্ন উনি ফাআ উখো নিকসোয়ে খাঁসাচাকজক; আরো দাআরিয়াংএ উখো গিপাকে খুদিমবেআহা। উণ উয়া দেকাহু উখো ইনাহা, ও আকা, আংআ সাল্গিনা, আরো নাংনি নিকাও ফাপখো দাকাহা; নাংনি দেকাহু ইনে মিংখুনা নিখোজা। ইন্দিবা ফাগিপা অংথাং নখল্রাংখো আগানাহা, জলংজল চলা নাম্বাতাদো রাঁবায়ে উখো গানাংবো, আরো উনি জাকেনা জাকস্বে আরো জাঁওনা জাঁথোপ্ অন্বো; অঁচিং চাঁএ থাঁচানা। মায়না আংনি ইয়া দেকাহু সিয়াহাচিম্, ইন্দিবা থাঁচাকিলাহা; আরো গিমাহাচিম্, ইন্দিবা মান্ফিলাহা। উনোন্ড উয়ামাং থাঁচানা অবাচেংজক॥

আরো উনি দেকাহু দালংবাঁগিপা অংবাওচিম্। উনিখোয়া উয়া রেবায়ে নকোনা দেকাংবাওয়া গ্রিপ্ ২ চুকাখো খুহা। উনোন্ড নখল্রাংওনি সাকসাখো অকামে, ইয়ারাং মায় অংআ ইনে সিংআহা। উনোন্ড উয়া উনা আগানাহা, নাংনি জংগিপা রেবাহা; আরো নাংনি ফাআ উখো আন্দেংএ মান্ডোয়ানা আলানিখো দাকাহা। উনোন্ড উয়া খাঁওনাংএ নিংচি নাপাংনা সিক্জাজক। উণ উনি ফাআ অংথাংবায়ে উখো মল্লজক। ইন্দিবা উয়া আগানচাকে ফাগিপাখো ইনাহা, নিবো, ইন্দিতা বিল্সি আংআ নাংনা পামাহা, চাংসাবা নাংনি গেঞ্জাতাখো চাক্চিক্খুজা; ইন্দিবা রিপেংক্ষারাং বাক্সা থাঁচানা মানা গিতা নাংআ চাংসাবা আংনা দবক্ বিসা মাংসাখো অন্খুজা; ইন্দিবা জেন্সালো নাংনি ইয়া দেকাহু, দারিয়াং বাক্সা নাংনি জাংগিথাংআনিখো মিনোকগিপা রেবাহা, উনান্ড নাংআ আলানিখো দাকাহা। উণ উয়া উনা ইনাহা, দেদে, নাংআ ফাঁমান্ আং বাক্সা গুং, আরো আংনি ফিলাকান নাংনিন্। ইন্দিবা অঁচিং থাঁচানা আরো খাঁসোক্না নাংআ; মায়না নাংনি ইয়া জংগিপা সিয়াহাচিম্, ইন্দিবা থাঁচাকিলাহা; আরো গিমাহাচিম্, ইন্দিবা মান্ফিলাহা॥

[No. 16.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

## GÄRÖ.

ĀCHIK, OR STANDARD, DIALECT.

(GARO HILLS.)

(The Rev. M. C. Mason.)

Bâdiâbâ mändê-nî dë-pântê sâk-gnî gnâng-chim. Uâ-mâng'-ô-nî  
*A-certain man's son person-two were. Them-from*  
 okgitê pâ-gipâ-kô in-â-hâ, 'ô â-pâ, gâm-ô-nî âng-nâ  
*the-younger him-who-was-the-father-to said, 'O my-father property-from me-to*  
 ga'lâkgnî pâl-kô âng-nâ on'-bô'. Unôn uâ uâ-mâng'-nâ jâng-gitângâ-nî-kô  
*about-to-fall share me-to give.' Then he them-to the-means-of-living*  
 suâl-jok. Un-jâ'mânô âditâ sâl ong'-ôâ uâ dë-okgitê pilâk gâm-kô  
*divided. Of-that after some day having-been that son-youngest all property*  
 râ'chimong-ê song chelâ'-chî rë'âng-jok, ârô uânô nâm-gijâ dâkâri-n  
*collecting country distant-to went-away, and there good-not doing-only*  
 gâm-tâng-kô rusi-â-hâ. Ârô u-nî pilâk-kô-n khoroch kâ'mân-ôâ uâ  
*property-own wasted. And his all-even expenditure having-been made that*  
 song-ô bilongê kârâp ong'-bê-â-hâ. Unôn uâ châ'âsibâ-eng-jok.  
*country-in excessive famine was-very. Then he was-beginning-with-scarcity-to-eat.*  
 Ârô uâ rë'-âng-ê uâ song-nî sâk-sâ-ô dong-nâp-jok; ârô uâ u-kô  
*And he going-away that country-of person-one-on stay-entered; and he him*  
 wâk nîrik-chi-nâ â'tâng â'bâ-ô-nâ wâtât-â-hâ. Ârô uâ wâk-nî châ'â-ni  
*swine watching-for his-own field-to sent. And he swine's eating-of*  
 bikâp-râng-chî ok gâpât-nâ sik-bê-â-chim; indibâ pilâk-bâ u-nâ  
*pods-by-means-of belly filling-to wished-very-much; but every-one him-to*  
 on'-jâ-jok. Indibâ uâ gisik râ'pil-ê in-jok, 'tângkâ râ'-gipâ â-pâ-nî  
*gave-not. But he mind taking-again said, 'money taker my-father's*  
 bâditâ nokol-râng châ'â-ni-kô âgrê mân'-eng-â, indibâ ângâ iânô  
*how-many servants food in-excess are-getting, but I here*  
 okkri-ê sinâsi-eng-â. Ângâ châkât-ê â'tâng pâ-ô-nâ rë'âng-ê u-nâ  
*being-hungry am-about-to-die. I arising my-own father-to going-away him-to*  
 in-gen, "ô â-pâ, ângâ sâlgî-nâ ârô nâng'-nî nikâ-ô pâp-kô dâk-â-hâ;  
*will-say, "O my-father, I heaven-to and thy sight-in sin did;*  
 nâng'-nî dë-pântê 'n-ô mingku-nâ nitô-jâ; nâng'-nî tângkâ râ'-gipâ  
*thy son saying call-still-to-for worthy-not; thy money taker*  
 nokol sâk-sâ gitâ âng-kô dâk-bô." U-nî khôâ uâ châkat-ê â'tâng  
*servant person-one like me make." That-of after he arising his-own*  
 pâ-ô-nâ rë'bâ-jok. Unôn chel'engpitiôn u-nî pâ-â u-kô nikso-ê  
*father-to came. Then far-away-yet-being his father him seeing-before*

kā'sāchāk-jok, ārē dāāriāng-ē u-kō gipāk-ē ku'dim-bē-ā-hā. Uōn uā pitiéd, and running him embracing kissed-very-much. Then that dē-pāntē u-kō in-ā-hā, 'ō ā-pā, āngā sālgī-nā ārō nāng'-nī nikā-ō son him-to said, 'O my-father, I heaven-to and thy sight-in pāp-kō dāk-ā-hā; nāng'-nī dē-pāntē in-ē mingku-nā nitō-jā.' Indibā sin did; thy son saying call-still-to worthy-not.' But pā-gipā ā'tāng nokol-rāng-kō āgān-ā-hā, 'jol'jol cholā he-who-was-the-father his-own servants-to said, 'immediately (a)-coat nāmbātā-kō rā'bā-ē u-kō gānāt-bō, ārō u-nī jāk-ō-nā jākstem ārō jā'-ō-nā (the)-best bringing him clothe, and his hand-on (a)-ring and foot-on jā'-kōp on'-bō; ā'ching chā'-ē kātchā-nā. Mai-nā āng-nī iā dē-pāntē sandal give; (let)-us eating rejoice. For my this son sī-ā-hā-chim, indibā tāngchāpil-ā-hā; ārō gim-ā-hā-chim, indibā had-died, but has-come-back-to-life; and had-been-lost, but mān'pil-ā-hā.' Unōn uā-māng' kātchā-nā ā'bācheng-jok. has-been-found-again.' Then they rejoice-to began.

Ārō u-nī dē-pāntē dāl'bāt-gipā ā'bā-ō-chim. U-nī kōā uā And his son he-who-was-the-biggest field-in-was. That-of after he rē'bā-ē nok-ō-nā sēpāng-bā-oā grip-grip chrokā-kō knāhā. Unōn nokol-rāng-ō-nī coming house-to having-neared 'grip-grip' dancing heard. Then (the)-servants-from sāk-sā-kō okām-ē, 'iā-rāng mai ong'ā?' in-ē sing'-ā-hā. Unōn uā u-nā person-one calling, 'these what are?' saying asked. Then he him-to āgān-ā-hā, 'nāng'-nī jong-gipā rē'bā-hā' ārō nāng'-nī pā-ā said, 'thy he-who-is-the-younger-brother came, and thy father u-kō ān'seng-ē mān'soā-nā ālā-nī-kō dāk-ā-hā.' Unōn uā kā'onāng-ē him well getting-beforehand-for a-feast made.' Then he being-angry ning'-chī nā-pāng-nā sik-jā-jok. Uōn u-nī pā-ā ong'kātbā-ē u-kō mol'mol-jok within-to enter-to wished-not. Then his father coming-out him besought. Indibā uā āgānchāk-ē pā-gipā-kō in-ā-hā, 'ni-bō, inditā bilsī āngā But he answering he-who-was-the-father-to said, 'behold, so-many year I nāng'-nā gām-ā-hā, chāng-sā-bā nāng'-nī gē'etā-kō chāk-chik-ku-jā, indibā thee-for worked, once-even thy command resisted-yet-not, but ripengskā-rāng bāksa kātchā-nā mān'-nā gitā nā'ā chāng-sā-bā āng-nā fellow-friends with rejoice-to get-to like thou once-even me-to dobok bi'sā māng-sā-kō on'ku-jā; indibā jensāl-ō nāng'-nī iā goat young-one animal-one gavest-yet-not; but when thy this dē-pāntē, dāri-rāng bāksā nāng'-nī jāng-gitāngā-nī-kō minōk-gipā, son, harlots with thy means-of-living the-one-that-swallowed-up, rē'bā-hā, unōn nā'ā ālānī-kō dāk-ā-hā.' Uōn uā u-nā in-ā-hā, 'dēdē, came, then thou a-feast made.' Then he him-to said, 'dear-son, nā'ā pāngnān āng bāksā gnāng, ārō āng-nī pilākān nāng'-nī-n. thou alwāys me with existest, and mine all thine-even.

Indibā ā'ching kātchā-nā ārō kā'srōk-nā nāng-ā mainā nāng'-ni iā  
*But we rejoice-to and be-glad-to ought, for thy this*  
 jong-gipā si-ā-hā-chim, indibā tāngchāpil-ā-hā; ārō  
*he-who-is-the-younger-brother had-died, but has-come-back-to-life; and*  
 gim-ā-hā-chim, indibā mān'pil-ā-hā.  
*had-been-lost, but has-been-found-again.*

The Gārō spoken in Kamrup differs slightly from the standard, though not sufficiently to constitute an independent dialect.

The following peculiarities may be noted :—

The suffix of the ablative is *nīkō*, not *ōnīkō*. Thus, *pālgipānīkō*, from a shop-keeper.

The first person plural, including the person addressed, is *ān'chingā*, not *ā'chingā*.

The usual termination of the past tense is *ōm*. The termination *jok* is also sometimes heard, but it is an importation from the Garo Hills.

The termination of the future is *nim*, not *gen*. *Nim* is also used in the north-east of the Garo Hills.

The negative imperative is not *dok-nā-bē*, but *dok-jā-bē*, which in other dialects has an intensive force, ‘do not strike at all.’

The initial consonant of the verbs *rē'ā* and *rē'āngā*, to go, is dropped, so that we have *ē'ā* and *ē'āngā*. These words are often sounded *hē'ā* and *hē'āngā*, the aspirate being said to be due to the effort to emphasise the staccato sound of the *ē'*. Or it may be due to Bāṛā influence : compare the list of words on page 4.

[No. 17.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÂRÔ.

STANDARD DIALECT OF KAMRUP.

(DISTRICT KAMRUP.)

(The Rev. C. E. Burdette, 1899.)

## TRANSLITERATION OF TRANSLATION OF PARABLE OF THE PRODIGAL SON INTO GARO.

Bâdiâbâ mânđenî dêpântê sâk-gnî gnungchim. Uâmâng'oni' A-certain man's son person-two were. Them-from okgitê pâgipâkô inôm, 'ô âpâ, gâmôni ângnâ last-born (child) the-one-who-is-father-to said, 'O father, wealth-from me-to gâ'âkgñi pâlkô ângnâ on'bô.' Unôn uâ uâmâng'nâ jânggitângânikô destined-to-fall share me-to give.' Then he them-to the-means-of-living súâlôm. Unjâ'mânô bânggijâ sâl hê'ângô uâ dê-okgitê pilâk divided. That-after many-not day being-gone the child-last-born all gâmkô râ'chimangê song chel'âchî hê'ângom, ârô uânô nâmgiâ the-wealth collecting country a-distant-to went, and there good-not dâkârin gâmtângkô gimâtôm. Ârô unî pilakkôn doing(s)-merely (his)-own-wealth destroyed. And his all khoroch kâmânô uâ songô kârâp ong'bêom. Unôn expenditure being-made that country-in famine was-intensely. Then uâ châ'âsibâedong. Ârô uâ hê'ângê uâ songñi sâk-sâo he was-becoming-destitute. And he going that country-of person-one-in dongnâpôm; ârô uâ ukô wâk nîrikchinâ ân'tâng â'bâonâ took-refuge; and he him swine herd-for-to (his)-own field-to wâtâtôm. Ârô uâ wâknî châ'âni bîkâprângchî ok sent-(caused-to-leave). And he swine's food husks-with belly gâpâtnâ sikbêachim; indibâ pilâkbâ unâ on'jâom. Indibâ uâ fill-to wished-intensely; but even-all him-to gave-not. But he gisik râ'pilê inôm, 'Tângkâ râ'gipâ âpâni bâditâ senses taking-back said, 'Money one-who-receives father's how-many nokolrâng châ'ânikô chûong'ê ârô âgrêpilê mân'êdong; indibâ slaves food sufficing and exceeding are-getting; but ângâ okkriê sînâsidong. Ângâ châkâtê ân'tâng pâonâ I hungering am-being-about-to-die. I arising (my)-own father-to hê'ângê unâ in-nim, "O âpâ, ângâ sâlginâ ârô nâng'nî going him-to will-say, "O father, I Heaven-against<sup>1</sup> and thy

<sup>1</sup> 'For' in an adversative sense.

mikkāngō pāp kāōm; nāng'ni dēpāntē 'nē mingkunā  
*presence-in sin have-done; thy son saying call-still-to*  
 nitōjā; nāng'ni tāngkā rā'gipā nokol sāksā gitā āngkō  
*fit-(am)-not; thy money taker slave person-one like me*  
 dākbō.' Unikōā uā chākhātē ān'tāng pāonā hē'bāom.  
*make.' Afterwards he arising (his)-own father-to came.*  
 Indibā unī nāmen chel'-ē-dongpitōn unī pāā ukō niksōē  
*But his very in-being-still-distant his father him seeing-before-hand*  
 kā'sāchākōm; ārō dāāriāngē ukō gipākē khudimōm. Uōn uā  
*pitiéd; and running him embracing kissed. Then the*  
 dēpāntē ūko inōm, 'ō āpā, āngā sālginā ārō  
*son him-to said, 'O father, I Heaven-against and*  
 nāng'ni nikāō pāp kāōm; nāng'ni dēpāntē inē  
*thy sight-in sin have-done; thy son saying*  
 mingkunā nitōjā.' Indibā pāgipā ān'tāng nokolrāngkō  
*call-still-to fit-(am)-not.' But he-who-is-father (his)-own slaves-to*  
 āgānōm, 'Cholā nāmbātākō rā'bāē, ukō gānātbō; ārō  
*said, 'Coat the-best bringing him cause-to-put-on; and*  
 jākōnā jākstem, ārō jā'ōnā jā'khōp on'bō; ārō ān'ching  
*the-hand-on-to a-ring, and the-foot-on-to sandal give; and we*  
 chā'ē kā'chānā. Māinā āngnī iā dēpāntē siōmchim,  
*eating to-rejoice (1st Pers. Impve.). For my this son had-died,*  
 indibā tāngchāpilōm; ārō gīmāōmchim, indibā mān'pilōm.  
*but has-come-back-to-life; and had-been-lost, but has-(been)-got-back.'*  
 Unōn uāmāng' kā'chānā ā'bāchēngōm.  
*Then they rejoice-to began.*

Ārō	unī	dēpāntē	dāl'bātgipā <sup>1</sup>	ā'bāochim.
And	his	son	the-one-who-was-great	in-the-field-was.
Unikōā	uā	hē'bāē	nokōnā	sēpāngbāōā bāngsī
Afterwards	he	coming	the-house-to	being-come-near flute
sikākō	ārō	gripgrip	chrokākō	knāōm. Unōn
the-blowing	and	the-whole-company-together	the-dancing	heard. Then
nokolrāngōni	sāk-sākō	okāmē, 'iārāng	mai	ong'ā? inē
the-slaves-from	person-one-to	calling, 'these	what	are? saying
sing'ōm.	Unōn	uā āgānōm,	nāng'ni	jonggipā
asked.	Then	he said,	'thy one-who-is-a-younger-brother	
hē'bāom;	ārō	nāng'ni pāā	ukō ān'sengē	mān'sōānā
has-come;	and	thy father	him well	getting-beforehand-for
ālā	dākōm.'	Unōn uā	kā'ōnāngē	ning'chī nāpāngnā
feast	has-made.'	Then he	being-angry	the-inside-to go-in-to

<sup>1</sup> 'First born' would be expressed by the word *dejākrā* = righthand child.

sikjāōm. Uōn ūnī pāā ong'kātbāē ukō mol'molōm.  
*wished-not.* *Then* *his* *father* *coming-out* *him* *entreated.*  
 Indibā uā āgānchākē pāgipākō inōm, 'nibō, inditā  
*But* *he* *answering* *him-who-is-father-to* *said,* 'look, so-many  
 bilsī āngā nāng'nā gāmō, chāngsābā nāng'nī gē'etākō  
*year* *I* *thee-for* *laboured,* *even-once* *thy* *commandment*  
 chākchikkujā; indibā ripengskārāng bāksā kā'chānā mān'nā;  
*have-disregarded-yet-not;* *but* *friends* *with* *rejoice-to* *to-get;*  
 gitā nā'ā chāngsābā āngnā dobok bi'sā māngsākō on'khujā;  
*so-as* *thou* *even-once* *me-to* *goat* *young* *live-thing* *one* *hast-given-yet-not;*  
 indibā jensālō nāng'nī iā dēpāntē, dārīrāng bāksā nāng'nī  
*but* *at-what-time* *thy* *this* *son,* *harlots* *with* *thy*  
 jānggitāngānīkō minokgipā hē'bāōm, unān nā'ā ālā dākōm.  
*means-of-living* *one-who-swallows* *has-come,* *him-for* *thou* *a-feast* *hast-made.*  
 Uōn uā unā inōm, 'dēdē, nā'ā pāngnān āng bāksā gnung,  
*Then* *he* *him-to* *said,* 'child, thou always me with art,  
 ārō āngnī philākān nāng'nin. Indibā ān'ching kā'chānā ārō  
*and* *my* *all* *thine.* *But* *we* *rejoice-to* *and*  
 kā'srokñā nāngāchim; māinā nāng'nī iā jonggipā  
*exult-to* *was-necessary;* *for* *thy* *this* *he-who-is-a-younger-brother*  
 sīomchim, indibā tāngchāpilōm; ārō gimāōmchim, indibā  
*had-died,* *but* *has-come-back-to-life;* *and* *had-been-lost,* *but*  
 mān'pilōm.  
*has-(been)-got-back.*

### ĀBENG.

The Ābeng dialect of Gārō is spoken in the western half of the Garo Hills, and in the neighbouring part of Mymensingh, by about 38,000 people.

The dialect differs but slightly from the standard. In the pronouns, the Kachārī form *bī* is used to mean 'he' or 'she.' It is applied only to human beings. We notice the use of pronominal prefixes, in forms like *āng-pā* or *ā-pā*, for *āng-nī pā*, my father.

In verbs, the future termination is *nāwā*, which corresponds to the negative future termination *jāwā*, found in Āchik. In the past tense *ming* is substituted for *chim*.

[No. 18.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÄRÖ.

## ABENG DIALECT.

(The Rev. J. Ellison.)

(DISTRICT, GARO HILLS.)

Ak-sā māndēnī dēpāntē āk-gnī dongāming. Bisongnī jāngchīō  
*Person-one man's son person-two were. Them-of (the) midst-in*  
 jonggipā pāgipākō āgānjok, ‘ō āpā, jē gām āngā  
*(the)-younger-brother (the)-father-to said, ‘O father, what property I*  
 mānnāwā, ukō āgnā ronbō.’ Uōn āpā bīnī gāmkō suālē  
*get-will, that me-to give.’ Then (the)-father his property dividing*  
 ronjok. Ākisā sālnī jāmānō dē-sāchon dimdāk  
*gave. (A)-little day-of after-in (the)-child-last-born all*  
 gāmkō chimongē song chēlāchā rē'āngē, mung uōnā  
*(the)-property collecting (a)-country far-to went-away, and there*  
 nāmgijā māndē gitā dākē ān'tāngnī gāmkō bonēttokjok. Bīnī dimdāk  
*(a)-bad man like doing his-own property caused-to-end. His whole*  
 gām bonōā, uā songō nāmēn ākāl hongjok, uōn bīā  
*property when-ended, that country-in excessive scarcity was, then he*  
 duk mānbējok. Uōn bīā rē'āngē uā songnī āksā māndēō  
*distress got-exceedingly. Then he going that country's one man-in*  
 dongtimē chā'jok; bīā bikō wākjinmā nīrikāl ābāchā wātētjok.  
*abiding ate; he him swine-herd (-of) follow (the)-field-to sent.*  
 Etnikōā bīā wāknī chā'ānī chā'chēkō chā'nā hāmōbā,  
*Then he swine's eating-of husks eat-to sought-although-(he),*  
 dimdākbā bīnā ronjajok. Jāmān kītikō bīā gīsikō chānehie  
*all him-to gave-not. Afterwards (the)-end-in he mind-in thinking*  
 āgānjok, ‘āngnī āpānī bāsikbā dāngā rā'gipā nokoldrāng bāngēn  
*said, ‘my father's how-many labour take-who servants much*  
 mīkō chā'nā mānōngā, āngāsā iānō okriē siongā. Āngā chākātē āpāōnā  
*rice eat-to getting-are, I-only here hungering dying-am. I arising father-to*  
 rē'āngpilē āgānnāwā, “ō āpā, silgānī mung nāmnikgijākō,  
*going-back say-will, “O father, heaven's both good-seeing-not (or displeasure),*  
 nāngnī mung nāmnikgijākō dākāhā, nāngnī dēpāntē mingē dāō  
*your and good-seeing-not have-done, your son calling now*  
 āngā nītōpājā; dāngā rā'gipā nokol āksāgitā āngkō rārikbō.”’ Unī  
*I fit-not-am; labour take-who servant one-like me keep.”’ This-of*  
 jāmānō bīā chākātē āpānī mik-kāngōnā rē'āngjok. Uōn chēlē  
*afterwards he arising father's face-unto went. Then far-away*

dongē bīnī āpā bīkō niksōē kāsāchākbējok, mung kātē,  
*being his father him foreseeing had-compassion-much, and running,*  
rē'āngē, bīkō gipākē, kudimāhā. Uōn dēgipā bīkō āgānjok, 'ō  
*going, him embracing, kissed. Then (the)-son him said, 'O*  
āpā, silgānī mung nāmnikgijākō nāngnī mung nāmnikgijākō dākāhā,  
*father, heaven's both good-seeing-not your and good-seeing-not done-have,*  
nāngnī dēgipā mingē āngā dāō nītōpājā.' Indibā bīnī pāgipā  
*your child calling I now fit-not-am.' But his father*  
nokoldrāngkō āgānjok, 'tengrē bā'rā dimdāknā bātē nāmākō rābāē  
*(the)-servant told, 'quickly cloth all-than excelling good bringing*  
bīkō gānētbō; mung bīnī jāksīō jāksītem, mung bīnī jā'chokō jākop  
*him clothe; and his finger-on ring, and his foot-on sandal*  
ronbō. Mung mā'su bīsā milbēākō rābāē denbō, nāchingā chā'ē  
*give. And kine young fat-very bringing kill, we eating*  
ān'sengnāwā; mainā āngnī iā dēgipā siōbā, tāngpilāhā; mung  
*happy-will-be; for my this child dead-although, lives-back; and*  
gimāōbā, mānpilāhā.' Uōn bisong ān'sengāhā.  
*lost-although, got-back.' Then they happy-were.*

Unī jāmānō bīnī dēpāntē dālbātgipā ābāō dongāming,  
*This-of (the)-after-in his son (the)-largest (the)-field-in was,*  
mung bīā rē'bāē nok sēpāngōnā sokbāwā dokākō ārō  
*and he coming (the)-house near-unto arriving (the)-drumming and*  
ān'sengākō knāē nokoldrāng-ōni āksākō ringgāmē singāhā, 'māwā hongāhā ?'  
*dancing hearing servants-from one calling inquired, 'what is (it) ?'*  
Biā bīkō āgānjok, 'nāngnī jonggipā rē'bājok, ārō nāngnī pāgipā  
*He him told, 'your younger-brother come-has, and your father*  
bīkō hān ān'sengē mānpilānā mā'su bīsā milbēākō denāhā.'  
*him body well getting-back-for (the)-kine young fat-very killed-has.'*  
Uōn bīā kāchāiē nokningāchā rē'āngnā gōngjājok. Uōn bīnī āpā  
*Then he angry-being house-within-to go-to wished-not. Then his father*  
bārāngāonā rē'bāē bīkō mālmokjok. Indibā bīā pāgipākō āgānjok,  
*(the)-outside-to coming him besought. But he father-to said,*  
'nībō, bāsik bilsinā dipāt āngā nāngnī nokol gitā dongongā,  
*'behold, how-many year-to until I your servant like am,*  
rāngsābā nāngnī āgānākō gālkujā, indibā āngā bādākē  
*once-even your saying rejected-not-yet, but I in-order-that*  
bājuskādrāngming tārimē chrokmeṣāē chā'nā mānnāwā, indākē  
*companion-fellows-with along dancing-feasting eat-to get-will, thus*  
rāngsābā dobok bīsā māngsākō āngnā ronkujā; indibā nāngnī jē  
*once-even goat young one me-to given-yet-not; but your which*  
dēpāntē mēchik dārīdrāngming tarimē nāngnī gāmkō chā'ē bōnetāshā, bīnī  
*son woman lewd-ones-with along your property eating ended-has, his*

rē'bāmidingō bīna bīsā milbēākō denāhā.' Uōn pāgipā āgānjok,  
*coming-time-in him-for (the)-young fat-very killed.'* Then (the)-father said,  
 'angdērāchā, nāā pāngnān āngming tārimē dongā, mung āngnī dimdāk  
*'my-child-darling, you always me-with along remain, and my all*  
*gām nāngnī. Indibā nāchingā ānsengē chrokmēsānā nāngā, mānā*  
*property (is)-yours. But we happy-being dance-feast-to ought, for*  
*nāngnī uā jonggipā sīobā, tāngchāpilāhā; mung*  
*your that younger-brother dead-although, come-to-life-back-has; and*  
*gimāobā, mānpilāhā.'*  
*lost-although, got-back-has.'*

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### ĀTONG, KUCHU, OR ĀTING.

This dialect is spoken by some ten thousand people in the lower Someswari Valley in the south-east of the Garo Hills, where it is known as Ātong or Kuchu, and by some five thousand in the neighbouring portion of the district of Mymensingh, where it is said to be called Āting. It presents some points of resemblance to that current in Cooch Behar and Jalpaiguri, but, on the whole, is much more near to the Standard. The following are the principal points of difference between it and the latter.

Instead of the termination *gipā*, which we meet in the standard dialect, and which is equivalent to the Hindi *wālā*, we find *gābā*. This is of very frequent occurrence, and is often the equivalent of the English definite article. Thus, *wā'-gābā*, the father.

The termination of the accusative is *ō*; that of the genitive is *mī*; that of the locative is *chī*; and that of the ablative, *mīō*, or *mingāō*. The sign of the plural is *drāng* or *rāng*. In the case of pronouns the plural sign is *tim*. In Āo Nāgā the plural sign is *tam* and in Mikir *tum*.

*Āngā* is 'I.' The other forms of this pronoun are *ning*, *ningān*, *nā'nāng*, we; *ning-mī*, our; *āngā-ō*, me.

*Nāng'* or *nāng'ān*, thou; *nāng'-mī*, thy; *nā'-tim*, you; *nāng'-mī*, your.

*Uē*, *uān*, or *uēn*, he; *u-mī*, or *u-ming*, his; *uā-ō*, him; *u-tim*, they; *u-timī*, their.

'Who?' is *chāng*, and 'whose?' *chāng-mī*. 'What?' is *ātong*.

The verb substantive is *dong'a*, *gnāng* or *gānāng*, is; *chim*, was. The termination of the past is *ok* as *tok-ok*, struck. Examples of a negative past are *hun'-nān-chāk*, did not give; *gong'-in-chāk*, was not willing. The Past Participle ends in *ai*, as in *dong'ai*, having been, or in *ai-mu* (*mu* meaning 'with'), as in *rā'aimu*, having taken.

In this dialect *d* becomes *t*, as in *tok*, to beat, and *tāk*, to do.

[No. 19.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÂRÔ.

ĀTONG OR KUCHU DIALECT.

(The Rev. E. G. Phillips.)

(DISTRICT, GARO HILLS.)

## TRANSLITERATION AND TRANSLATION.

Châng-mi-bâ sâ'-bântai ming'-ni gânângit'chim. Utim-ming ming'-sâ jong  
*Some-one's son-male person-two were. Them-of person-one brother*  
 milgâbâ wâ'gâbâ-nâ bâlok. 'ô âwâ', jin-miô âng mân'-nâ  
*small-the father-the-to said, 'O father, (the) property-from my get-to*  
 nânggâbâ-ô âng-nâ hun'bô.' Umingân uê utim-nâ jânggi kengwâ-mingâo  
*necessary-the me-to give.' Then he them-to life (the) living-of*  
 hântiok. U-mi kinkin hâotai sân jârâwâchiân jong milgâbâ  
*divided. That-of after some time delaying brother the-small*  
 jin-gumukâo râ'aimu song jân'gâbâsâng rê'engok; umie umingân  
*property-(the) whole taking country far-the-to went; and there*  
 nemchâgâbâo tâkaimu gê'têngming jinâ-ô jâmâtôk. Umie uming jinâ-ô  
*evil doing his-own property ended. And his property*  
 jâmetmân'wâmî kinkinâ uê song-chi nêmén â'kâl dong'béok. Uchin uê  
*ended-after afterwards that country-in very scarcity was-very. Then he*  
 kânggâl dongaitok. Umingân uê rê'êngaimu u-mi song-mi ming'-sâ-chi  
*impoverished was-becoming. Then he gone-having that's country's person-one-in*  
 mudângok, umie uê uâ-ô wâk chaisâmkâl'-nâ gê'teng hâ'bâsâng hitetok.  
*entered(service), and he him swine watch-to his-own field-to sent*  
 Umie uê wâk sâgâbâ kôplâksâng pi'buk pingâtnâ sikbêachim, utâkchibâ  
*And he swine eating-the pods-with stomach fill-to wished-very-much, but*  
 gumukân u-nâ hun'nânc'hâk. Utâkchibâ uê sumântriê bâlok, 'tângkâ  
*all him-to gave-not. But he thinking-again said, 'money*  
 râ'sâkgâbâ âwâ-mi biskin rêngmâdâ-râng sâ'wâmingâo pâng'ai mân'e  
*receiving-the my-father's how-many servants food much getting*  
 dong'a, utibâ ângâ it-chi okiai tâi-nâ tâkaidok. Ângâ jâsaimu gê'teng  
*are, but I here hungering die-to doing-am. I arising my-own*  
 wâ'-chinâ rê'êngaimu bâlaini, "ô âwâ", ângâ râng'râ-nâ ârô nâng'-mi  
*father-to going say-will, "O father, I heaven-against and your*  
 nukwâ-chi pâp tâkok; nâng'-mi sâ'-bântai nôwai ming-nâ chaitôanchâk;  
*seeing-in sin done-have; your son saying call-to fit-am-no-more;*  
 nâng'-mi tângkâ râ'sâkgâbâ rêngmâ ming'sâ tâkai ângâ-ô tâkbô." Umingân  
*your money receiving-the servant one making me make." Then*

uē jāsaimu gē'teng wā'-chīnā rai'ak. Umingē jān'bēwāmingān u-mi wā'-gābā he arising his-own father-unto came. Then distant-very-from his father-the uā-ō nuksāwaimu kā'gālsākok, umie rikāngaimu uā-ō kā'bākkaimu ku'timmok. him seen-having compassion-had, and running-to-him him embracing kissed.

Uchiān sā'-bāntai u-nā bālok, 'ō āwā', āngā rāngrā-nā umie nāng'-mi Then (the) son him-to said, 'O father, I heaven-against and your nukwā-chī pāp tākmānok; nāng'-mi sā'-bāntai nōwai mingnābā chaitōānchāk.' sight-in sin done-have; your son saying to-call fit-am-not.'

Utākchibā wā'gābā gē'teng rēngmādā-rāngā-ō bālok, 'rābāk rābāk jāmā But the-father his-own servants-to said, 'quickly quickly coat silkālwā'ā rā'aimu u-nā kupetbō; umie u-mi chāk-chīnā chāksitem, umie (a) better bringing him-for put-on; and his hand-for (a) ring, and u-mi chā'chīnā jā'kōp hun'bō. Umie mā'su pī'sā mēlgābāō tinaimu tokbō; his foot-for sandal give. And cow young fat-the leading-here kill; nā'nāng sā'aimu kusi dong'nā, ātongnā āng'mi sā'-bāntai taiokgit'chim, utākchibā we feasting happy be-to, for my son died-had, but kēngpīnok; umie mā'ākgit'chim, utākchibā mān'pīnok. Umingān utim kusi lived-again; and lost-was, but received-again. Then they happy dong'nā tākok.

be-to did.

Umie u-mi sā'-bāntai chungkāl-gābā hā'bāchīgit'chim. Umingē uē rai'aimu And his son larger-the (the) field-in-was. Then he coming nok-nekwā-chīnā dong'chiē gil'gāl gil'gāl gurukwā-ō nāāk. Umingē (the)-house-near-to arriving gilgāl gilgāl dancing heard. Then rēngmādā-rāng ming'sā-ō hokaimu iē, 'atong dong'wā'? nōwai sing'ok. Uchiān (the)-servants-from one calling he, 'what is'? saying asked. Then uē u-nā bālok, 'nāng'-mi jong-gābā rai'āk, umingē nāng'-mi wā' uā-ō he him-to said, 'your brother-the arrived-has, therefore your father him kusi dong'ai mān'sāwaimu mā'su pī'sā mēlgābāō tokok.' Uchin uē happy being received-having cow young fat-the killed-has. Then he kā'saimu ning'sāng dāng'āng-nā gong'anchāk. Umingē u-mi wā'gābā angry-being within-to enter-to willing-was-not. Then his father-the hong'kātaimu mol'molok. Utākchibā uē wā'gābā-nā bālsākok, 'Chaibō, iskin coming-out besought. But he father-the-to answered, 'Lo, so-many bisil (or basal) āngā nāng'-nā kāmok, wensābā nāng'-mi hitwā-ō sākchikkuchā; year I you-for laboured, once-even your command resisted not-yet; utākchibā rōgaisengāmu kusi dong'rimnā mān'nā gādā nā'ā wensābā but fellows-with happy be-to-together able-to-be like you once-even āng-nā purun pī'sā māngsābā hun'kuchā. Utākchibā jē-mi sān-chī nāng'-mi me-to goat child one-even gave-not-yet. But which-of day-in your iē sābāntai dāridārāngmu nāng'-mi jānggi kengwāmīō mā'āt-gābā rai'āk, his son harlots-with your life living ends-who came,

utchidō nā'ā mēl'gābā mā'su pī'sā-ō tokok.' Uchiān uē u-nā bālok,  
 then you the-fat cow young killed.' Then he him-to said,  
 'sā', nā'ā pāngnān āng-mu gānāng, umie āng-mī gumukān nāng'-mī.  
 'child, you always me-with are, and my everything yours (is).  
 Utākchibā nā'nāng nēmnuk-nā umie kusi dong'-nā nāngā; ātongnā iē  
 But we rejoice-to and happy be-to ought; for this  
 nāng-mī jong taiokgit'chim, utākchibā kengpīnok; umie mā'ākgit'chim, utākchibā  
 your brother died, but lived-again; and lost-was, but  
 mān'pīnok.  
 got-again.'

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Gārō is also spoken in the State of Cooch Behar, and in the District of Jalpaiguri. In the former, the number of speakers is estimated at 1,200, and in the latter at 4,013. Those of Jalpaiguri are immigrants who have scattered over the district. In Cooch Behar they are settled principally in the Eastern and North-Eastern portions of the State, comprised within the Tufānganj Subdivision. The language of these people is much mixed with Bengali. It will be sufficient to give a version of the Parable of the Prodigal Son, and another specimen received from Cooch Behar, together with a list of words from Jalpaiguri.

The Gārō language of these two districts differs widely from that of Kamrup and the Garo Hills. Putting the numerous importations of Bengali to one side the vocabulary has many points of variance, and the differences of grammar are so great as almost to entitle this form of speech to be called a separate language. It is, however, rather a corrupt jargon than a true dialect, and its corruptions are apparently due for the most part to the influence of the other surrounding Non-Aryan languages. It is not worth while making a full list of all its peculiarities, nor, indeed, could such a list be made in any satisfactory way from the specimens and the list of words which follow. It will be sufficient here to give the following main points of divergence from the standard type and to point out that in many respects it agrees with the Ātong dialect.

**NOUNS.**—The standard terminations of the genitive and dative, *ni* and *nā*, are freely used. We have also the following. The termination *uō* is commonly used in Jalpaiguri for the dative and the accusative. The termination of the ablative is *ni-pri* in the same district. There seems to be a locative in *ing*, in words like *chākrā-ing*, on the hand, and *debr-ing*, to the field. Another form of the locative takes the prefix *hā*, as in *hā-song*, in a country.

The plural is formed by adding *dōā* or *dō*.

**PRONOUNS.**—*First person.*—We have *āng*, I ; *āng-gō* and *ā-nā*, me, to me ; *ē-ni*, *i-ni*, of me, my ; *ning*, *ni*, we ; *ningi*, *ning*, of us, our.

*Second person.*—We have *nāng*, thou ; *nung*, thou ; *ni-ni*, thy ; *nōnok*, you ; *nōnok-ni*, *nōnōngi*, *nōnē*, your. The plural is commonly used for the singular.

*Third person*,—*u*, *ūon*, he ; *uō*, him ; *ū-nā*, *ū-krau*, to him ; *ū-nōng-mon*, for him ; *Onok*, *anōk*, they. In the second specimen from Cooch Behar, *morju* is translated ‘she’ and ‘her.’

The Bengali relative pronoun *jē* is of very frequent occurrence. ‘Who?’ is *chāng* with a genitive *chi-ni*. ‘What?’ is *āto* or *ētūng*.

**VERBS.**—*Dōā* or *tōā* is ‘is,’ and *tōā* or *tōy-tōā*, ‘was.’ There are, however, several other forms. Thus, *sai-au*, *sai-tōā*, and *sai-ā*, was. The negative verb substantive is *tōng-chā* or *dōng-chā*, is not.

The *Present* tense seems to show signs of inflexion. We have—

Sing.	Plur.
1. <i>tōng-ā</i> , I strike.	<i>tōng-ā</i> .
2. <i>tōk</i> .	<i>tōk</i> .
3. <i>tōk</i> .	<i>tōk</i> .

The following is an example of the *Imperfect*,—*mini-tōā*, (They) were laughing. Compare *sai-tōā* and *tōy-tōā*, above.

Examples of the *Future* are *bōr-nā*, I will say, and *min-nā*, we will laugh. In the list of words from Jalpaiguri the termination is spelt *nyā*.

The usual termination of the *Past* tense is *au*. Of this there are numerous examples, of which it will be sufficient to cite *lāo-*au**, he gave; *nēkh-*au**, he saw. In *bōr-tau*, he said, a *t* seems to have been prefixed to the termination. Another common termination is *tānā*, as in *lāo-tānā*, he gave; *fai-tānā*, he came, and others. From Jalpaiguri we have *tōk-ai-tenā*, he struck, and *lēi-tānā*, he went. Examples of a negative past are *lāō-chau*, gave not, and *dāng-chau*, entered not.

The *Past Participle* ends in *ai-mon*, as in *gās-ai-mon*, having done.

[No. 20.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÄRÖ (OF COOCH BEHAR).

(STATE, COOCH BEHAR.)

## SPECIMEN I.

Mârâp sâk-sâ-ni mi sâ mân-g-ning tōâ. Sâ pwomôr epini  
*Man person-one-of male child person-two were. Child younger own*  
 âwâ bôrtau, 'âwâ, jé malmâtâ tōâ âng jé bhaigô mâsâ  
*father-to said, 'father, what property is I what share get*  
 ûo ânâ lâo.' U-mârâ ûni maja-ray jé tōâ jé tông-châ  
*that me-to give.' The-man them-of among what is what is-not*  
 ât-pon bhaigô gâsai-mon lâo-au. Din âpêsa liu-au sâ pwomôr  
*everything partition doing gave. Days few went child young*  
 ât-pon rungiman-hâ hâsong pijinâng liu-au. U-ai tōai-mon  
*everything gathering to-country distant went. There remaining*  
 emon sârcha gâsai-mon naksingpri sompottini ât-pon dêu-prilau-au  
*this-man evil doing completely property-of everything expend-did.*  
 At-pon khorch gâsai-mon û hâsong khub mongâ sai-au. U-ni  
*Everything expend doing that in-country great scarcity was. His*  
 khub dûk-khû sai-tôâ. O-mârâwâ selai lê-mon sohorê mârâp sâksâ  
*much distress was. That-man then going town-of man one*  
 nâgâl lén-au. Uo hvâk chorâingâ debr-ing dimbi-sét-au. Hvâk  
*companionship took. Him swine to-keep field-to sent. Swine*  
 dôâ jé jâbodâ saitâ umârâ ûo-man ok dufumâ nâpâ. Kintuk  
*many what chaff eat that-man thereby belly to-fill wanted. But*  
 sâksobâ ûnâ lâo-chau. Jelâ ûni sot saiâ, ûon bôrt-âu, 'eni  
*anybody him-to gave-not. When his consciousness was, he said, 'my*  
 âwâ-ni kotô mainâ sâni châkor tôâ; onôk bâkhâi-mon  
*father-of how-many pay eating servants are; they wasting*  
 pânai-mon sâ; âr âng maifini chinâ bol. Âng châpai-mon  
*sparing eat; and I hunger-with die surely. I getting-up*  
 âwâni kotingâ leingâ u-krau bôrnâ, "e âwâ, âng Hvây mâhongay  
*father-of near will-go him-to shall-say, "O father, I God before*  
 âr nônongi mâhongay pâp gâsétonâ; nônongi sâ-bântai tidong âng döng-  
*and your before sin did; your son worthy I am-*  
 châ. Änggô dormâ sâui gondô châkor dâpang." He getting-up  
*not. Me pay eating like servant keep."*  
 âwâ-ni körongay liu-au. Jelây ûon pijinâng tóy-tôâ ûni âwâ nêkh-âu;  
*father-of near went. When he distant was his father said;*

ākābākā gāsai-mon tōlōng-nāng-au, ūni tukūr liyai-mon hūtum-au. Sāwā  
 compassion doing ran, his neck taking kissed. Son  
 āwā bōrtau, ‘ē āwā, āng Hvāy māhōngāy ār nōnōngi  
 father-to said, ‘O father, I God before and your (you)  
 māhōngāy pāp gāsē-tānā; nōnōngi sā-bāntai tīdōng āng dōng chā.’  
 before sin did; your son worthy I am not.  
 Kintuk āwā chākor dōā bōrtau, ‘sākōk pēnēm lāfai-mon ūnā  
 But father servant many-to said, ‘cloth good bringing him  
 dākān; ūni chākraing chistām dākān, ār chākōmmai jōtā dākān.  
 put-on; his hand-in ring put-on, and feet-in shoe put-on.  
 Ni sai-mon gēlēingā minnā. Ēni sā-bāntai chiai-mon, hēng-au;  
 We eating will-sport will-laugh. My son dying, is-alive;  
 māyai-mon, mon-au.’ Anokan gēlēi tōā mini tōā.  
 lost-being, is-recovered.’ They sporting were laughing were (remained).  
 Ūni sā-bāntai gōdōā dēbriyān tōy-tōā. Jēlāy ūon fai-au nēgēau  
 His son older field was. When he came home-of  
 kotingā sokai-au bosini ār chāilungē nāu. Ūon chākorōk sāksā  
 near arrived dance and song heard. He servant one  
 kālāngau sēngai-mon, ‘idā ētūng?’ Ūon bōrt-au, ‘nini ājōng  
 called asking, ‘this what?’ He said, ‘your brother  
 fai-tānā. Pēnēm pēnēm fai-tānā. Ügmon nini āwā bhōj lāo-tānā.’  
 came. Well well came. Therefore your father feast give-did.  
 Ūon rāhā-au, nēgūngō dāng chau. Ügmon ūni āwā  
 He became-angry, house-into entered not. Therefore his father  
 potōf-au, ūni somjā-somji gāsē-au. Ūon ūni āwā job lāo-au,  
 out-came, him entreat did. He his father answer gave,  
 ‘iti bobullō āng nōnōngi kām tori-au, kōnō bēlā nōnōngi kārā-au  
 ‘so-many years I your service did, any time your word  
 bākaiing chā. Nāng kōnō bēlā ānā purōn-sā lāwaing chā, āng  
 disobeyed not. You any time me goat-child gave not, I  
 baidōā lāyai-mon mini-tōā gēlai-tōā. Kintuk nōnōngi ē  
 friend-many eating laughing-was sporting-was. But your this  
 sā-bāntai michi sābēk lāai-mon jē sompotti uri-lāo-au, ūon jēlā  
 son woman harlot taking who property flung-away, he when  
 fai-tānā ū-nōng-mon nāng bhōj lāo-au.’ Ūon ūnā bōrt-au, ‘nāng sodai  
 came him-for you feast gave.’ He him said, ‘you always  
 āng mon tōy-tōā; ēni jē tōā jē tōng chā ūon ātpon nini.  
 me with were; my what is what is not that all your.  
 Ning gēlēingā minnā nigā. Imrā nini ājōng chiai-mon, hēng-au;  
 Our sport laugh ought-to-be. This your brother dying, is-alive;  
 māyai-mon, mon-au.’  
 lost-being, is-recovered.’

[No. 21.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

GÂRÔ (OF COOCH BEHAR).

(STATE, COOCH BEHAR.)

## SPECIMEN II.

The description of an imaginary bride given by a Gârô (Pahârî) to his family.

Penêm bûchung, morjû bollâng-kâlao-kâlao. Morju bôkâ; haurû  
*Well good, she fair. She white-fair; hair*  
 khopâ tōâ, haurû lauâ pilau bûchung. Morjû nêkong khub pérêngâ.  
*tuft is, hair big long good. Her nose very prominent.*  
 Uni âwâ amay sarchâ, koinejû nemâ. Koine nônê moknâ mok-châ?  
*Her father mother bad, the-girl good. Girl your mind-after mind-not?*  
 Chakâing-dô aboknâ, chakâm-dô oboknâ; kânô-sê pâji-muti kân.  
*Arms handsome, feet handsome; bust-that beautiful bust.*  
 Hointang pannâ kâpâ, sôkô tângâ kâpâ, mai lembâ kâpâ, müi  
*Thread to-spin can, cloth to-weave can, rice to-cook can, curry*  
 lembâ kâpâ, ât-pon kâpâ tereingyâ. Uni amay tōâ, uni âwâ  
*to-cook can, all-sort can work. Her mother is, her father*  
 tōâ, uni dâdô tōâ, uni ajong bâ tōâ, uni jinau tōâ,  
*is, her elder-brother is, her younger-brother too is, her sister is,*  
 uni eiti tōâ, uni akai tōâ, uni  
*her mother's-sister is, her father's-elder-brother's-wife is, her*  
 moni tōâ, uni jukû bhorgi ât-pon tōâ. Nêg-wai  
*mother's-brother's-wife is, her kith-(and) kin all are. House-in*  
 hash-kisê-bâ tông-châ; Nêg-wai sompotti tông-châ, mosu-motai uban  
*anything is-not; House-in property is-not, cattle (even)-that*  
 ong-châ, sôkô kân-bâ mach-châ, chun-bâ mach-châ. Sêndekén  
*are-not, cloth to-wear has-got-not, to-wrap-with has-got-not. Always*  
 maifi, maiô sânan mach-châ. Tibiginâ, gongnâ gong-châ? Nônok  
*hungry, rice to-eat has-got-not. What-now, like-(or) like-not? You-all*  
 koinâ juringnâ juri châ-nâ? Ni chai-mon fai-au.  
*girl will take-in-match take-in-match not? I seeing come-did.*

The following dialects are reported to exist in the Garo Hills :—

Chibok spoken by . . . . .		1,500
Dālu . . . . .		500
Rugā . . . . .		500

Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai. I have not succeeded in obtaining specimens of Chibok and Dālu, but, through the kindness of the Rev. M. C. Mason, I am enabled to give a set of standard words and sentences in the Rugā dialect (*vide pp. 135 and ff.*). It will be seen that Rugā differs considerably from Gārō, but there are not sufficient materials available to give a complete account of its various grammatical forms.

The suffixes of declensions are,—gen. *nī*, *nīā*; dat. *nō*; and abl. *nīā*. The suffix of the plural is *dikā*, *rung* being also used.

The pronouns are—

	First Person.		Second Person.		Third Person.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Nom. . . . .	<i>āng</i> ,	<i>ning</i> , <i>nāāng</i> .	<i>nāng</i> ,	<i>nānung</i> , <i>nārung</i> .	<i>uuā</i> , <i>uān</i> , <i>hing</i> .	<i>hinung</i> .
Gen. . . . .	<i>āniā</i> ,	<i>nīniā</i> , <i>nāāngniā</i> .	<i>nāniā</i> ,	<i>nānungniā</i> .	<i>hīniā</i>	<i>hīnungniā</i> .

In Verbs, the suffix of the present is *ō*, of the past *minō* and *jō*, and of the future *nōā* (? *ōā*). The root meaning 'beat' is *tok*, not *dok*, and 'to go' *lai*, not *rē*.

## KÖCH DIALECTS.

The name 'Köch' looms large in the history of Northern Bengal and Assam. A Köch dynasty, whose original home seems to have been Cooch, i.e., Köch, Behar, and which first became prominent in the early part of the sixteenth century was master of nearly the whole of the lower Assam Valley and of Northern Bengal as far west as the present District of Purnea. There are various traditions as to the origin of this line of kings, and, according to Mr. Gait, it is most probable that it has descended from a Mech ancestor, by two Köch mothers.<sup>1</sup>

The people called Köch spread all over Northern Bengal and Assam, and have now everywhere become completely Hinduised. In Bengal they have intermingled with the surrounding aboriginal tribes and have acquired a cast of feature which is partly Dravidian, while in Assam they have preserved their original Mongolian type.<sup>2</sup> In both tracts they have abandoned their own language and speak the Bengali or Assamese of their Aryan neighbours. Hodgson has been able to give a vocabulary of the words used by them, which is nearly all Bengali, and regarding their grammar says that it is wholly a corrupt form of that language. This is equally true at the present day. Specimens of the corrupt Bengali spoken by Köches and Rajbangsīs<sup>3</sup> will be found on pages 135 and 163 of the Bengali section of this survey.

I think that there can be little doubt that the original Köches were the same as the Bodos. 'Köch,' 'Mech,' and 'Bārā' or 'Bodo,' all connote the same tribe, or, at most, different septs of the same tribe. This is well shown by the traditional origin of the Köch Kings from a Mech father and Köch mothers. In Assam the name 'Köch' is no longer that of a tribe, but rather that of a Hindū caste, into which all converts from the different tribes,—Kachārī, Gārō, Lālung, Mikir, etc.,—are admitted on conversion. The case is very much the same in Bengal.

The name 'Köch,' in fact, everywhere connotes a Hinduised Bodo who has abandoned his ancestral religion for Hinduism and the ancestral Bodo language for Bengali or Assamese.

There is, however, in Dacca, the Garo Hills, and Goalpara a small body of people who are known as Köch or Pāni Köch, and who still speak a language belonging to the Bodo group, and are either animistic or nominal Hindūs. Six sections of them have been recorded in the Garo Hills, viz., Harigayā, Satpariyā, Dasgayā or Banai, Chaprā, Wanāng, and Tintekiyā. The last are also found at the base of the Hills in the District of Goalpara. The first five are said to be named after the places where they formerly resided, and the Tintekiyās from the dress of their women, who wear one cloth round the waist, another over the body, and a third on the head. These six sections used to be considered to be the only pure Köches in existence, but it is now believed to be much more likely that they are not Köches at all, but are Gārōs who have never got beyond an imperfect stage of conversion to Hinduism, involving merely the abstinence from beef. It has been conjectured with some probability that they assumed their present

<sup>1</sup> *The Koch Kings of Kamarupa.* J. A. S. B. liii, Pt. I, 1803, p. 294.

<sup>2</sup> *Report on the Census of Assam for 1891,* p. 212.

<sup>3</sup> Rājbangsīs are the Hinduised Köches of Rangpur and Goalpara. The name means 'of royal descent', and evidently refers to the fact that the people who bear the name are of the same tribe as the Rājās of Cooch Behar and Mangaldai. The word *Koch* is said to be derived from the Sanskrit *Krauñcha*, which means the Eastern Himalayas.

name of Pāni Kōch, which means 'small,' or 'inferior Kōch,' by way of propitiating the thoroughly Hinduised Kōch power which was predominant on their borders. Their language, so far as I can judge from the specimens which I have seen, is a mongrel of Gārō and Bengali or Assamese.

In the Garo Hills it is stated that each section of the so-called Kōches speaks a different dialect, but no specimens of any of these forms of speech could be obtained. I am hence obliged to content myself with the specimen received from Dacca which illustrates the dialect of the extreme south, and with that received from Goalpara received from the extreme north. The latter is called Tintekiyā. The only other specimen of the language that is available is the Vocabulary of the 'Konch' dialect of the Garo Hills drawn up by Lieutenant Williamson, and referred to below in the list of authorities. This I reprint in the list of words for purposes of comparison. The dialect differs from both of those of which I give specimens, but is evidently based on Gārō.

This so-called Kōch dialect is spoken by the following number of people :—

BENGAL—

Dacca . . . . .	4,500
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Total for Bengal . . . . .	4,500
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ASSAM—

Garo Hills—

Harigayā . . . . .	1,100
Satpariyā . . . . .	1,100
Dasgayā or Banai . . . . .	1,100
Wanāng . . . . .	1,100
Tintekiyā . . . . .	1,100

Total . . . . .	5,500
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Goalpara—

Tintekiyā . . . . .	300
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Total for Assam . . . . .	5,800
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GRAND TOTAL . . . . .	10,300
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It is hardly necessary to point out that, in the case of the Garo Hills, the figures are only rough estimates.

The following are the authorities on the Kōch language, *viz.*, both those which deal with the language spoken at the present day by Kōches, and also this corrupt Gārō or Mēch spoken by the Pāni Kōches.

AUTHORITIES—

HODGSON, B. H.—*Essay on the Kóch, Bódó, and Dhimál Tribes.* Calcutta, 1847. Reprinted in Vol. I of *Miscellaneous Essays relating to Indian Subjects*, pp. 1—160. London, 1880. Contains a Kōch vocabulary. Hodgson states that the Kóch grammar is merely corrupt Bengali.

HUNTER, W. W.—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868. The Koch words are taken from Hodgson.

WILLIAMSON, W. J.—*A Vocabulary of the Garo and Konch Dialects.* *Journal of the Asiatic Society of Bengal*, xxxviii (1869), Pt. I., pp. 14 and ff. This vocabulary is nearly identical, so far as the English goes, with the Standard List of Words and Sentences used in this Survey.

DALTON, E. T.—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Pani-Koch or Koch Vocabulary on pp. 93 and ff.

BEAMES, J.—*On some Koch Words in Mr. Damant's Article on the Palis of Dinajpur.* *Indian Antiquary*, I (1872), p. 371.

- CAMPBELL, Sir G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and Eastern Frontier.* Calcutta, 1874. Vocabulary on p. 150.
- DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* Journal of the Royal Asiatic Society, Vol. XII (1880), pp. 235 and 254. Vocabulary.
- STACK, E.—*Report on the Census of Assam for 1881.* Note on the tribe by E. S. on pp. 73 and ff. Calcutta, 1883.
- GAIT, E. A.—*Report on the Census for Assam, 1891.* Shillong, 1892. Para. 167, p. 161, account of Kōch with vocabulary. Account of the Kōch Tribes on p. 212.

The following is a brief account of the main peculiarities of this Kōch dialect.

Throughout, pronounce the vowel *o* as in 'song':—

The suffix of the plural is *tāng*.

The case suffixes are:—

Acc.-Dat. *ko*.

Instr. *ri*.

Dat. *nē kond-āo*.

Abl. *nē hong-tē, nē tuki, dong-ten*.

Gen. *nē*.

Loc. *āo*.

The following are the principal pronominal forms:—

I, <i>Āngā</i> .	We, <i>Chingā</i> .
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Me, <i>Āng-nā</i> .	Us, <i>Ching-nā</i> .
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My, <i>Āng-nē</i> .	Our, <i>Ching-nē</i> .
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Thou, <i>Nāā</i> .	You, <i>Nā-pārā</i> .
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Thee, <i>Nā-nā</i> .	You, <i>Nā-pā-nā</i> .
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Thy, <i>Nā-nē</i> .	Your, <i>Nā-pā-nē</i> .
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He, that, <i>Uā</i> .	They, <i>U-tāng</i> .
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Him, <i>U-nā</i> .	Them, <i>U-tāng-nā</i> .
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His, <i>U-nē</i> .	Their, <i>U-tāng-nē</i> .
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This,	<i>Iā</i> .
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Who?	<i>Sārā</i> .	Whose?	<i>Sā-nē</i>
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What?	<i>Mā-dā</i> .
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The following are verbal suffixes:—

Present, *-ā*.

Present Definite, *-nā hai-ā*.

Imperfect, *-nā-hā-ning*.

Past, *-ning, -jok, -ai-ā*.

Future, *-gān*.

Conjunctive Participle, *-ai*.

The final *ng* of *ning*, is sometimes dropped, as in *dong-ni*, were. The negative particle is *jā*, as in *hong-jā*, am not; *hon-u-jā*, did not give. The verb substantive is usually *dong*, but sometimes *hong* is used.

The causal verb is formed by suffixing the root *hon*, give, to the conjunctive participle, as in *fātai-hon*, cause to wear, put on.

[No. 22.]

## TIBETO-BURMAN FAMILY. BĀRĀ OR BODO GROUP.

KŌCH.

(DISTRICT DACCĀ.)

Gaishā māndai-nē dūi-jon doi dang-ni. U-tāng-nē māji-āo bishā-doi  
*One person's two sons were. Them-of among young-son*  
 āpānā fā-ko āgān-jok, 'bābū, āngā māl-nē jē bāk-ko mān-gān  
*his-own father-to said, 'father, I property-of what share shall-get*  
 u-ko āng-nā hon.' U-tāng-nē māji-āo u-ā māl-ko hāt-ai hon-jok.  
*that me-to give.' Them-of among he property dividing gave.*  
 Choisā din porē bishā-doi bēbāk-ko ēk-khāno kūri-ai chellā-wā  
*A-few days after (the)-young-son all in-one-place making distant*  
 dēsh-nā hin-jok, ār oi jāgā-nā u-ā bē-hishābi khoroch-kuri-ai  
*country-to went, and that place-at he extravagantly spending*  
 bēbāk-ko ūrāi-hon-jok; u-ā bēbāk-ko khoroch-kuri-jok porē, oi dēsh-āo  
*all wasted; he all had-expended after, that country-in*  
 boro ākāl hong-jok; ō u-ā boro koshṭo mān-jok. Tokhon u-ā hing-ai  
*great famine became, and he great misery got. Then he going*  
 oi dēsh-nē goishā shohor-bāshī māndai-nē āsroy hai-ā. Oi māndai  
*that country-of one city-dwelling man-of shelter took. That man*  
 u-ko āpānā chāti-chā āk rākhi-nā hān-nai-ā-jok. Āk jē  
*him his-own field-to swine tending-for sent. (The) swine what*  
 chāchai-ko chāgā-ning, u-ā u-ko hon-ai ok-ko bāroi-nā manē-kuri-jok  
*husks ate, he that giving (his) belly fill-up-to mind-made,*  
 kintu keoi-ān u-nā hon-u-jā. U-ā chētonā mān-ai āgān-jok, 'āng-nē  
*but any-one him-to did-not-give. He senses getting said, 'my*  
 fā-nē kotō mainā-mān-āwā chākhor jēhāni chā-nā mān-ā,  
*father's how-many monthly-(wages)-receiving servants which eating-for get,*  
 ū-na-tē bāng-khāl mān-ā, ār āngā ē-thāy ukkhuri shi-nā-hai-ā.  
*that-than more get, and I here (of)-hunger am-dying.*  
 Āngā chāhāt-āi āpānā fā-nē kāndā-nā hin-gān; u-ko āgān-gān, "fā,  
*I rising my father's vicinity-to will-go; to-him will-say, 'father,*  
 āngā shorgo-nē biruddhē ō nā-nē nekkhēm-āo pāp kuri-jok. Āngā  
*I heaven's against and your presence-in sin did. I*  
 ār nā-nē doi āgān-ai mi-thit-dil-gā-nē jogyo hong-jā; āng-ko nā-nē  
*any-more your son saying being-known-of fit am-not; me your*  
 goishā mainā-nē chākhor gidā rākhi." Parē u-ā chāhāt-ai āpānā  
*one salary-of servant like keep."* Afterwards he rising his

\* fā-nē kāndā-nā hin-jok. father's vicinity-to went. nuk-jok, ēbong māyā hōng-ai, saw, and pity taking, khudum-jok. Doi u-ko āgān-jok, 'fā, āngā shorgo-nē biruddhē kissed. (The)son him-to said, 'father, I heaven against ō nā-nē nekkhēm-āo pāp kuri-jok; āngā ār nā-nē doi āgān-ai and (in)-your presence-in sin did; I any-more your son saying mi-thit-dil-gā-nē jogyo hong-jā.' Kintu fā āpānā chākhor-tāng-ko to-be-known worthy am-not.' But (the)-father his servants-to āgān-jok, 'nā-pārā jot-kuri nāmmā-wā chonnā-ko hāb-ai u-nā fāt; i-nē said, 'you soon-doing good cloth bringing him put-on; his jāk-āo hānguti, ō dātheng-āo jothā fātai-hon; ēbong chingā chāi hand-on ring, and feet-on shoes put-on; and we eating ānondo-kūri-ā; kāron āng-nē oi doi shi-ai-ā, thāngā-ā; gēm-ai-ā, mān-ai-ā.' make-merry; for my this son was-dead, is-alive; was-lost, is-found.' Porē u-tāng ānondo-kuri-nā hai-ā.  
Then they merriment-making-for began.

### TINTEKIYĀ OF GOALPARA.

The Tintekiyā Kōches of Goalpara are, as above stated, settled at the foot of the Garo Hills. Their language is a corrupt form of Gārō, largely mixed with Bengali words. I am able to give a version of the Parable in this dialect, transcribed into the Roman character, from a copy received in the Bengali character from that district. No interlinear translation was given, and I do not venture to supply one.

The Gārō portion of the specimen agrees in many respects with Ātong, and with the form of Gārō spoken in Jalpaiguri and Cooch Behar. The following are the chief features of its grammar :—

The suffix of the plural is *rong*. That of the accusative-dative is *nā*, and of the genitive is *ni*. *Bārā* corresponds to the Gārō *gipā*. The pronouns are :—

*āng*, I ; plural (including the person addressed) *ning* ; *ā-nā*, to me ; *ā-ni*, of me ; *āng-mung*, with me ; *nāng*, thou ; *nāni*, thy ; *u*, he.

The verb substantive is *tōā* or *tong*, is ; the past is *tōā* (compare Cooch Behar) or *tong-tō*. The suffix of the present is *trā* ; that of the past, *jok* or *tō*, and of the future *-inā* (compare Ātong *nī*, Cooch Behar *ñyā*).

Examples of negative verbs are *lhāo-chā-jok*, or *lhāo-chā-tō*, did not give ; *lī-chā-jok*, did not go ; *bākai-chā-tō*, did not refuse.

[No. 23.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

KÖCH.

TINTEKIYĀ DIALECT.

(DISTRICT GOALPARA.)

Bibā morodāni duitā shāshā tōā. Tomōrā āwā-bārānā bāk-jok, ‘āwā, āng jeō mānā o-on lhāo.’ Tätē ji tōā dui jōnāk lhāo-jok. Ākui din tui-mung tomōrā shāshā shob lai-mung judā shongē lii-jok, ār oi shongē lii-mung chānā chānā bā ātā ātā bā riki-mung āpini mālāmāl khāliriki bā kai-jok. Tākā-poishā mākai-mung sānāmānsā-jok. Tätē tomōrā shāshā oi shongēn gosek nobbārāni nokkēr lii-jok. Nobbārā āpini bhāe wāk-chārānā wāshik-jok. Wāk sāni onāpārobā sānā lāmtō, ār mo rongbō sānā lhāo-chā-jok. Tätē āpān monē monē gāthai-mung tomōrā shāshā bāk-jok, ‘āni āwāni nokē kotō morodāni ētēn ētēn sāi-i’ lii-trā, ār āng ētui-mung uhui thītō. Āng tai āwāni nokē lii-mung bākinā, “āwā, āng waiāniē lii-mung ār āni āwāniēb pāp rektārā; nāni āng shāshā dong-chā; ānā nāng chākhōr genē rākhai.”’ Pāchē tui-mung āwā-bārāni lijok. Lāmhājānē shāshā bārānā muki-mung āwā bārā hochop-jok. U shāshā-n āwā-bārānā bāk-jok, ‘āwā’ āng waiāniē lii-mung, ār āni āwāniēb pāp rektārā; nāni āng shāshā dong-shā.’ Āwā bārā chākhōrnā bāk-jok, ‘pēlem shokanthāi-mung wānā dākān; chāshiē chāshitām dākān, ār chāthungē jōtā dākān; ning sāi-mung nānān renggē rikuā. Ātānā āni i shāshā thi-mung, heng-jok; mārātāra-mung, tai-mān-jok, tai āng nānān renggē-riki tongnā.’

Ār mātā shāshā bhāe tongtō. Tai nokē fi-mung ātā ātā bā boshāni chaichālumni nā-jok. Tai fi-mung sābek morodāni shingchai-jok, ‘erong ātā?’ U sābekā bāk-jok, ‘nāni tomōrā bhāi nokē pēlemen fi-trā; nāni āwā sānākāgnā pēlem pēlem lhāotārā.’ I korōen mātā shāshā hrāufii-mung nokē lii-chā-jok. Pāchē āwā bārānā fii-mung nānān korō mātā shāshā bārānā bujhāi-jok. Uā āwā bārānā bāk-jok jē, ‘chāi, āng etō bossor tongtō nāng jōtōbākā totō āng nānā sānikāgni lhāoto, āng gosek dinābō nāni korō bākāi-chā-tō. Ekbārō ānā bhāibondh-mung renggē riknānā gosek purung shāshā-bō lhāo-chā-tō. Ānā tānā lhāo-chā-jok nāni tomōrā shāshā tākā-poishā byāoshā-rong-nā lhāi-mung, tākē nāng pēlem pēlem gāsā-jok.’ Āwā bārān mātā shāshā-nā bāk-jok, ‘āwā, nāng shodāi āng-mung tōā; āni jōtō tōā nāni-n. Ani khushi riki-mung renggē riki-tong; ātānā nāni i tomōrā bhāiyā thi-lii-trā-mung, tai heng-jok; mārātāra-mung, tai-mān-jok.’

## RĀBHĀ.

This is a language which is fast dying out, and regarding which it has been very difficult to obtain any information. It certainly belongs to the Bodo group. Two dialects of it have been reported, *viz.* :—

Name of Dialect.	Where spoken.	Number of speakers.
Rangdāniā	Goalpara . . . . .	29,000
	Kamrup . . . . .	370
	Garo Hills . . . . .	1,000
Maitariā or Matrai . . . . .	Garo Hills . . . . .	30,370 1,000
		TOTAL . . . . . 31,370

The above figures are estimates. Goalpara and Kamrup do not report the name of the dialect, but the specimen received from the former district is Rangdāniā, and I have hence provisionally entered the Rābhā of both districts under that dialect.

Regarding the Rābhās and their language, Mr. Gait speaks as follows in his Census Report :—

"The Rābhās, who are also known as Totlāsand Dātiyāl Kachāris, are found chiefly in Goalpara, Kamrup, Darrang, and the Garo Hills. There seems to be a good deal of uncertainty as to who these people really are. In Lower Assam it is asserted that they are an offshoot of the Gāros, while in Kamrup and Darrang, it is thought that they are Kachāris on the road to Hinduism. That they belong to the great Bodo family is certain; but it is not equally clear that the Rābhās are more closely allied to any one tribe of that group than to another. They have their own language (which is fast dying out), and it is not necessary for a Kachāri or Gāro to become a Rābhā on his way to Hinduism. On the whole, therefore, although some Kachāris and Gārōs may have become Rābhās just as others have become Köches, it seems probable that the Rābhās are in reality a distinct tribe."

"In the Garo Hills there are said to be five sections of Rābhās, *viz.*, Rangdāniā, Pāti, Maitariā, Daburi, and Kachāri. These Rābhās of the Garo Hills are said to differ very slightly from the Köches of the same district.

"In Kamrup and Darrang, the above-mentioned subdivisions tend to disappear, the Rangdāniā and Pāti sections alone being reported.

"The Rābhās consider themselves superior to the Kachāris, and have, as a rule, abandoned their tribal dialect in favour of Assamese."

According to Mr. Damant the Pāti Rābhā have become to a great extent Hinduised, and have abandoned their own language for Assamese; the remainder still preserve their own customs and language to a greater or less extent. He considered the Maitariā Rābhā to be most probably the purest specimens of the race; they bear a close resemblance both to the Gārō and Pāni Köch, both in their dialect and in their manners and customs. They are a scattered and broken race, having few, if any, villages of their own, but living in small hamlets along with the Mech and Köch.

## AUTHORITIES—

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal of the Royal Asiatic Society*, xli, 1880, pp. 228 and ff. Account of Language on p. 233. Vocabulary of 22 Matrai Rābhā words on p. 254.

GAIT, E. A.,—*Report on the Census of Assam for 1891*, pp. 162 and 232. Shillong, 1892.

I am indebted to the Reverend A. F. Stephen for the following version of the Parable of the Prodigal Son in the Rangdāniā dialect. It has evidently been most carefully transliterated from a copy in the Bengali character, and the rules of pronunciation are those for pronouncing that language. Thus, every *a* should be pronounced as

the *o* in 'hot'. The only exception is the diphthong *ai*, which should be pronounced, as in Hindi, like the word 'I.' It will be observed that this system of writing differs slightly from that adopted for the other languages of the Bodo group, in which I have represented the sound of *o* in 'hot' by *o*. The pronunciation of the letter *s* is probably like *sh* as in Bengali. In addition to this specimen, I have also received an incomplete list of words from the Deputy Commissioner of Goalpara. This I do not publish, but it is utilised below.

The following sketch of the main points of Rangdāniā is based on all the materials available. It will be observed that in many cases it shows points of resemblance with the Ātong dialect of Gārō, with the Gārō of Cooch Behar and Jalpaiguri, and with the Tintekiyā Kōch of Goalpara.

**NOUNS.**—The plural suffix is *tāng*, as in *bāk-tāng*, swine; *lākar-tāng*, servants. In the pronouns *rang* is used, and this also appears in *sudāri-rang*, harlots.

The suffix of the accusative-dative is *ō*, as in *ṭākā-ō*, money; *bābrā-ō*, to the father. The suffix *nā* is also common for these cases, as in *tāskhu-nā*, to the hand.

The suffix of the genitive is *ni*, as in *kai-ni*, of a man. After *ng* the *n* of the suffix is dropped, as in *rāngkārāng-i*, of heaven; *lākar-tāng-i*, of servants.

The suffix of the locative is *i*, as in *mājār-i*, among; *hādām-i*, in a place; *sang-i*, in a village.

An ablative is formed by adding *pārā* to the genitive, as in *jānbai-ni-pārā*, from a distance.

These suffixes are capable of combination. Common is *i-nā*, in to, hence, towards, as in *sang-i-nā*, towards a village, hence, as a dative of motion, to a village. Similarly, we have *sang-i-ni*, of in a village, i.e., an inhabitant of a village.

The suffix *brā* corresponds to the Gārō *gipā*, as in *bā-brā*, the father, equivalent to the Gārō *pā-gipā*.

**ADJECTIVES.**—Gender is denoted by the words *mābā*, male, and *māju*, female, when there are no special words like *bābrā*, father, *āyā*, mother; *dādā*, elder brother, *bibi*, elder sister; *kai*, man, *mistāng*, woman; *sābrā-meusā*, son, *sābrā-misā*, daughter.

The numerals are *sā* or *sān*, one; *ming* or *mi*, two; *thām*, three. The others are borrowed from Bengali. As in other Bodo languages, numerals take generic prefixes. Thus :—

For human beings, *sāk-sā* or *sāk-sān*, one; *kā-ming* or *kā-mi*, two; *ān-thām*, three.

For irrational animals, *mang-sān*, one; *maning*, two; *mang-thām*, three.

For clothes, *khō-sā*, one; *khuning*, two; *khun-thām*, three.

For coins, *gō-sān*, one.

It will be observed that these prefixes are liable to changes according to the numeral to which they are prefixed.

**PRONOUNS.**—The following forms of the personal pronouns have been noted :—

*Āng*, I; *āng-ō*, me; *āng-i*, my; *āng-i-nā-ke*, for me; *ching*, we.

*Nāng*, thou; *nāng-ni*, or *nāng-i*, thy; *nā-rang*, you.

*ō*, he; *ō-ni*, of him; *ō-nā*, him; *ō-rang*, they; *ō-rang-i*, their.

The demonstrative pronouns are *i*, this, and *o*, that. The genitive of *i* is *i-ni*, of this.

For the relative, the Bengali *ji* is used.

*Chāng*, who? *āto*, what? *ānā*, why?

*Nāng-i ātā-mu*, what is your name?

*Nāng-i chābā-ni chāng-i sābrā ribi-tā*, whose boy walks behind you?

VERBS.—*Toā*, is, are; *to-ja*, was, were; *chhāng-ja*, became; *tong-ja*, remained.

The following are examples of the various tenses:—

Present,—*mān-ētā*, are getting; *khār-ētā*, are doing; *si-tā*, am dying.

Past,—*kāni-ja*, said; *ron-ja*, divided; *reng-ja*, went; and many others.

Future,—*mān-noyā*, will get; *kāni-noyā*, will say; *lāgi-noyā*, will be necessary.

Imperative.—This tense takes no termination. We have *rā-khu* (in which *khu* is not a tense sign), give, and *rāsām*, keep.

Past Participle,—*khār-dang-be*, when it was done; *ribi-dang-be*, when he came.

Conjunctive Participle,—*rubung-e*, gathering; *khār-e*, doing, and many others.

Infinitive,—*chārai-nā*, to herd; *pung-nā*, to fill; *reng-nā*, to go. All these are infinitives of purpose.

Verbal Noun,—*tām-e*, beating; *suk-e*, playing; *f'usā-e*, dancing.

NEGATIVE.—The negative particle is *chhā*, as in *nem-chhā*, not good, bad; *rā-khu-chhā*, gave not; *nung-chhā*, wished not; *khār-ku-chhā*, have not done.

I am indebted to Mr. J. D. Anderson for the following note on the specimen:—

The specimen of Rābhā supplied by the Reverend A. F. Stephen furnishes an interesting link between Gārō and Bārā. Even one specimen suffices to show that, like those two languages, Rābhā is a tongue once agglutinative which has become inflectional, under the influence of surrounding Aryan languages. The specimen, being a translation from Assamese, has few cases of agglutination, but there are some. Thus *khār-dang*, finish doing, is the equivalent of the Bārā *khām-zap*; *rā-khu*, go and give, corresponds to the Bārā *hū-hūi*. Of the verbal roots in the specimen more than half can be identified with the corresponding Bārā roots, as the following list will show:—

Rābhā.		Bārā.
<i>to, tong</i> ,	be	<i>dang</i> .
<i>mān</i> ,	(as in Gārō), get	<i>man</i> .
<i>rā</i> ,	give	<i>hū</i> . (The Bārā <i>h</i> frequently becomes <i>r</i> in the cognate tongues.)
<i>ron</i> ,	divide	<i>rān</i> .
<i>chā</i> ,	go	<i>zā</i> .
<i>reng</i> ,	go	<i>thāng</i> .
<i>khār</i> ,	do	<i>khām</i> . (In Rābhā the word for 'work' seems to be <i>khāmi</i> .)
<i>pung</i> ,	say	<i>bāng</i> .
<i>nung</i> ,	wish, think	<i>nung</i> .
<i>sā</i> ,	eat	<i>zā</i> .
<i>si</i> ,	die	<i>thoi</i> . (This phonetic change is common throughout the group.)
<i>nuk</i> ,	see	<i>nu</i> .
<i>rim</i> ,	seize	<i>hom</i> . ( <i>h</i> becomes <i>r</i> as in <i>hū</i> above.)
<i>khutām</i> ,	kiss	<i>khudum</i> .
<i>fensā</i> ,	return	<i>fin</i> .
<i>kheng</i> ,	breathe, live	<i>thāng</i> .
<i>mā</i> ,	lose	<i>g'mā</i> .
<i>tām</i> ,	drum	<i>dām</i> .
<i>nā-thim</i> ,	hear	<i>khnā-song</i> .
<i>rā-bā</i> ,	bring	<i>lā-bā</i> .

Some few roots are borrowed from Assamese, as *charai*, feed; *guni*, think; *singechi*, ask; *sīmjā*, entreat. *Ri-bi*, come, is evidently an agglutinate, and the *ri* is no doubt the Gārō *fī*, which represents the Bārā *fai*. So the *thāt* in *kok-thāt*, kill, is found in Bārā. The *jai* in *jai-lung*, run, is probably the Gārō *khai* which corresponds to the Bārā *khāt*. *F'ose*, send, seems to be derived from *jī* or *fai*, come, and the *ose* resembles the Lālung *os*, give or cause. So *f'ose* may be 'make to come.' *Chāng*, become, is probably an intensitive form of *chā* cited above. This leaves nine roots which, on the information available, cannot be identified with Bārā roots. These are *kāni*, say; *rubung*, gather; *depre*, squander; *mīng-sī*, arise; *bobai*, call; *rā-sīm*, keep; *nāsi*, love; *fran*, call; and *dogo-bī*, go out.

The system of conjugation resembles both Bārā and Gārō. Thus the imperative, as in Bārā, is the bare uninflected root. The infinitive ends in *nā* as in Gārō, and resembles the Bārā *nei*. But so far as can be judged from one specimen, the system of conjugation is less specialised than Gārō and corresponds very closely to Bārā and Tipurā. Thus there is a conjunctive participle in *e* which exactly performs the work of the similar Bārā participle in *āi*, and is even used in a reduplicated form to express continuance of action, thus *ribi-e ribi-ān*= the Bārā *fai-āi fai-āi*, meaning 'continuing to come.' The past participle in *be* is equivalent to the similar Bārā participle in *bā*. On the other hand, the negative-verb in *jā* is the same as the Gārō one. The system of declining nouns is very similar in Rābhā and Bārā; but the former borrows an ablative in *pānā* from the Assamese  
পৰা।

It should be mentioned that Rābhā appears to be a Hindū name for the tribe and that many men calling themselves, (or called by their Hindū neighbours,) Rābhā, speak pure Kachāri. At one time Rābhās were the fighting clan of the Bārā family, and many members of it joined the three Assam regiments before they took to recruiting Gurkhās.

[No. 24.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

RÂBHÂ

RANDÂNIA DIALECT.

(DISTRICT GOALPARA.)

(The Revd. A. F. Stephen, 1900.)

Sâk-sâ kai-ni kâmi sâbrâ-meusâ to-ja. O-rang-i mäjär-i  
 Person-one man-of two child-son were. Them-of among  
 fajangbrâ ô-ni bâbrâ-ô kâni-ja, 'bâbâ, ji malmâtâ âng mân-noyâ  
 the-youngest his father-to said, 'father, what property I will-get  
 ô-nâ râ-khu,' ârō ô o-rang-i mäjär-i malmâtâ ron-ja. Koe-den châbâni  
 that give,' and he them-of among property divided. Few-days after  
 fajangbrâ dimdâk rubung-e jângai sang-i-nâ reng-ja, ô hâdâm-i ô  
 youngest all gathering distant village-towards went, that place-in he  
 nem-chhâ khâmi khâr-e ô-ni tâkâ-ô depre-ja. Arô ô dimdâk  
 good-not work doing his rupee (i.e., money) finished. And he all  
 kharas khâr-dang-be ô sang-i nemspiyân âkâl chhâng-ja, ârô ô  
 expenditure when-done that village-in great famine became, and he  
 nemspiyân dukh mân-nâ chhâng-ja. I j'oyân-i ô ô sang-i-ni  
 great distress to-get began. This time-at he that village-in-of  
 sâk-sâ kai kâtâng-i-nâ reng-e ô-ni pâk-e tong-ja, ârô ô ô-nâ  
 person-one man near-towards going him-of with remained, and he him  
 ô-ni pâthâr-i-nâ 'bâk chârai-nâ f'ose-ja. Ô bâk-tâng-ni sâ-gai chhâbek  
 his field-towards swine to-herd sent. He swine-of eatable husks  
 pâk-ê ô-ni bodâm pung-nâ nung-ja; andangobâ sâk-sâ-bâ ô-nâ râ-khu-chhâ  
 with his belly to-fill wished; but person-one-even him-to give-not.  
 Ô man-i guni-e kâni-ja, 'âng-i bâbrâ-ni nök-i penchek lâkar toâ,  
 He mind-in thinking said, 'my father-of house-in how-many servant are,  
 ô-rang nemspiyân mai sâ-nâ mân-ëtâ, ârô i hâdâm-i bokibânâ  
 they much rice to-eat are-getting, and this place-in hunger-because-of  
 âng si-tâ. Âng mângsâ-e âng-i bâbrâ kâtâng-i-nâ reng-e kâni-noyâ,  
 I am-dying. I arising my father near-towards going will-say,  
 'bâbâ, rângkârâng-i dikâng ârô nâng-ni nukbâ-i nem-chhâ khâmi-ô  
 'father, heaven-of before and thy sight-in good-not work  
 khâr-ja; âng-ô nâng-i sâbrâ bobai-nâ nem-chhâ; âng-ô nâng-i sâk-sâ  
 did; me thy child to-call (is)-not-good; me thy person-one  
 lâkar gândâ râsâm.' Châbâ-ni ô mângsâ-e ô-ni bâbrâ kâtâng-i-nâ  
 servant like keep.' After he arising his father near-towards

ribi-ja. Andangōbā jāngbai-ni pārā ō-ni bābrā ō-nā nuk-nā mān-e  
 came. But distance-of from his father him to-see getting  
 nemspiyān nāsi-ja, ārō jaitung-e ō-ni takrāng-ō rim-e ō-nā khutām-ja,  
 much loved, and running his neck holding him kissed.  
 Sābrā ō-nā kāni-ja, 'bābā, āng rāngkārāng-i dikāng ārō nāng-i nukbā-i  
*Child him-to said, 'father, I heaven-of before and thy sight-in*  
 nem-chhā khāmi-ō khār-ja; ārō nāng-i sābrā-ō kāni-nā nem-chhā.'  
*good-not work did; and thy child to-say (is)-good-not.'*  
 Andangōbā bābrā lākar-tāng-ō kāni-ja, 'nemspiyān nemgai nen-ō rābā-e  
*But father servants-to said, 'very good cloth bringing*  
 ō-ni kān-ō rā-khu; ārō tāskhu-nā chhāchhākām, ārō tātheng-i-nā jotā  
*his body-to give; and finger-to ring, and foot-on-to shoe*  
 rā-khu; ching mai sā-e khusi chhāng-ja, u-ni bādāng, āng-i  
*give; we rice eating happy became (i.e., will-become), this-of for, my*  
 sābrā si-ja, andangōbā fensā kheng-ja; ō mā-ja, andangōbā fensā  
*child was-dead, but again lived; he was-lost, but again*  
 mān-ja.' Ār ū-rang khusi khār-nā chhang-ja.  
*was-found.' And they happiness to-make began.*

I j'oyān-i ō-ni dādābrā pāthār-i to-ja. Ō nōk kātāng-i-nā ribi-e  
*This time-at his eldest field-in was. He house near-towards coming*  
 ribi-ān khām tām-e kārā suk-e f'usā-e nāthim-ja. Ō lākar-tāng-i  
*coming drum beating bamboo playing dancing heard. He servants-of*  
 mājār-i sāk-sā fran-e ō-nā, 'āto khār-ētā?' singechhi-ja, ārō ō  
*among person-one calling him-to, 'what are-doing?' asked, and he*  
 ō-nā kāni-ja, 'nāng-i fajang-brā ribi-ja, ārō nāng-i bābrā tod'ekām gāndā  
*him-to said, 'thy younger came, and thy father marriage like*  
 mai kh'usai rākhu-ja, u-ni bādāng ō ō-nā nem mān-ja.' Ō rā-ō sā-e  
*rice feast gave, this-of for he him good got.' He anger eating*  
 nōk pimungā reng-nā nung-chhā. U-ni bādāng ō-ni bābrā dogobā-e  
*house into to-go wished-not. This-of for his father going-out*  
 sāmjāe-ja. Ō ō-ni bābrā-ō i khātā kāni-ja, 'chhi, basar pāng-e āng  
*entreated. He his father-to this word said, 'lo, year many I*  
 nāng-i khātā nāthim-e āng nem-chhā khāmi-ō khār-ku-chhā, andangōbā nāng  
*thy word hearing I good-not work have-done-not, but thou*  
 āng-i khurmā-tāng-ni pāk-e khusi chhāng-nā āng-i-nā-ke prin sābrā-ō kōkthāt-e  
*my friends-of with happy to-be me-for goat child killing*  
 rākhu-chhā; i nāng-i sābrā nāng-i mālmātā-ō sudāri-rang pāk-e kharas  
*gavest-not; this thy child thy property harlots with expenditure*  
 khār-e ribi-dang-be nāng ō-nā-ke tod'ekām gāndā mai kh'usai rākhu-ja.  
*doing when-came thou him-for marriage like rice feast gavest.'*  
 Bābrā ū-nā kāni-ja, 'sābrā, nāng āng-i pāk-e apreān toā, ārō āng-i  
*Father him-to said, 'child, thou me-of with always art, and my*

dimdāk mālmātā nāng-i. Ching khusi khār-nā lāgi-noyā u-ni  
 all property (is)-thine. We happiness to-make will-be-necessary this-of  
 bādāng nāng-i fajangbrā si-ja, andangōbā fensā kheng-ja; ārō mā-ja,  
 for thy younger was-dead, but again was-alive; and was-lost,  
 andangōbā fensā mān-ja.  
 but again was-found.'

## TIPURA.

This language is reported from the following localities :—

Bengal—

	People.
State of Hill Tipperah, where it is spoken by . . . . .	90,000
District of Dacca, " " . . . . .	300
District of Chittagong Hill Tracts, " . . . . .	15,250
	<hr/>
Assam—	
District of South Cachar, " . . . . .	300
	<hr/>
Total number of speakers . . . . .	<hr/> <hr/> 105,850

Tipurā has also been reported as spoken in Sylhet, but an examination of the specimens received from that district shows that the language is really Hallāmī, spoken by immigrants from the State of Hill Tipperah, and belonging to the Kuki, not the Bodo Group. Mr. J. D. Anderson, however, informs me that in 1883 there were many Tipperahs in the south of the district, especially in the Balisira Hills. Under these circumstances it is doubtful whether there really are at present in Sylhet the 8,000 speakers originally reported or not.

Specimens have been received from most of these localities. They show no dialectic differences,—only slight variations of spelling, which might be expected in recording an unwritten language. It will suffice to give the two specimens received from Hill Tipperah, and, to illustrate the varieties of spelling, the list of words received from Dacca. In the Chittagong Hill Tracts the language is also called Mrung.

Mr. Endle has shown in his grammar that Gārō in many cases forms a connecting link between Bārā and Tipurā. A perusal of the following specimens will show several points of resemblance (especially the plural termination *rao*) between the latter and Dīmā-sā, or Hills Kachārī.

The following are the authorities on Tipurā which I have noted :—

### AUTHORITIES—

- PHAYRE, Sir A.—*An account of Arakan*. *Journal of the Asiatic Society of Bengal*, Vol. x, 1841, Pt. II, p. 711 (Vocabulary).
- SUTHERLAND, H. C.—*Tipperah*. *Calcutta Review*, Vol. xxxv, No. 70, 1860.
- LEWIN, T. H.—*The Hill Tracts of Chittagong and the dwellers therein*. Calcutta, 1869. Reprinted in *Selections from the Records of the Government of Bengal*. No. 43, 1869. Contains vocabularies of Tipperah and Mrung.
- HUNTER, Sir W. W.—*A Statistical Account of Bengal*. On pp. 489 and 490 of Vol. vi there is a vocabulary of Tipperah by T. H. Lewin.
- ENDLE, Rev. S.—*Outline Grammar of the Kachārī (Bārā) Language as spoken in District Darrang, Assam*. The Introduction contains a Note on the relation of the Kachārī (Bārā) Language to that of Hill Tipperā, including a comparative vocabulary of Kachārī, Garo, and Hill Tipperā.
- ANDERSON, J. D.—*A short List of Words of the Hill Tippera Language, with their English Equivalents. Also of words of the Language spoken by the Lushais of the Sylhet Frontier*. Shillong, 1885.
- CAMPBELL, Sir G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 188 and ff. and 204 and ff. there are vocabularies of Hill Tipperah.
- RADHA MOHAN DEV VARMAN THAKUR,—*Kak-barak-mī, a Grammar of the Traipur Language* (in Bengali). Comilla, 1900.

NOTE.—Mr. Smart's *Report on District Tipperah* (Calcutta, Bengal Secretariat Press, 1856) has a list of so-called Tipperah words on p. 3. They are, however, Kuki, not Tipurā.

We find, so far as we can judge from the uncertain spelling of the specimens, the extreme short *a*, written *a*, which has been noted in Bârâ thus, the word for 'child,' corresponding to the Bârâ *f'sâ* is *b'sâ*, *bsâ* and also *bâsâ*. As will be seen in this example, a long *a* is sometimes substituted for the short one. So also we find *jâlâ* or *lâ*, male, corresponding to the Bârâ *z'lâ*. It must be remembered that the Tipurâ specimens and list of words were originally written in the Bengali character. Hence the pronunciation of the letter *s* must be considered as doubtful. Every *o* is to be pronounced as *o* in 'hot'. *Ai* is to be pronounced as in Hindi.

Several suffixes are used to form the plural. The most common is *rao*, as in *Dî-mâsâ*. Others are *rok*, *rong*, *song*, and *kobâng*. Examples are: *mânu-i-rao*, things; *sêlêng-rao-no*, to the servants; *sâ-juk-rok*, daughters; *chêrai-rong*, children; *bâ-song* or *bâ-kobâng*, fathers.

The sign of the Accusative-Dative is *no*, as in *bâ-no*, to the father.

The sign of the Instrumental is *bai*, as in *buduk-bai*, with ropes; *bo-bâi*, thereby.

The sign of the Ablative is *ni-thâni* or *ong-oi-sê*, as in *bâ-ni thâni*, or *bâ-ong-oi-sê*, from the father.

The sign of the Genitive is *ni*, as in *bâ-ni*, of the father.

The sign of the Locative is *go* or *aô*, as in *yâkum-go*, on the foot; *no-go*, in the house; *yâg-aô*, on the hand. After *ng*, the *g* of *go* seems to be liable to elision, as in *rukung-o*, on the road-side; *sêkâng-o*, before. *O* is also used, as in *duku-o*, in difficulty.

The following are the principal pronominal forms which I have noted:—

I, <i>Ang</i> .	We, <i>Chung</i> .
Of me, <i>Ani</i> .	Of us, <i>Chi-ni</i> .
To me, <i>Ano</i> .	Us, <i>Chun</i> .
Me, <i>An</i> .	
Thou, <i>Nung</i> .	You, <i>No-rok</i> .
Of thee, <i>Ni-ni</i> .	Of you, <i>No-rong-ni</i> .
Thee, <i>Non</i> .	You, <i>No-rok-no</i> .
He, that, <i>Bo</i> .	They, <i>Bo-ro</i> , <i>bo-rao</i> .
Of him, <i>Bi-ni</i> .	Of them, <i>Bo-rong-ni</i> , <i>bo-rao-ni</i> .
Him, <i>Bo-no</i> .	Them, <i>Bo-rong-no</i> .
Who? <i>Sâ-bo</i> .	What? <i>To-mo</i> , substantive; <i>Bo</i> , adjective.

The Bengali Relative *jê* is used.

The following are instances of the use of pronominal prefixes:—*ni-ni no-sâlâ*, your son; *ni-ni no-fâung*, your younger brother; *ni-ni no-fâ*, your father; *bi-ni bu-fâ* or *bi-ni bo-fâ*, his father.

As regards verbs, the usual verb substantive is *tong*, with a present *tong-o*, and a past *tong-khâ*. Sometimes the initial *t* appears to be dropped. At least we find a present *ong-o*, an infinitive *ong-nâ-ni*, to be, and a negative form *ong-li-â*, am not (compare the Gârô form). The verb *nâng* means "become."

The following suffixes are used in conjugation:—

*Present*,—*-o* or *ô*, as in *âng-bu-o* or *âng bu-ô*, I strike. The second person singular and plural takes *di*, as in *nung bu-di*, thou beatest.

*Future*,—*-â-nu*, as in *âng bu-â-nu*, I shall strike. A euphonic *w* is inserted in *sâ-wâ-nu*, I will say.

*Past*,—*khā* or *kā*, as in *bu-khā*, struck, *sā-kā*, said. (Probably here, as in Bengali-written Gārō, the aspiration is superfluous).

*Imperative*,—The second person takes *di*, as in *bu-di*, strike.

*Conjunctive Participle*,—*oi* as in *bāg-oi*, having divided, and many others.

*Infinitive*,—*nā-ni*, as in *bu-nā-ni*, to strike.

There is a termination *mā-ni*, the use of which is not clear from the specimens. We have *chā-mā-ni*, eatable things; *thāng-mā-ni*, going; *kāmā-mā-ni*, having been lost; *māsā-mā-ni*, the act of dancing; *tām-mā-ni*, music.

The following instances of negative verbs occur:—

*Ong-li-ā*, am not; *ru-li-ā*, gave not; *kān-li-ā*, did not wear; *thung-li-ā*, did not play. Another formation appears in *nor-iā-khā*, disobeyed not; *ru-iā-thā*, gavest not.

As in other Bodo languages, the causal verb is formed by suffixing the verb 'to give' to the main verbs; thus, *kān-ru-di*, cause to wear.

I give a list of Tipurā words with their Bārā equivalents, which may be of interest, as showing the close connexion of the vocabulary of the two languages. I am indebted for it to Mr. J. D. Anderson.

Tipurā.	Bārā.	English.
<i>mātāi</i> ,	<i>mādai</i> ,	god, spirit.
<i>shāl</i> ,	<i>sān</i> ,	sun.
<i>tāl</i> ,	<i>nākhā-bir</i> (night-lord),	moon.
<i>āthū kurui</i> ,	<i>hā-thār-khī</i> ,	star.
<i>nākhā</i> ,	<i>nākhā</i> ,	heaven.
<i>bār</i> ,	<i>bār</i> ,	wind.
<i>shātung</i> ,	<i>sān-dung</i> ,	sunshine.
<i>hā</i> ,	<i>ha</i> ,	earth.
<i>shām</i> ,	<i>sān-khri</i> ,	salt.
<i>shār</i> ,	<i>shurr</i> ,	iron.
<i>hā-chu</i> ,	<i>hā-zō</i> ,	mountain.
<i>toi</i> ,	<i>dūi</i> ,	water.
<i>toi-mā</i> ,	<i>dūi-mā</i> ,	river.
<i>toi-sā</i> ,	<i>dūi-sā</i> ,	stream.
<i>kā-chāng</i> ,	<i>g<sup>o</sup>-zāng</i> ,	cold.
<i>khām-khā</i> ,	<i>āt-salai</i> (fire-tongue),	flame.
<i>hār</i> ,	<i>āt</i> or <i>ár</i> ,	fire.
<i>kuthi</i> ,	<i>g<sup>o</sup>-thoi</i> ,	dead body.
<i>khārā</i> ,	<i>khārā</i> ,	head.
<i>bukur</i> ,	<i>bigur</i> ,	skin.
<i>khūmun</i> ,	<i>khāmān</i> ,	hair (of body).
<i>khānai</i> ,	<i>khene</i> ,	hair (of head).
<i>yāk-tō</i> ,	<i>āg-dā</i> ,	right hand (or arm).
<i>yāk-chī</i> ,	<i>ak-shi</i> ,	left hand (or arm).
<i>yā-fikung</i> ,	<i>bikhung</i> ,	back of hand.
<i>yāshī</i> ,	<i>nāshī</i> ,	finger.
<i>yāshī-mā</i> ,	<i>nāshīmā</i> ,	thumb.
<i>yāshī-kātoi</i> ,	<i>nāshī-gudoi</i> ,	little finger.

Tipurā.	Bāṛā.	English.
<i>bekreng,</i>	<i>begeng,</i>	bone.
<i>thui,</i>	<i>thoi,</i>	blood.
<i>mukhāng,*</i>	<i>mukhāng,</i>	face.
<i>murku,</i>	<i>mushugur,</i>	eye-brow.
<i>chábám,</i>	<i>zabam,</i>	forehead.
<i>bu-khū,</i>	<i>khū-gā.</i>	mouth.
<i>kuchui,</i>	<i>gush-thoi,</i>	lip.
<i>salai,</i>	<i>salai,</i>	tongue.
<i>ābu,</i>	<i>ābu,</i>	breast (female).
<i>fikhung,</i>	<i>bikhung,</i>	back.
<i>bakhā.</i>	<i>bikhā,</i>	liver.
<i>sitáp,</i>	<i>sitáp,</i>	bladder.
<i>kalamtoi,</i>	<i>galam dūi,</i>	sweat.
<i>chānā,</i>	<i>zā-nai,</i>	food.
<i>mai·rung,</i>	<i>mai-rāng,</i>	rice.
<i>mai,</i>	<i>mikhām,</i>	cooked rice.
<i>chu,</i>	<i>zō,</i>	rice-beer.
<i>rī,</i>	<i>hī,</i>	cloth.
<i>yasithām,</i>	<i>nāshithām,</i>	ring.
<i>mākhrā,</i>	<i>mūkhrā,</i>	monkey.
<i>másā,</i>	<i>másā,</i>	tiger.
<i>sūi·mā,</i>	<i>sūi·mā,</i>	dog.
<i>mathām,</i>	<i>māthām,</i>	otter.
<i>mushuk,</i>	<i>m°sō,</i>	cattle.
<i>pummā,</i>	<i>burmā,</i>	goat.
<i>sinjā,</i>	<i>inzát,</i>	mouse.
<i>tau,</i>	<i>dau,</i>	bird.
<i>tā-khū,</i>	<i>dau khū,</i>	owl.
<i>tau-khā,</i>	<i>dau khā,</i>	crow.
<i>bu-tui,</i>	<i>bi-dūi,</i>	egg (bird-water).
<i>chibū,</i>	<i>zibō,</i>	snake.
<i>yānglā,</i>	<i>embu·bānglā,</i>	toad.
<i>ā, ngā,</i>	<i>nā,</i>	fish. (This word seems universal among the hill tribes.)
<i>thām-mai,</i>	<i>thām-fai,</i>	fly.
<i>thām-pui,</i>	<i>thām-fui,</i>	mosquito.
<i>mai,</i>	<i>mōi,</i>	paddy.
<i>khāl,</i>	<i>khun,</i>	cotton.
<i>siping,</i>	<i>sibing,</i>	sesame.
<i>mōi,</i>	<i>mōi,</i>	vegetables.
<i>phānton,</i>	<i>phānthong,</i>	egg plant.
<i>thāo,</i>	<i>thāu,</i>	oil.
<i>fātai</i>	<i>fātai,</i>	betel-leaf.

Tipurā.	Bārā.	English.
<i>bu-fāng,</i>	<i>f<sup>1</sup>-fong,</i>	tree.
<i>wā,</i>	<i>oā,</i>	bamboo.
<i>thai-chu,</i>	<i>thai-zu,</i>	mango.
<i>thaili,</i>	<i>thaili,</i>	plantain.
<i>bu-thai,</i>	<i>f<sup>1</sup>-thai,</i>	fruit.
<i>chekrā,</i>	<i>sekrā,</i>	sickle.
<i>thāplā,</i>	<i>hā-thāplā,</i>	ashes.
<i>jālā, jū,</i>	<i>z<sup>o</sup>lā, zu,</i>	male, female, (suffix).
<i>hár,</i>	<i>hár,</i>	night.
<i>pau-khwā,</i>	<i>bau-gār,</i>	forget.
<i>okhuiū,</i>	<i>ukhui,</i>	hunger.
<i>tūi-khāng,</i>	<i>dūi-gāng,</i>	thirst.
<i>tā,</i>	<i>dā,</i>	now.
<i>ka-sam,</i>	<i>g<sup>a</sup>-sām,</i>	black.
<i>khufur,</i>	<i>g<sup>a</sup>-fut,</i>	white.

[No. 25.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

TIPURĀ.

(STATE, HILL TIPPERAH.)

## SPECIMEN I.

Borok kai-sā-ni bāsā-jālā ku-nui-ni bisingoi bāsā-jālā-kusu  
*Man person-one-of child-male persons-two-of among child-male-younger*  
 bi-ni bu-fā-no sā-kā, 'bā, jē mānui āng mān-ānu, bo-no ā-no ru-di.'  
*his his-father-to said, 'father, what things I shall-get, that me-to give.'*  
 Ākhālaiō bo bo-raō-ni bisingoi mānui bāg-oi ru-khā. Bi-ni kisu-din  
*Thereupon he them-of among things having-divided gave. That-of some-days*  
 thāng-khlai-no bi-ni bāsā-lā-kusu jotō thāchā khālai-oi hākchālo dēsh  
*after his child-male-younger all together having-made remote to-country*  
 thāng-kā. Ārō bo bējāy cholē-mung cholē-oi bi-ni mānui-raō  
*went. At-that-place he improper manner behaving his things*  
 urā-oi khibi-khā. Bo jotō urā-oi pai-khālai-oi ārō  
*having-wasted squandered. He all having-squandered having-finished at-that-place*  
 jobor ākāl nāng-khā; tai bo-bo duku-ō kālai-khā. Afru āō jāgā-ni  
*great famine arose; and he-too difficulty-in fell. Then that place-of*  
 kai-sā-ni thā-ni thāng-oi tong-khā; āō borok-bo bo-no bi-ni āoro  
*person-one-of near having-gone remained; that man-also him his field-into*  
 wāk muruk-nā-ni hor-oi ru-khā. Ulō wāk-raō jē buku-raō chā-ō  
*swine grazing-for having-sent gave. Afterwards swine what husks eat*  
 bo-bai bo bo-hog puru-nā-ni khālai-khā, kentu bo-no kēbo ru-li-ā.  
*thereby he his-belly filling-for did (tried), but him-to anybody gave-not.*  
 Ulō thāngchā-oi bo sā-kā, 'ā-ni bā-ni busuk mulāsēng mān-oi  
*Then senses-recovering he said, 'my father's how-many pay having-received*  
 sēlēng nāng-māni bēshi chā-mā-ni mānui mān-oi-tong-ō, ārō āng ukhu-oi  
*servants than-enough more eatable things used-to-get, here I hungering*  
 thui-ō. Āng bāchā-oi ā-ni bā-ni thā-ni thāng-ānu, bo-no sā-wānu, "bā,  
*die. I arising my father's near will-go, him-to will-say, "father,*  
 āng shorgē-ni biröddhē ni-ni sākāngō pāp khālai-khā, āng tai  
*I heaven-of against your presence-in sin have-committed, I any-more*  
 ni-ni nā-sā-lā hinoi sinijāk-nā-ni lāek ong-li-ā, ā-no ni-ni dormāy mān-oi  
*your your-child-male as known-to-be worthy am-not, me your pay receiving*  
 sēlēng-ni hāhāy nāruk-di." Ulō bo bāchā-oi bi-ni bu-fā-ni thā-ni  
*servants-of like keep." Then he arising his his-father's near*

thāng-kā. Kentu bo hākchālō tong-sāni-no bi-ni bu-fā bo-no  
 went. But he at-distance when-was-yet his his-father him  
 nūg-nā-ni māng-khā, tai hāmjāgmāni-bai khaichig-oi, thāng-oi, bi-ni totorā  
 to-see was-able, and affection-through running, going, his neck  
 rom-oi motomsu-kā. Bāsā-jālā bo-no sā-kā, 'bā, āng shorgē-ni birōddhē  
 holding kissed. The-child-male him-to said, 'father, I heaven-of against  
 tai ni-ni sākāngō pāp khālai-khā; āng tai ni-ni bāsā-lā hinoi  
 and your presence-in sin have-committed; I anymore your child-male as  
 sinijāk-nā-ni jōgya kurui-khā.' Kentu bo-fā bi-ni sēlēng-raō-no sā-kā,  
 known-to-be worthy am-not.' But his-father his servants-to said,  
 'tāg-di jotō-ni kāhām ri tobū-oi bo-no kān-ru-di; bi-ni yāg-aō  
 'quickly all-of best cloth bringing him to-put-on-give (cause); his hand-on  
 yāsitām, tai yākum-go yākānāp kān-ru-di; tai chung chā-oi ānondo  
 ring, and feet-on shoe cause-to-put-on; and we eating merriment  
 khālai-nā; kāron ā-ni i-āng-sā-jālā thui-oi thāng-mā-ni, thāng-kā;  
 make; for my this-my-child-male having-died going, has-become-alive;  
 kāmā-mā-ni, mānsi-kā.' Ulō bo-raō ānondo khālai-nā-ni  
 having-been-lost, again-have-got.' Afterwards they merriment make-to  
 nāng-khā.  
 became (began).

Tai bi-ni bāsā-jālā-kotor khētō tong-māni, bo fai-oi noō-ni  
 And his child-male-elder field-in on-being, he coming house-of  
 sāmlailai ong-khā-lai māsā-mā-ni tai tām-mā-ni khānā-khā. Āfru  
 near when-was dancing and music heard. At-that-time  
 bo sēlēng kai-sā-no sāmō nūng-oi sung-khā, 'i jotō tāmo?' bo bo-no  
 he servant person-one near calling asked, 'this all what?' he him-to  
 sā-kā, 'ni-ni no-fāung fai-kā, tai ni-ni no-fā bējāy  
 said, 'your your-younger-brother has-come, and your your-father much  
 chā-nā-ni sānām-khā. Bo bo-no sā-go kāhām mān-khā.' Kentu bo  
 to-eat prepared. He him body-in healthy has-found.' But he  
 khāmchui kāsājāk-khā; bisingō thāng-nā-ni nai-li-ā. Ulō bi-ni  
 angry became; inside to-go wished-not. Afterwards his  
 bu-fā fātārō fai-oi bo-no bujāo-nā-ni nāng-khā. Kentu bo jobāb  
 his-father out coming him to-convince began. But he answer  
 ru-oi bi-ni bu-fā-no sā-kā, 'nāyo-di usuk bosor bom-oi āng  
 giving his his-father-to said, 'behold so-many years since I  
 ni-ni sēbā khālai-oi ni-ni kōnu kok nor-iā-khā, tobō nung kōnu  
 your service doing your any word disobeyed-not, still you any  
 sālō-bo ā-no punsā mā-sā-bo ru-iā-khā jē ā-ni kiching kāmār-raō-no  
 day-even me-to kid one-even gave-not that my friends relatives  
 nāwo ānondo khālai-nā-ni; kentu ni-ni i no-sā-lā khānkijug-raō-ni logē  
 with merriment would-make; but your this your-child-male harlots-of with

ni-ni mānui chā-oi khibi-kā, bo jē-fru fai-kā -fru nung  
*your goods having-eaten squandered, he at-what-time came at-that-time you*  
 bi-ni bāgoi chā-mung kāhām khālai-kā.' Kentu bo bo-no sā-kā, sā  
*him-of for food good made.' But he him-to said, 'child*  
 nung jotō-fru-no ā-ni logē-ō ong-ō, tai ā-ni jē tong-ō jotō-no ni-ni.  
*you all-times-at me-of with live, and my what is all yours.*  
 Kentu ānondo khālai-di khusi ong-nā-ni chā-khā,  
*But merry make glad to-be-of matter-has-become,*  
 āmāni-hin-khā-lai ni-ni i no-fāung thui-māni-sē,  
*because your this your-younger-brother having-died,*  
 thāng-kā; kāmā-māni, mān-fi-kā.'  
*has-become-alive ; having-been-lost, again-found.'*

[No. 26.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

## TIPURĀ.

(STATE, HILL TIPPERAH.)

## SPECIMEN II.

## A POPULAR SONG.

Tokhāmai-khaichumu	hāyā-hārung-ō	bāroi
(Name of a wild creeper)	in-unworthy-valley	being-blossomed
	Hāyā-hārung-ō	thāoi
(and)	in-unworthy-valley	having-fruited
Bubāro	sikālā	kān-li-ā
flower	young-women	wore-not
Bothai	chērai-rong	thung-li-ā
fruit	children	played-not.
Lāmānē-rukung-ō	bartālai	
	By-road-side	if-would-blossom
Lāmānē-rukung-ō	khaitālai	
(and)	by-road-side	if-would-fruit
Bubāro	sikālā	khān-khā-man
flower	young-women	would-have-worn
Bothai	chērai-rong	thung-khā-man
(and)	fruit	would-have-played.

## FREE TRANSLATION.

*Tokhāmai khaichumu* having blossomed and borne fruit in an unworthy mountain-valley, its flowers have not become ear-ornaments of young women nor its fruit playthings of young children. Had it blossomed and fruited by the road-side, its flowers would have become ear-ornaments of young women, and its fruit playthings of young children.

## CHUTIYĀ.

There<sup>1</sup> are some eighty-seven thousand persons of the Chutiyā tribe in Assam. They have four sub-tribes : the Hindū, the Ahom, the Borāhi, and the Deori Chutiyās. Of these, the first three are nearly all Hinduised, and with their tribal customs have abandoned their tribal language and now only speak Assamese. The Deoris, who are the Levites of the tribe, are less than four thousand in all. They are a secluded people in the Lakhimpur and Sibsagar Districts of Upper Assam, whose principal settlements are on the Majuli Island in Sibsagar, and on the Dikrāng river in North Lakhimpur. They have preserved the language, religion, and customs which, we may presume, have descended to them with comparative little change from a period anterior to the Ahom invasion. The Chutiyā<sup>2</sup> language, indeed, may fairly claim to be the original language of Upper Assam. The original seat of the Deoris was in the region beyond Sadiya. It is only about a century ago that they removed thence to their present settlements, and some of them still occasionally visit Sadiya for religious purposes.

Regarding the language, Mr. Brown's remarks may be quoted :—

" Very little appears to be known about the Chutiya language hitherto. Some time in the forties, Colonel Dalton contributed a few words to the Asiatic Society's journal; from which his acute genius discerned the connection with Kachari. It is the main object of this little work [the writer's Grammar] to confirm and establish that conclusion. A short note is appended of the principal grammatical resemblances between Chutiya and Kachari; and it is hoped that the materials provided will be useful to anyone making a systematic study of the Bodo group of languages. A somewhat longer Deori Chutiya vocabulary was contributed to Hodgson's Essays by the Rev. Mr. Brown of Sibsagar; but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Nāga dialects. Both these vocabularies are inaccurate, and even misleading, on such important points as the numerals. Besides them, I am not aware that anything has been published about the Chutiya language. Indeed, it has recently been officially announced to be extinct by the author of the Assam Census Report for 1891. This is by no means the case; for, although the Deoris all speak Assamese fluently, and have incorporated a good many Assamese words in their own vocabulary, still they all speak their own language; and are rather proud of it, and of the difficulty of learning it."

According to the above there should be about four thousand speakers of Deori. The returns furnished for this survey show a much smaller number and are as follows. I am not in a position to offer any special remarks as to their correctness or otherwise :—

Sibsagar (returned as Deori) . . . . .	300
Lakhimpur (returned as Chutiyā) . . . . .	4
TOTAL . . . . .	304

Under any circumstances the number of speakers of Chutiyā is small, but the language deserves study on account of its philological and historical interest. I do not think that there can be any doubt of its representing the most archaic stage of the various languages grouped together under the name of Bodo. It is most nearly connected with Dimā-sā or Hills Kachāri, but is certainly more primitive in its grammatical system. The conjugation of the verb is specially worthy of notice.

We here see in full play that system of modifying infixes, of which there are only sporadic remains in the other languages of the Bodo group. Even in the full study

<sup>1</sup> Most of what follows is condensed from the Introduction to Mr. Brown's Deori Chutiyā Grammar.

<sup>2</sup> The people are generally called Deoris simply; the language is properly known as Chutiā or Chutiyā.

of Bārā of Mī. Endle, the number of these infixes which he has succeeded in pointing out is very small compared with the number in Chutiyā. The student of the latter language has the advantage of being able to consult Mr. Brown's excellent grammar, which contains all the necessary information in full detail and arranged in a scholarly manner. To this he is referred for much information regarding the tribe and its speech which is necessarily omitted from this brief sketch.

The following is a list of the authorities on Chutiyā with which I am acquainted :—

AUTHORITIES—

HODGSON, B. H.,—*Aborigines of the North-East Frontiers*. *Journal of the Asiatic Society of Bengal*, Vol. xix (1850), pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 11 and ff. (London, 1880.) Contains a Deoria Chutia Vocabulary by N. Brown.

HUNTER, Sir W. W.,—*A Comparative Dictionary of the Languages of India and High Asia, with a Dissertation*. London, 1868. Contains a Deoria Chutia Vocabulary taken from Hodgson.

DALTON, E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Vocabulary on p. 93 taken from Hodgson.

STACK, E.,—*Report on the Census of Assam for 1881*. On p. 76 there is an account of the tribe by E. S. Calcutta, 1883.

GAIT, E. A.,—*Report on the Census of Assam for 1891*, pp. 161 and 233. Shillong, 1892.

BROWN, W. B., I.C.S.,—*An Outline Grammar of the Deori Chutiya Language spoken in Upper Assam, with an Introduction, Illustrative Sentences, and short Vocabulary*. Shillong, 1895.

The following brief sketch of Chutiyā grammar is entirely based on Mr. Brown's work, to which the reader is referred for a full and detailed account of the many interesting philological facts which are displayed by this language.

## SKELETON CHUTIYĀ GRAMMAR.

**I. PRONUNCIATION.**—There is a very short *a* (as in ‘company’), which Mr. Brown writes *ā*. This I write as a small \* above the line as elsewhere in the survey. The letter *a* is pronounced as in ‘that,’ *o* as in ‘stop,’ and *ei* as the *i* in ‘bite.’ Other letters as usual, nasalization, being represented, as elsewhere, by \*.

**II. NOUNS.**—No gender of inanimate objects. Animate objects prefix *mukagu* (male) for the masculine and *mishigu* (female) for the feminine. Nouns expressing relationship either use special words for each gender (*bābā*, father; *yoyo*, mother), or take special terminations (*pisha*, son; *pishā-si*, daughter).

The plural number is formed by suffixing *raju*, *laju*, or *chiga*. The last is only used with human beings.

In declension, the nominative singular, as in Kachāri, may take *a*, giving the force of the definite article. The following is a specimen declension:—

Sing. Nom. *mōshi(-a)*, a (the) man.

Acc. *mōshi-na*, a man.

Instr. *mōshi-ch\*ag*, with or by a man.

Dat. *mōshi-mai*, to a man.

Abl. *mōshi-chapi*, *mōshi-yo bachāpi*, from a man.

Gen. *mōshi-yo*, of a man.

Loc. *mōshi-hā*, in a man.

Plur. Nom. *mōshi-raju* (-*laju*, or -*chiga*), men.

Acc. *mōshi-raju-na*, etc., men,

and so on.

Adjectives usually, but not always, precede the noun. The comparative is formed by adding *gāri* or *gārike* to the accusative of the noun with which comparison is made, e.g., *ghora-na gārike lokoko*, stronger than the horse. The superlative is formed by using *muguro* or *mugurone* all, as in *mugoro-na gārike loi*, harder than all, hardest.

Numerals take qualifying prefixes as usual; examples are: for human beings, *dugu* or *duku*; for animals, abstract nouns, and indefinitely *mu*. *Dugu-cha mōshi*, one man; *mu-ja lipedru*, one goat.

**III. PRONOUNS.**—Personal pronouns have two plurals each—a long and a short. They are declined as follows, only the genitive is irregular.

	First Person.	Second Person.	Third Person (near).	Third Person (remote).
Sing. Nom.	ā.	nā.	lā, lā-shi.	bā, bā-shi.
Gen.	ay-yo.	ni-yo.	lā-yo.	bā-yo.
Dat.	ā-mai.	nā-mai.	lā-mai.	bā-mai.
Acc.	ā-na.	nā-na.	lā-na.	bā-na.
Plur. (Long) Nom.	jā-ru.	lo-ru, no-ru.	lā-ru.	bā-ru.
Gen.	jari-yo.	lori-yo, nori-yo.	lāri-yo.	bāri-yo.
Dat.	jaru-mai.	loru-mai, noru-mai.	lā-ru-mai.	bā-ru-mai.
Plur. (Short) Nom.	ja-u.	lo-u, no-u.	la-u.	ba-u.
Gen.	jar.	lor, nor.	luu-yo.	bau-yo.
Dat.	jau-mai.	lo-u-mai, no-u-mai.	la-u-mai.	ba-u-mai.

The suffixes *ne* and *re* may be added after the case terminations. The first gives a reflexive force. The second is emphatic. The plural of the first person is often used in the sense of the singular. Pronominal prefixes occur in *ja-ba*, my father; *ja-yo*, my mother.

Other pronouns are *sā*, who?; *dām*, what?; *brā*, which?; *brā-si*, which? (adjective). The relative (probably borrowed from Assamese) is *ji-bā* (lit., who that).

**IV. VERBS.**—The conjugation of the verb is based on the same principles as those which we meet in other Bodo languages. There is a negative conjugation of which the typical note is the vowel *ā*. The main peculiarity of the Chutiyā verb is that, besides the usual tense suffixes, there may also be added infixes to the root which modify its meaning, not only giving the idea of mood, but also modifying the sense in a more obscure way. When these are used, the order of structure is as follows:—

Root + modifying infix + negative + tense suffix. There are two conjugations. The first is the regular one. In the second *ā* and *r* of the

suffixes are nasalised to *m* and *n* respectively. The following are examples of the positive and negative forms of both conjugations. Every root ends in a vowel :—

Conjugation I, <i>Lare</i> or <i>lari</i> , give.		Conjugation II, <i>No</i> , do.	
Positive.	Negative.	Positive.	Negative.
Present. <i>Lare-i</i> , (I) give.	<i>Lari-ā</i> , (I) do not give.	<i>No-i</i> , (I) do.	<i>No-ya</i> , I do not do.
Pres. definite <i>ā lari-bena</i> , I am giving (only used in the first person).	Not used.	<i>ā no-mena</i> , (I) am doing (only used in the first person).	Not used.
Past. <i>Lare-m</i> , } (I) gave. <i>Lari-bem</i> , }	<i>Lari-ā-ge</i> , } (I) did not give. <i>Lari-ā-pi</i> , }	<i>No-mem</i> , (I) did.	<i>No-yā-ge</i> , (I) did not do.
Perfect. <i>Lari-ri</i> , (I) have given.	<i>Lari-ā-ri</i> , (I) have not given.	<i>No-ni</i> , (I) have done.	<i>No-yā-ni</i> , (I) have not done.
Pluperfect. <i>Lari-rumde</i> , (I) had given.	<i>Lari-ā-rumde</i> , (I) had not given.	<i>No-numde</i> , I had done.	<i>No-yā-numde</i> , (I) had not done.
Future. <i>Lare-n</i> , (I) shall give.	<i>Lari-ā-n</i> , } <i>Lari-ā-mne</i> , } (I) shall not give. <i>Lari-ā-ron</i> ,	<i>No-n</i> , (I) shall do.	<i>No-yā-n</i> , } (I) shall not do. <i>No-yā-non</i> ,
Conditional. <i>Lare-wde</i> , } (I) would have given. <i>Lari-bemde</i> , }	<i>Lari-ā-mde</i> , (I) would not have given.	<i>No-mde</i> , } (I) would do. <i>No-memde</i> , }	<i>No-yā-mde</i> , (I) would not have done.
Imperative, 2. <i>Lare</i> , } Give thou. 3. <i>Lare sā</i> , let him give.	<i>Dā lare</i> , } Do not give. <i>Dā laribe</i> , }	<i>No</i> , } Do thou. <i>No-me</i> , }	<i>Dā no</i> , } Do not do. <i>Dā no-me</i> , let him not do.
Infinitive. <i>Lari-noi</i> , to give (purpose).	.....	<i>No-noi</i> , to do (purpose).	.....
Pres. part. <i>Lare-nga</i> , giving.	<i>Lari-ā-cha</i> , not giving.	<i>No-nga</i> , doing.	<i>No-yā-cha</i> , not doing.
Conjunctive part. and N. } <i>Lare-ya</i> , having given, a giver.	<i>Lari-ā-ba</i> , not having given, a non-giver.	<i>No-ya</i> , having done, a doer.	<i>No-yā-ma</i> , not having done, a non-doer.
Disjunctive part. <i>Lare-mto</i> , giving. <sup>1</sup>	<i>Lari-ā-mto</i> , not giving. <sup>1</sup>	<i>No-mto</i> , doing. <sup>1</sup>	<i>No-yā-mto</i> , not doing. <sup>1</sup>
Past pass. part. <i>Lari-ba</i> , given, the and verbal act of giving. noun.	<i>Lari-ā-ba</i> , not given, the act of not giving.	<i>No-ma</i> , done, the act of doing.	<i>No-yā-ma</i> , not done, the act of not doing.

The verbal noun may be declined as a gerund, thus, *lari-ba-yo*, of giving, and so on.

**Irregular Verbs.**—The verb *khe*, go, takes an infix *ro*, as follows :—

Pres., *khe-i*; Pres. def., *khe-ro-na*; Past, *khe-ro-m*; Perf., *khe-ro-ri*; Plup., *khe-ro-rumde*; Fut., *khe-n*; Imper., *khe-ro*; Inf. *khe-noi*; Participles, *khe-ro-nga*, *khe-ya*, *khe-ro-mto*, *khe-ro-ba*. The negative form *khi-yā* is conjugated regularly.

**The Verbs Substantive** are :—

1. *du-i*, am, art, is, are; *du-mde*, was, were. There is a future *du-n*, and a participle *du-mto*. Other parts wanting.
2. The Assamese *ho* (Second conjugation) is also used.
3. *sā*, to become (First conjugation) is regular.
4. The negative of *du* is, present, *jā*; past, *jā-m*; plup., *jā-rumde*; fut., *jā-n*; disj. part., *jā-mto*.

Another Defective Verb is *no-i* (neg. *no-yā*), it is necessary.

The Passive is formed by conjugating the past passive participle with *sā*. It is rare.

**Adjective verbs** suffix verbal terminations to adjectives. Thus, *chu*, good; *chu-i*, is good. Or the present participle may be used with *dui*. Thus, *chepepe*, cold; *chepepe-nga dui*, it is cold.

**Infixes.**—These are many. Examples are :—

1. *Mā* forms a potential verb . . . . e.g., *lari-mā-i*, I can give.
2. *Pā* ... causal " . . . . *lari-pā-i*, I cause to give.
3. *Rchi* ... continuative . . . . *lare-rechi-n*, I shall keep giving.
4. *Te* or *teri* completive . . . . *lari-te-n*, I shall finish giving; *lari-teri-ā*, I do not finish giving.
5. *Jeng* or *je* obligative . . . . *lari-jen*, I shall have to give.

There are others, the force of which is obscure.

<sup>1</sup> Equivalent to the Assamese-Bengali participle in *le* or *bā*.

The following version of the Parable of the Prodigal Son in Deuri Chutiyā is from the pen of Mr. H. N. Colquhoun, I.C.S., Assistant Commissioner of Lakhimpur. The speakers reside in the North Lakhimpur Sub-division. Words borrowed from Assamese are written in italics. The spelling differs slightly from that in the preceding grammatical sketch. As in Mr. Brown's grammar, the long mark is only put over a vowel when it is strongly accented. The vowel *a*, without the long mark, has the sound of *a* in 'that.'

[No. 27.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

### CHUTIYĀ.

DEURI DIALECT.

(DISTRICT LAKHIMPUR.)

### SPECIMEN I.

(*H. N. Colquhoun, Esq., I.C.S.*)

Lâshi moshio dukuni pishā dumde. Soru-bâsi pishā chipâna  
*A-certain man-of two sons were. Younger-that son father-to*  
 nicha-rumde, 'baba, jauna lâribâshi mäl-bostu jauna lâre.' Chipâ  
*said, 'father, me-to to-be-given goods me-to give.' Father*  
 mäl-bostu yangva lâre-bem. Michiga din-yâ imâribi soru-bâsi pishâ  
*goods dividing gave. Few days afterwards younger-that son*  
 mugune mäl-bostu gulangna asama atigu keiamde. Pohore sabacha  
*all goods collecting far country went. There riotously*  
 agungna bayo mäl-bostu orkura-bem. Mugune mäl-bostu hâlna  
*living his goods wasted. All goods having-eaten*  
 bâsi atigu-hâ de âkâl sâba-hâ hâja hunâ duhk nimâm. Bâ  
*that country-in great famine being to-eat not-finding hardship suffered. He*  
 bâsi atigu-hâ moshio nidubem. Bâ chu hârene uga-mai pâchibem.  
*that country-in man joined. He swine feed-to field-to sent.*  
 Pohore chu hâraba shium bâ nîje hâne man-sarom. Bâna hâne ekone  
*There swine food refuse he himself to-eat wished. Him-to to-eat anything*  
 lâriage. Imâribi bicha chungna nicha-rumde, 'jario babayo dachiga  
*not-gave. Afterwards better becoming he-said, 'my father's how-many*  
 yomtu hâne nimângna pacha râkhi. Jau hâja hunâ chiron. Jau  
*servants to-eat getting remainder keep. I to-eat not-having will-die. I*  
 sargangna babayo guri-mai ken. Jau nichan, "baba, Midio pichâpi niyo  
*rising father-of towards will-go. I will-say, "father, God-of against you-of*  
 pichâpi pâp numem; pishana nigin-nayam; yomtu yâkin râkhi."'  
*against sin have done; son do-not-call-me; servant like keep-me."*

Sargangna babayo *guri-mai* kirum. Deriya asā-hā dumtā, baba nigengna  
*Rising father-of towards went. Still far-off being, father seeing*  
*māf numem.* Jongna kerana *chuma-hābem.* Pishā nicha-rumde, ‘*baba,*  
*mercy made.* Running singing kiss-ate. Son said, ‘*father,*  
*Midio pichāpi niyo pichāpi pāp numem.* Pishāna nigin-nayam.’ Baba  
*God-of against you-of against sin have-done.* Son do-not-call-me.’ Father  
*yomtuna nichabem,* ‘*muguna garike chu ina lāhangna puneji;* ashiti-hā  
*servants-to said,* ‘*all than best robe bringing put-on;* hand-on  
*anguti, apasu-hā juta genemi.* Mugune hang-nina rang nan. Jario pishā,  
*ring, foot-on shoe put-on.* All-we feasting rejoicing will-do. My son,  
*chingna, chanung; kimangna, nimām.* Bohore rang nimāne  
*having-died, is-alive; having lost, I-have-found-him.* Then rejoicing to-find  
*nanumde.*

*they-did(began).*

Demāshi pishā uga-hā dumde. Yayo osor-mai hāngna gānuma  
*Elder son field-in was. House near coming dancing*  
*sageruba kinamem.* Yomtuna jungna, ‘dām sārom?’ shinem. Yomtua  
*music heard. Servant calling, what is-it?’ asked. Servant-the*  
*nichabem,* ‘niyo pishiya kom. Chipā pishāna chu nimāngna moshi  
*said, your brother has-come. Father son well finding men*  
*gutangna hāredi.’ Demāshi pisha hang nimāngna hiduyāge. Chipā hiri  
*collecting is-feasting.’ Elder son anger possessing went-not-in. Father out*  
*halna gubem.* Chipāna nichabem, ‘om-chare biba uga mungna  
*coming called. To-father said, many years’ work doing*  
*niyo chuna burā-hāke nāveyā.* Nā jario soina hārene lipedura  
*your order at-any-time disobeyed-not.* You my friends to-feast goat  
*lāriyā.* Michiya pishā saba moshi song māl-bostu hāngna deriya  
*gave-not. The-other son bad people with goods having-eaten now*  
*keri.* Bayo hung moshi gutanga hāredi.’ Chipā nichari  
*has-come. Him-of on-account men collecting you-are-feasting.’ Father said*  
*‘pishā, achang nitore dui. Ayo jicha dui, niyoke bacha.*  
*son, here ever thou-art. Mine how-much is, thine so-much.*  
*Chengsa dungna rang nan-gna dumtā chui. Pishiyana*  
*Together being rejoicing making sitting is-good. This-my-son*  
*chingna, chanung; kimana, nimām.’*  
*having-died, is-alive; having-lost, I-have-found-him.’**

[No. 28.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

CHUTIYĀ.

DEURI DIALECT.

(DISTRICT LAKHIMPUR.)

## SPECIMEN II.

Lâ gochar ho-ya. A bayâ hâ ham kukunoi ke-ya. Lakhire  
*This case is-not(-true). I his house theft to-make did-not-go. Thus*  
 dumde. Mushu Dhani-Ram-yâ bachapi jirumde bibacha sarang; wa  
*it-was. Cow Dhani-Ram-of from I-bought year last; that*  
 mushua kimarang. Ba mushua chucha ladunumde, areke kerchi chikund  
*cow was-lost. That cow well I-kept, but often owner's*  
 achâmai kirum. A katehate lakuna kejei. Jibu-dina  
*house-to went. I many-times to-fetch had-to-go. On-the-day-of-which*  
 Dhani-Ram nicha-rumde bayâ achâ-mai mushu utakunoi kerurumde.  
*Dhani-Ram spoke his house cow to-look-for I-went.*  
 Sa kubayâ-poro imari-hâ kerurumde ayâ mushu dumde-na-ja utu-kunoi bayâ  
*Sun setting after I-went my cow was-or-not to-see his*  
 ya-uta jikurumde. Bohore laschusarang. Bayâ pisiya Maloti mushi  
*house walked-through. Then this-happened. His sister Maloti girl*  
 saruba jagichi bibakin atu-hâ disâ ticha langna ya-mai kirumde.  
*grown-up of-eighteen years hand-in pot one bringing compound-to came.*  
 Bohowa muji numde. A bana ni-ja, bohore ana nijem.  
*Then dark it-was. I her saw-not, but-then me she-saw.*  
 Himo momna dige nina nijingna juchâbem. Dhani-Ram bayâ  
*Frightened being ghost saying thinking screamed. Dhani-Ram and-his*  
 achâ-yâ mushi, mishuga utukanoi karumde nina, nimen. Basi chu-na  
*house-of people, girl to-visit had-come saying, seized. That word*  
 Dhani-Ram itumlaya-yâ duguju-hâ ichabem. Bayâ pisi-yâ chuchemana  
*Dhani-Ram police-of before told. His sister's shame*  
 ladungna paruyâ ya-châ ichabekum a bayâ tiju ham kurumde, Maloti  
*hiding Court house-at he-said I his mangoes theft made, Maloti*  
 ana hijem popo-hâ.  
*me saw tree-on.*

<sup>1</sup> The system of spelling is not the same as in the preceding specimen. The termination of the genitive is written *yd* instead of *yo*, and the long mark over *â* is usually omitted, as in Mr. Brown's Grammar.

## FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhani-rām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhani-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālati, a grown-up girl of eighteen years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhani-rām, came and seized me, saying that I had come there to visit the girl. That was the story Dhani-rām told to the Police, but in the Court in order to hide shame of his sister he gives out that I was stealing his mangoes and that Mālati saw me first on the tree.

[ No. 29. ]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

## CHUTIYÂ.

DEURI DIALECT.

(DISTRICT SIBSAGAR.)

SPECIMEN I.<sup>1</sup>

[ Words borrowed from Assamese are in Italics.]

Mashi dukchâi-yo pishâ duk-huni dumde. Pishâ duk-hunio sarbâsi pishâ  
*Man's one sons two were. Sons two-of younger son*  
 biyo chipâ-nâ nesabem, 'bâ, ayyo-bahâ bostu dethâ khudui ânâ lâre.' Bâsi  
*his father-to said, 'father, me-in goods what fall me-to give.' That*  
 chu hâre bâsiâ biyo bostu-nâ bhagnângâ lârebim. Fangsâ din chayâfi hâre  
*word at he his goods dividing gave. Many days before past*  
 sarbâsi pishâ mugrane lâhangnâ muthnângnâ âchâ dekh mîi kherem,  
*younger son all brought (and)-gathered-together far country to went,*  
 âre bâhâ châ-bâ nangnâ mugrane bostu lâbibem; âre jibâ-hâ bâsiâ mugrane  
*and there bad living-by all goods wasted; and when he all*  
 lâbibem, bâhâre bohut hânai jâbâchoram: âre bâsiâ dukho khudubem. Imâri  
*wasted, in-that-land great famine arose: and he want-in fell. After-*  
 hâ bâ kherengâ bâsi dekho mashi nada châhâ dumekhum: bâhâ bâsi bâna  
*wards he going that country's man one house-in lived: then he him*  
 bâyo ugâhâ chu râkhi bekhu pâsiem. Chu hâbâna tuna bâ hânai hanumde  
*his field-in swine tending for sent. Swine eaten husk he to-eat wanted,*  
 kintu bâna sheure lariâge. Imarifi bâ jñân nimângnâ nisâbom, 'ayyo  
*but him-to even-any-one gave-not. Then he sense gaining said, 'my*  
 bâbâyo kotô châkoro hâbâna gârike odhiksâ nimâi; âsâ ichigângnâ  
*father's how-many servants eating-for than more get; I hungering*  
 chirî. Â dere khâgângnâ bâbâyo bungmâi khen, âre bâna nisâkhun,  
*have-died. I now rising father's near will-go, and him-to will-say,*  
 "bâbâ, â áchu-pichâhâ chumimâi â âre niya bâhâ pâp namem.  
*"father, I heaven-against liked not and your presence sin did.*  
 ânâ niyo pishâninâ nisâ juri-jâ: ânâ niyo dormohâhu hârubâ  
*Me your son-name calling fit-am-not: me your wages eating*  
 châkorokhin râkhibe." Imârifi bâ khâgângnâ chipaiyo bumâi khirem  
*servant-like keep."* Then he rising father's near went.  
 Kintu bâ bung âchâhâ dumâhâ biyo chipâ bâna hijebem morom  
*But he great distance-in remaining his father him saw compassion*

In this and the following specimen the spelling also differs from that of Mr. Brown's Grammar. It should be remembered that in Assam the letters *sh*, *s* and *ch* are frequently confused.

nangnā larjenma duta ningnā chumā hābem. Bāhāre pishāwā bānā being-affected running neck catching kiss ate. Then son him nisābem, ‘bābā ā āchu-pichāhā chumimai ā āre niyo hijemāhā pāp said, ‘father, I heaven-against liked not and your sight sin namem; niyo pishāninā nisā jujiri-jā.’ Kintu chipāwā biyo did; your son-name calling fit-am-not.’ But father his chākor-jono nisābem, ‘phārchāre chuhinā nāhāngnā nānā genemekhu; biyo servants-to said, ‘quickly good-robe bringing him put-on; his athuhā chināguti, areke āpāchu mohini jotā genemekhu; areke jār hand-on ring, and feet two shoes put-on; and we hāngnā rong namenā. Lachi ayyo pishā chirum, areke chumem; bā eating merry make. This my son was-dead, again is-alive; he kimārumde, deri nimani.’ Imārifī bāru rong nanai nini. lost-was, now found.’ Then they merry to-do began.

Bāhā biyo demashi pishā ugāhā dumde. Bā khāngnā achāyo ruguhā Then his elder son field-in was. He coming house-of near nimāngnā jānumā goyon nunumā khināmekhum. Imārifī bā chākor mujā reaching dancing song doing heard. Then he servant one calling asked, ‘these what happening?’ Then the-servant him-to replied ‘niyo pishiā khoari; niyo chipā bhoj lāreri, bā bānā chuchā ‘your brother come; your father feast has-given, he him safe-sound nimām bāinā.’ Bāsi chu hāre lāchi gāngnā bā chikimi māi hiduni getting for. That word at angry getting he inside in enter man-jā: bāinā biyo chipā bāji māi hiri hāngnā kābo namem. wished-not: therefore his father outside to out coming entreating did. Bāsi chu hāre bā biyo chipānā sime nāngnā nisābem, ‘itabe, achchā bochorā ā nānā ālpāch nani; niyo chunā ā dumoke dabi-yā; cheure year I you-to service did; your word I ever threw-not; yet ā ānā lag-lagaria chāng rong nanai nā ānā lefeduru pishā mujāke I my companions with merry to-do you me-to goat young-one one-even dumoke lāriāge. Kintu niyo pishā jibā chābā mishigu bāchāng dungnā niyo ever gave-not. But your son who bad women with living your bostu jubāchōram, bā khabā hāre bāyo hung bhoj lārebem.’ Bāhā bā goods emptied, he coming at his for-sake feast gave.’ Then he bānā nisābem, ‘bā, nā sodāire ā chāng dui, ayyo jibā jibā dui bākhāni him-to said, ‘son, you always me with are, my what what exists that-whole niyo. Jāru rong nanumā ānond chārubā chui, lāchi niyo pishiā chirumde yours. We merry making glad become good, this your brother dead-was areke chumem; kimārumde, deri nimani.’ again is-alive; lost-was, now found.’

[No. 30.]

## TIBETO-BURMAN FAMILY. BÂRÂ OR BODO GROUP.

CHUTIYÂ.

DEURI DIALECT.

(DISTRICT SIBSAGAR.)

## SPECIMEN II.

[Words borrowed from Assamese are in Italics.]

Ayyo muwā Bhogram; bâbâyo muwā Dhaniram, Panidehing mauzā hâ  
*My name Bhogram; father's name Dhaniram, Panidehing mauza at*  
ayyo nyâ; bâhâre ugâ mungnâ hâi. Ā ayyo mishinâ digi mânai  
*my home; there-at cultivation doing eat. I my wife thread to-spin*  
lârimde; kachi hungnâ nânâ digi manâ hijâgire bâsi chu hâre ayyo  
*gave; back coming her thread spinning seen-not that word at my*  
achi gângnâ bâna ã dâjabem. Bâ ugâbem. Biyo chimâ chipâ nyâ  
*anger arising her I slapped. She cried. Her mother father house*  
utigâ-hâre dungge. Bâru khangnâ ânâ ningnâ bobekhum. Ayyo mishia  
*near were. They coming me catching beat. My wife*  
âthu châng ânâ bobem. Bâsi chu hâre ã sasengnâ yogi mijâ  
*hand by me beaten. That word at I shame-getting dâo one*  
labem, yoginâ phuraiebeu ayyo chunâ rakhnai ninâ bâhâre yogi bâriyo  
*took, dâo brandishing my body to-protect for at-that dâo their*  
saha yobem chamâi. Awâ yobinâ nînâ yoyâ. Ā oporâdhi hoyâ;  
*bodies cut perhaps. I cutting intending cut-not. I guilty am-not;*  
hojur ânâ lehebe. Ayyo mishia bor châbâ. Bâ ayyo chu khinâtayâ  
*Your-Honour me release. My wife very bad. She my word hears-not.*  
Nitau bâ ânâ chabisi. Bâ muka nyâyâ. Awâ muka hâyâ  
*Always she me abuses. She cooked-rice cooks-not. I cooked-rice eating-not*  
châ durji. Ā châ duamta bâsi muka nijângnâhây, biyo chimâio  
*even remain. I house not-remaining she cooked-rice eats, her mother's*  
achabâ hângnâ khay. Pishasi pishâ dugh nai. Biyo chimâ chipâ bâna  
*house-at eating comes. Daughter son trouble give. Her mother father her*  
charebem. Biyo châpi ã michigage chui nimayâge. Hojur dere anâ  
*ruined. Her from I even-little peace got-not. Your-Honour now me*  
hajohâ da-pachi; chu mâshinâ ã jâminâhâ lâremen. Bâmâi kheremta  
*hâjat-to not-send; good men I surely-in give-can. Thereto go-if*  
ayyo jat kheni; ã juyâ; dahi mama.  
*my caste will-go; I abscond-not; fear do-not.*

## FREE TRANSLATION OF THE FOREGOING.

My name is Bhogrām; my father's name is Dhanirām. I live in Panidehing Mauza, where I am a cultivator.

I ordered my wife to spin thread, but on my return I did not find her doing the work. Thereupon I became angry and slapped her. She screamed aloud and then her parents, who live close by, came out of their house, seized hold of me and beat me, and also had me beaten by my wife.

On this, feeling myself disgraced, I took up a *dāo*, which I began to brandish in self-defence. While doing so the *dāo* might have caused injuries on their persons, but I did not intentionally inflict any blows, and I am not guilty. Your honour will do well by releasing me. My wife is very wicked. She does not obey me, and, on the other hand, always abuses me. She does not cook food for me. I have to remain without food, but when I am away from home, she would cook for herself and eat it, or sometimes she would go to her parents' house and there take her meal and come back. She has been giving similar trouble to my children as well. Her parents have ruined her. I have no peace whatever on her account. Your honour should not send me to the lock-up now. I am prepared to furnish sufficient bail and substantial persons will stand surety for me. If I am sent to the lock-up I shall lose my caste. I am not a man to abscond, and there is no ground for fear on that account.

## MORĀN.

This language has not been reported by anyone as existing in British India, but the following notice concerning it is quoted from page 160 of Mr. Gait's Report on the Census of Assam for 1891, in order to complete the survey of the Bodo group :—

'One Bodo form of speech has escaped notice at the present census and also in 1881. The Morāns of Sibsagar and Lakhimpur have a tribal tongue of their own. It is fast disappearing, and owing probably to their desire to rank as Ahoms, was not entered as a language in a single instance in the census schedules. It is evidently very closely allied to Kachāri (although the Morāns are said to deny all connection with that people), as will be seen from the Kachāri equivalents, which I have added to the following list of Morān words collected by Lieutenant Gurdon :—

English.	Morān.	Kachāri.
Water	di	dūi.
Salt	sim	sankhri (sham, Tipurā).
Paddy	mai	mai.
Rice	mairnum	mairang.
Cooked rice	miyām	mikhām.
Flesh	mohan	bidot (Tipurā, muihān).
Sun	sān	sān.
Moon	dān	dān.
Stars	hatarnai	hātorkhi.
Heaven	dansa	akhrangsā.
Hair	makuhang	nākhā.
Tree	senfang	bangfang.
Clothes	hingka	hi.
Head	khero	khārā.
Body	han	mādam.
Teeth	hatai	hāthai.
Hand	hapka	ākhai.
Foot	happatola	atheng (yafa-talā = 'sole,' Tipurā).
Male	hiwa	hōdā.
Female	hichi	hingzhāu.

**LIST OF STANDARD WORDS AND SENTENCES IN THE VARIOUS  
LANGUAGES OF THE BODO GROUP.**

English.	Bāpā or Plains Kachāri (Darrang).	Mech (Jalpaiguri).	Lälung (of Nowgong).	Dimā-sā or Hills Kachāri (Cachar).
1. One . . . .	Sè, sūi . . . .	Thai-sē, shā-sē, mā-sē, fāng-sē (see skeleton Grammar).	Ki-chā (with human beings, sā-chā).	Mā-shi (see grammatical sketch).
2. Two . . . .	Nè, nūi . . . .	Thai-ni, thai-noi . . . .	Ki-ning . . . .	Mā-ginni . . . .
3. Three . . . .	Thām . . . .	Thai-thām . . . .	Reported to be the same as in Assamese.	Mā-gatām . . . .
4. Four . . . .	Brè, brūi . . . .	Thai-bri . . . .	Ditto ditto . .	Mā-bri . . . .
5. Five . . . .	Bā . . . .	Thai-bā . . . .	Ditto ditto . .	Mā-bon . . . .
6. Six . . . .	Rā, dā . . . .	Thai-rō . . . .	Ditto ditto . .	Mā-do . . . .
7. Seven . . . .	Sni, s'ni . . . .	Thai-shini . . . .	Ditto ditto . .	Mā-sinni . . . .
8. Eight . . . .	Zāt . . . .	Jokhai-noi . . . .	Ditto ditto . .	Mā-jai . . . .
9. Nine . . . .	Skhō . . . .	Jokhai-noi-thai-sē . . . .	Ditto ditto . .	Mā-sugū . . . .
10. Ten . . . .	Zü, zi . . . .	Jokhai-noi-thai-ni . . . .	Ditto ditto . .	Mā-ji . . . .
11. Twenty . . . .	Zakhai-bā (five fours)	Jokhai-bā . . . .	Ditto ditto . .	Mā-tron; bishā-shi (=a score).
12. Fifty . . . .	{ Assamese used . . . .	Jokhai-bā gā-noi jokhai-noi-thai-ni.	Ditto ditto . .	Mā-dān . . . .
13. Hundred . . . .		Sho . . . .	Ditto ditto . .	Rājā-shi . . . .
14. I . . . .	Āng . . . .	Āng . . . .	Āng . . . .	Ang . . . .
15. Of me . . . .	Āng-ni, āng-hā . . . .	Āng-ni; me, āng-no . . . .	Āngē . . . .	Āni . . . .
16. Mine . . . .	Ditto . . . .	Āng-ni . . . .	Āngē . . . .	Āni; to-me, ang-kē . . . .
17. We . . . .	Zang, zang-fur, -frā, -far . . . .	Jung; us, jang-no . . . .	Jing-rau, ching, ching-khēdā . . . .	Āni-rao . . . .
18. Of us . . . .	Zang-fur-ni, &c. . . .	Jung-ni . . . .	Jingē . . . .	Āni-rao-ni; to-us, āni-rao-kē . . . .
19. Our . . . .	Ditto . . . .	Jung-ni . . . .	Jingē . . . .	Ānirao-ni . . . .
20. Thou . . . .	Nang . . . .	Nung; thee, nung-no . . . .	Nā . . . .	Ning . . . .
21. Of thee . . . .	Nang-ni, nang-hā . . . .	Nung-ni . . . .	Nē . . . .	Nini; to-thee, ning-kē . . . .
22. Thine . . . .	Ditto . . . .	Nung-ni . . . .	Nē . . . .	Nini . . . .
23. You . . . .	Nang-sur, nang-sar . . . .	Nung-sor-ō; acc., nung-sor-no.	Nā-rā, nā-rā-khēdā, nā-khēdā . . . .	Nini-rao . . . .
24. Of you . . . .	Nang-sur-ni, &c. . . .	Nung-sor-ni . . . .	Nā-rā-nē . . . .	Nini-rao-ni; to-you, nini-rao-kē . . . .

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Mā-si, mā-shi ( <i>see grammatical sketch</i> ).	Sā . . . .
Mā-gini, mā-gni . . .	Gnī . . . .
Mā-kāthām . . . .	Gitām . . . .
Mā-bri . . . .	Bri . . . .
Mā-bōā . . . .	Bongā . . . .
Mā-ta . . . .	Dok . . . .
Mā-sini . . . .	Sni . . . .
Mā-jai . . . .	Chet . . . .
Mā-sikau . . . .	Sku . . . .
Mā-ji . . . .	Chikung . . . .
Bishā-shi . . . .	Kolgrik . . . .
Bishā-gni-māji . . . .	Sot bonggā . . . .
Rājū-shi . . . .	Rit-chā sā . . . .
Āng . . . .	Āngā . . . .
Āni . . . .	Āngnī . . . .
Āni . . . .	Āngnī . . . .
Jung . . . .	Chingā, ā'chingā, ( <i>Kamrup</i> ) ān'chingā.
Jini, jung-ni . . . .	Chingnī . . . .
Jini . . . .	Chingnī . . . .
Nung . . . .	Nāā . . . .
Nini, nung-ni . . . .	Nāng'nī . . . .
Nini, nung-ni . . . .	Nāng'nī . . . .
Ni-shi, nung-ni-shi . . . .	Nā'simāng,' ( <i>Kamrup</i> ) nā'song.
Ni-shi-ni, nung-ni-shi-ni . . . .	Nā'simāng'nī, ( <i>Kamrup</i> ) nā'songnī.

Gārō (Ābeng, or Garo Hills).	Gārō (Jalpaiguri).
Sā . . . . .	Gōsā ( <i>see skeleton Grammar</i> )
Gnī . . . . .	Āning . . . . .
Gitām . . . . .	Ātām . . . . .
Biri . . . . .	Bri . . . . .
Bingā . . . . .	Bungā . . . . .
Dok . . . . .	Krok . . . . .
Sni . . . . .	Shining . . . . .
Chet . . . . .	Chēt . . . . .
Sku . . . . .	Ju . . . . .
Chiking . . . . .	Chwi . . . . .
Kol . . . . .	Rung-shā . . . . .
Kātchōng-gni chiking . . . . .	Rung-ning-chwi . . . . .
Richāsā . . . . .	Rung-bungā . . . . .
Āngā . . . . .	Āng; <i>me</i> , āng-uō . . . . .
Āngni . . . . .	Ini . . . . .
Āngni . . . . .	Ini . . . . .
Chingā; nāchingā . . . . .	Ning; <i>us</i> , ning-uō . . . . .
Chingni . . . . .	Ningi . . . . .
Chingni . . . . .	Ningi . . . . .
Nā'ā . . . . .	Nung; <i>thee</i> , nung-uō . . . . .
Nāng'ni . . . . .	Nōnok-ni, ni-ni . . . . .
Nāng'ni . . . . .	Nōnok-ni, nini . . . . .
Nā'song . . . . .	Nōnok(nōnak); <i>acc.</i> nōnok-uō . . . . .
Nā'songni . . . . .	Nōnok-ni . . . . .

Gārō (Ātong, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Gōesā ( <i>see skeleton Grammar</i> ).	Gaisō ( <i>see skeleton Grammar</i> ).
Gōeni . . . .	Gaini . . . .
Gōetām . . . .	Gaitām . . . .
Biri . . . .	Gaibri . . . .
Bāngā . . . .	Gaibongā . . . .
Kōrōk . . . .	Gaidok . . . .
Sēnē . . . .	Gaisni . . . .
Chātgik . . . .	Gaichet . . . .
Chiku . . . .	Gaisku . . . .
Chāigik . . . .	Gaichi . . . .
Kōl . . . .	Kol . . . .
Rimni chāigik . . . .	Kol chānggnī chl . . . .
Rātjā-sā . . . .	Rājāsō . . . .
Āngā, Āng, Āngān . . . .	Āng . . . .
Āngmi . . . .	Āniā . . . .
Āngmī . . . .	Āniā . . . .
Ning, ningān, nā'nāng . . . .	Ning, nā'āng ( <i>includes person addressed</i> ).
Ningmī . . . .	Niniā, nā'āngnīā . . . .
Ningmi . . . .	Niniā, nā'āngnīā . . . .
Nāng', nāng'ān . . . .	Nāng . . . .
Nāng'mī . . . .	Nāniā . . . .
Nāng'mī . . . .	Nāniā . . . .
Nā'-tim . . . .	Nānung, nārung . . . .
Nāng'mī . . . .	Nānungnīā . . . .

Koch (of Dacca).	Konch (Williamson). <sup>1</sup>
Gōisā ( <i>see skeleton Grammar</i> ).	Gasak ( <i>compare skeleton Grammar</i> ).
<i>As in Bengali</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
<i>Ditto</i> . . .	.....
Āngā . . .	Ān ( <i>compare Nos. 211 and 228</i> ).
Āng-nē; <i>me</i> , āng-nā .	Āni . . .
Āng-nē . . .	Āni . . .
Chingā . . .	Nūng . . .
Ching-nē; <i>us</i> , ching-nā .	Nūngni . . .
Ching-nē . . .	Nūngni . . .
Nā . . .	Ni . . .
Nā-nē; <i>thee</i> , nā-nā .	Nini . . .
Nā-nē . . .	Nini . . .
Nā-pārā . . .	.....
Nā-pā-nē; <i>acc.</i> , nā-pā-nā .	Nirungni . . .

<sup>1</sup> Words borrowed from Bengali without change are omitted. No attempt has been made to correct any but the most obvious misprints in the original.

Tipurā (of Dacca).	Deuri-Chutiyā (Lakhimpur). <sup>1</sup>	Deuri-Chutiyā (Sibsagar). <sup>2</sup>	English.
Kai-sā . . .	Mu-ja, -cha, -sa . . .	Mu-jā . . .	1. One.
Kun-nui . . .	Mu-hun, -hni, -kini . . .	Mu-huni . . .	2. Two.
Kā-thām . . .	Mu-ngda . . .	Mu-ndga . . .	3. Three.
Kai-brui . . .	Mu-chi . . .	Mu-chi . . .	4. Four.
Bā, kai-bā . . .	Mu-moa . . .	Mu-moa . . .	5. Five.
Dok, kai-dok . . .	Mu-chu . . .	Mu-cha . . .	6. Six.
Shini, kai-shini . . .	Mu-shing . . .	Mu-shing . . .	7. Seven.
Chār, kai-chār . . .	Mu-she . . .	Mu-shi . . .	8. Eight.
Chikuk, kai-chikuk . . .	Mu-dgu . . .	Mu-dgu . . .	9. Nine.
Chi, kai-chi . . .	Tideke, dgā . . .	Dgā . . .	10. Ten.
Khol . . .	Kwa-cha, kua-sa ( <i>one score</i> )	Khuā-cha . . .	11. Twenty.
Kuri-nui-chi . . .	Kwa-kin otu pekin . . .	Khuā kni otu pekini . . .	12. Fifty.
Kuri-bā . . .	Kwa-moa . . .	Khuā moā . . .	13. Hundred.
Āng . . .	Ā . . .	Ā . . .	14. I.
Āni; <i>me</i> , ān; <i>to me</i> , ā-no . . .	Ayā . . .	Āyyo . . .	15. Of me.
Ā-ni . . .	Ayā . . .	Āyyo . . .	16. Mine.
Chung . . .	Jaru . . .	Jāru, jaruā . . .	17. We.
Chi-ni; <i>us</i> , chun . . .	Jariā . . .	Jariyo . . .	18. Of us.
Chi-ni . . .	Jariā . . .	Jariyo . . .	19. Our.
Nung . . .	Nā . . .	Nā . . .	20. Thou.
Ni-ni; <i>thee</i> , non . . .	Niyā . . .	Niyo . . .	21. Of thee.
Ni-ni . . .	Niyā . . .	Niyo . . .	22. Thine.
No-rok . . .	Nārua, nāru . . .	Loru, nāru . . .	23. You.
No-rong-ni; <i>acc.</i> , no-rok-no . . .	Nāriā . . .	Loriyo . . .	24. Of you.

<sup>1</sup> In the Lakhimpur column the letter *a* is evidently meant in most cases to be pronounced long, as in 'father.' I have not, however, ventured to alter what was originally written. The forms in both the Sibsagar and the Lakhimpur columns frequently differ from those given by Mr. Brown in his Grammar. This is almost always a mere matter of spelling.

English.	Bâpâ or Plains Kachâri (Darrang).	Mech (Jalpaiguri).	Lâtung (of Nowgong).	Dinâ-sî or Hills Kachâri (Cachar).
25. Your . . .	Nang-sur-ni, &c.	Nung-sor-ni . . .	Nâ-râ-nê . . .	Nini-rao-ni . . .
26. He . . .	Bi . . .	Bi-ô; him, bi-no . . .	Bê . . .	Bô . . .
27. Of him . . .	Bi-ni . . .	Bi-ni . . .	Bê-nê . . .	Bô-ni . . .
28. His . . .	Ditto . . .	Bi-ni . . .	Bê-nê . . .	Bô-ni; to-him, bô-kê . . .
29. They . . .	Bi-sur, -sar, -fur, &c.	Bi-sor-ô; them, bi-sor-no . . .	Bê-rê, Bê-khêdâ . . .	Bô-rao, bôni-rao . . .
30. Of them . . .	Bi-sur-ni, &c. . .	Bi-sor-ni . . .	Bê-rê-u-ô . . .	Bô-rao-ni . . .
31. Their . . .	Ditto . . .	Bi-sor-ni . . .	Bê-rê-u-ô . . .	Bô-rao-ni; to-them, bô-iau-kê . . .
32. Hand . . .	Âkhai . . .	Nâkhai . . .	Iyâ, jâ . . .	Yao . . .
33. Foot . . .	Âfâ, âtheng . . .	Nâtheng . . .	Jâ-thang . . .	Yêga . . .
34. Nose . . .	Ganthang . . .	Guntung . . .	Gung . . .	Göng . . .
35. Eye . . .	Mêgan . . .	Môgan . . .	Mu . . .	Mû . . .
36. Mouth . . .	Khûgâ . . .	Khugâ . . .	Khu . . .	Kû . . .
37. Tooth . . .	Hâthai . . .	Hâthai . . .	Hâ . . .	Hâtai . . .
38. Ear . . .	Khâmâ . . .	Khumâ . . .	Khânjur . . .	Kamao . . .
39. Hair . . .	Khenai . . .	Khänai . . .	Khu-ni . . .	Kamai or Kanai . . .
40. Head . . .	Khârâ . . .	Khor . . .	Khäpäl . . .	Körô . . .
41. Tongue . . .	Sila . . .	Sâlai . . .	Si-li . . .	Shalai . . .
42. Belly . . .	Udoi . . .	Udui . . .	Pu-mâ . . .	Hô . . .
43. Back . . .	Bikhung . . .	Bikhungâ . . .	Lângal-pâthi . . .	Shima . . .
44. Iron . . .	Shurr . . .	Shvôrâ . . .	Sar . . .	Shêr . . .
45. Gold . . .	Darbi . . .	Shônâ . . .	Souâ . . .	Ga jao . . .
46. Silver . . .	Rupâ . . .	Rûpâ . . .	Thâkâ . . .	Rängshen . . .
47. Father . . .	Fâ; my father, â-fâ . . .	Âfâ (own father); bifâ (other person's father).	Bâ, fâ . . .	Bu-fa . . .
48. Mother . . .	Mâ . . .	Âi (own mother); bimâ (other person's mother).	Mâ . . .	Bô-ma . . .
49. Brother . . .	Âdâ . . .	Fongbai . . .	Gajâl . . .	Budda (elder brother), boifiang (younger brother).

Dimā-sā or Hills Kachāri (Hōjai of Nowgong).	Gārō (standard, and Kas rup).
Ni-shi-ni, nung-ni-shi-ni . . .	Nā'simāng'ni, (Kamrup) nā'songni.
Pu . . . . .	Uā . . . . .
Pu-ni . . . . .	Uni . . . . .
Pu-ni . . . . .	Uni and unin, the latter predicative.
Pu-shi, pu-ni-shi . . .	Uāmāng', (Kamrup) umāng'.
Pu-shi-ni, pu-ni-shi-ni . . .	Uāmāng'ni, (Kamrup) umāng'ni.
Pu-shi-ni, pu-ni-shi-ni . . .	Uāmāng'ni, (Kamrup) umāng'ni.
Iyā . . . . .	Jāk . . . . .
Iyākā, ēkā . . . . .	Jā' . . . . .
Gang . . . . .	Gingting . . . . .
Mu . . . . .	Mikron . . . . .
Khau . . . . .	Kusik . . . . .
Hāthai . . . . .	Wāgām . . . . .
Khāmā . . . . .	Nāchil . . . . .
Khānai . . . . .	Kni . . . . .
Khara . . . . .	Skō . . . . .
Shālai . . . . .	Srē . . . . .
Ha . . . . .	Ok . . . . .
Shimā . . . . .	Jānggil . . . . .
Shēr . . . . .	Sil grāk (girāk from rākā, hard).
Kējāo . . . . .	Sonā . . . . .
Kafu . . . . .	Rupā . . . . .
Pafā . . . . .	Āpā, pāā, pāgipā . . . . .
Pamā . . . . .	Mā'a . . . . .
Pufuang ( <i>younger brother</i> )	Jongada, brother; jong or jong-gipā, younger brother; ādā or ādā-gipā, elder brother.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nā'songnī . . . .	Nōnok-nī . . . .
Blā . . . .	U; him, nō . . . .
Binī, blī . . . .	Uni . . . .
Bini, bnī . . . .	Uni . . . .
Bisong . . . .	Onok; them, onok-nō . . . .
Bisongnī . . . .	Onong-ni . . . .
Bisongnī . . . .	Onong-ni . . . .
Jāk . . . .	Chākeng . . . .
Jā'pā . . . .	Chākām . . . .
Ging . . . .	Nukum . . . .
Mikron . . . .	Mukēr . . . .
Kusik . . . .	Hōtom . . . .
Wāgām . . . .	Fātong . . . .
Nāchil . . . .	Nāchor . . . .
Kni . . . .	Hauru . . . .
Sko . . . .	Dākām . . . .
Srē . . . .	Tolēi . . . .
Bikm . . . .	Ök . . . .
Jānggil . . . .	Kunjur . . . .
Silgrāk . . . .	Sēr . . . .
Sonā . . . .	Sōnā . . . .
Rupā . . . .	Rūpā . . . .
Āpā, pāgipā . . . .	Āwā . . . .
Amā, mā'gipā . . . .	Āmai . . . .
Jongādā . . . .	Ājong . . . .

Gārō (Ātōng, of Garo Hills).	Gārō (Bugā, of Garo Hills).
Nāng'mī . . . .	Nānungnlā . . . .
Uē, uēn, nān . . . .	Uuā, uān, hing . . . .
Umi . . . .	Hinlā . . . .
Umi . . . .	Hiniā . . . .
U-tim . . . .	Hinung . . . .
Utimi . . . .	Hinungnlā . . . .
Utimi . . . .	Hinungnlā . . . .
Chāk . . . .	Chāk . . . .
Chāpā . . . .	Täteng . . . .
Nākung . . . .	Nākung . . . .
Mikrēn . . . .	Makum . . . .
Kuchuk . . . .	Kutchul . . . .
Wā . . . .	Uāgom . . . .
Nākal . . . .	Nākal . . . .
Kāo . . . .	Kāo . . . .
Dikim . . . .	Dukum . . . .
Telāpāk . . . .	Telai . . . .
Pipuk . . . .	Ok . . . .
Kin . . . .	Kundām . . . .
Sil . . . .	Sil . . . .
Sunā . . . .	Sōnā . . . .
Rupā . . . .	Rupā . . . .
Wa' . . . .	Ābā, bābēā . . . .
Jōu . . . .	Āmā, āmiju . . . .
Pāo'jong . . . .	Jong ( <i>younger</i> ), dādāju ( <i>elder</i> ). . . .

Koch (of Dacca).	Koneh (Williamson).
Nā-pū-nē . . . .	Nirūngni . . . .
Uā . . . . .	Ūā . . . . .
U-nē ; him, u-nā . . . .	Ūānī . . . . .
U-nē . . . . .	Ūānī . . . . .
U-tāng . . . . .	Ūjurung . . . . .
U-tāng-nē ; them, u-tāng-nā . . . .	Ūjurungni . . . . .
U-tāng-nē . . . . .	Ūārūngni . . . . .
Jāk . . . . .	Chāk . . . . .
Dātheng . . . . .	Jātēng . . . . .
Gōng . . . . .	Nākūng . . . . .
Mukrung . . . . .	Mākūng . . . . .
Khū . . . . .	Kākham . . . . .
Ā . . . . .	Phā . . . . .
Nāchul . . . . .	Nākāl . . . . .
Sēkkāchul . . . . .	Khan . . . . .
Kāppāl . . . . .	Dhākam . . . . .
Sēl-lē-bā . . . . .	Thelāi . . . . .
Ok . . . . .	Ok . . . . .
Jāngul . . . . .	Kāngjū . . . . .
Sil . . . . .	Loā . . . . .
Sonā . . . . .	.....
Ruppā . . . . .	.....
Fā . . . . .	Āwā . . . . .
Mā . . . . .	Āme . . . . .
Bai; elder brother, ā-dā ; younger, jong-doi.	.....

Tipurā (of Dacea).	Dehri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
No-rong-ni	Nāriā . . . . .	Loriyo . . . . .	25. Your.
Bo	Ba . . . . .	Bā . . . . .	26. He.
Bi-ni; him, bo-no	Bayā . . . . .	Biyo . . . . .	27. Of him.
Bi-ni	Bayā . . . . .	Biyo . . . . .	28. His.
Bo-ro	Baru . . . . .	Bāru . . . . .	29. They.
Bo-rong-ni; them, bo-rong-no	Bariā . . . . .	Bāriyo . . . . .	30. Of them.
Bo-rong-ni	Bariā . . . . .	Bāriyo . . . . .	31. Their.
Yāk	Athum . . . . .	Ötu . . . . .	32. Hand.
Yākum	Apasu . . . . .	Āpāsu . . . . .	33. Foot.
Bukung	Guthnng . . . . .	Guthung . . . . .	34. Nose.
Mokol	Mukuti . . . . .	Mukuti . . . . .	35. Eye.
Bukhuk	Dumja . . . . .	Dumju . . . . .	36. Mouth.
Buā	Hati . . . . .	Hati . . . . .	37. Tooth.
Khunju	Akum . . . . .	Yiākhung . . . . .	38. Ear.
Khānai	King . . . . .	Khing . . . . .	39. Hair.
Bo-khorok (his-head)	Gubo . . . . .	Gubong . . . . .	40. Head.
Bo-slāi (his-tongue)	Chi . . . . .	Chi . . . . .	41. Tongue.
Bo-hok (his-belly)	Lutung . . . . .	Uthung . . . . .	42. Belly.
Fikung	Imari . . . . .	Imāri . . . . .	43. Back.
Sor	Shing . . . . .	Shing . . . . .	44. Iron.
Rāngchāk	Puji . . . . .	Phuji . . . . .	45. Gold.
Rufai	Dubu . . . . .	Dirbu . . . . .	46. Silver.
Bā	Baba . . . . .	Chipā . . . . .	47. Father.
Āmā	Goyo . . . . .	Chimā . . . . .	48. Mother.
Tākhāb	Gogoi . . . . .	Chimu, chipu . . . . .	49. Brother.

English.	Bârâ or Plains Kachâri (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachâri (Cachar).
50. Sister . . .	Binânu . . .	Binânão . . .	Nânão . . .	Bûbi ( <i>elder sister</i> ), bahandao ( <i>younger sister</i> ).
51. Man . . .	Mûnsûi . . .	Hôâ; <i>a person</i> , mânshia, mânshi.	Libing . . .	Shûbâng . . .
52. Woman . . .	Hingzhâusâ, hingzhâu	Hinjão . . .	Mârgi . . .	Mâsainjû ( <i>seldom used for old women who are referred to as garâjû</i> ).
53. Wife . . .	Hingzhâu	Bihi . . .	Âisi . . .	Bihi . . .
54. Child . . .	F'sâ, fsâ . . .	Bishâ . . .	Sâ, sâ-jão . . .	Ansâ . . .
55. Son . . .	F'sâ z'la	Bisha-hôâ, bishâ-jolâ	Sâ . . .	Bâshâ . . .
56. Daughter . . .	F'sâ zü . . .	Bishâ-hinjão, bishâ-jo	Sâ-jão . . .	Boshû . . .
57. Slave . . .	Sakhâu, bandiâu	Gôlâm . . .	Golâm . . .	Leng . . .
58. Cultivator . . .	Raiatfrâ . . .	Hâluâ . . .	Khram-nâng-jão . . .	Phadain dangiâbâ . . .
59. Shepherd . . .	Gorikiâ . . .	Lukhilâ . . .	Puran râkayâ . . .	<i>No word</i> . . .
60. God . . .	Modai g'hâm . . .	Probhû, thâkur . . .	Midai . . .	Mûdai . . .
61. Devil . . .	Modai hâmâ . . .	Bhût . . .	Bhut . . .	Mûdai hamia . . .
62. Sun . . .	Sân . . .	Sân . . .	Sâla . . .	Shâin . . .
63. Moon . . .	Nokâ-buri . . .	Nôkhâfor . . .	Sanai . . .	Dâi . . .
64. Star . . .	Hâthor-khi . . .	Hâthat-khi . . .	Phandarâ . . .	Hâtrai . . .
65. Fire . . .	Ät . . .	Wât . . .	Sara . . .	Wai . . .
66. Water . . .	Düi . . .	Doi . . .	Di . . .	Di . . .
67. House . . .	Nü, nâ . . .	Nô . . .	Na . . .	Nô . . .
68. Horse . . .	Gorai . . .	Gorai . . .	Gharai . . .	<i>No word</i> . . .
69. Cow . . .	Mosaû . . .	Gai . . .	Mâsu maiki . . .	Mûshû . . .
70. Dog . . .	Stûimâ . . .	Seimâ . . .	Khukuri . . .	Shisha . . .
71. Cat . . .	Mao-zi . . .	Mâu-ji . . .	Myao . . .	Âlu . . .
72. Cock . . .	Däu-z'la . . .	Dâo . . .	Tu-dângrâ . . .	Daonô-jala . . .
73. Duck . . .	<i>Assamese word used</i> . . .	Hângaho . . .	Hâs . . .	Daofiantû . . .

Dimā-sā or Hills Kachāri (Hojai of Nowgong).	Gārō (standard, and Kamrup).
Pāhāndao ( <i>younger sister</i> ) . . . . .	Nōābi, <i>sister</i> ; nō, <i>younger sister</i> ; ābi, <i>elder sister</i> .
Shibēn . . . . .	Māndē, <i>lit.</i> 'a person,' and may refer to a connection with the Burmese whom the Gārōs call mān. Mān-ni dē means 'child of Mān.' Mē'ā or mē'asā is 'a male person.'
Misēnju . . . . .	Mē'chik . . . . .
Pihi . . . . .	Jik . . . . .
Pasā, pusu . . . . .	Dē ( <i>child</i> ); māndē bisā, <i>a young person</i> .
Pāsā . . . . .	Dē-pāntē . . . . .
Pusu . . . . .	Dē mēchik <sup>1</sup> . . . . .
Lēng . . . . .	Nokol . . . . .
Tāngiyābā . . . . .	Ā'a-gāmgipā ( <i>earth-digger</i> )
Brin-rākhuā . . . . .	Nirikgipā . . . . .
Ishvar . . . . .	Īsol . . . . .
Jekāmā . . . . .	Put, put soitān, mitē . . . . .
Shēng . . . . .	Sāl . . . . .
Dēng . . . . .	Jā . . . . .
Hāsrāi . . . . .	Āski . . . . .
Wāi . . . . .	Wā'al . . . . .
Dii . . . . .	Chi . . . . .
Na . . . . .	Nok . . . . .
Korai . . . . .	Gurē . . . . .
Misau-puju . . . . .	Māt-chu ( <i>com. gen.</i> ) . . . . .
Shiaū . . . . .	Āchāk . . . . .
Ālu . . . . .	Menggo . . . . .
Tāo-jālā . . . . .	Dō'bipā . . . . .
Tāo-flāngdu-jālā . . . . .	Dō'gep ( <i>com. gen.</i> ) . . . . .

<sup>1</sup> The jerky utterance of the word Mē'chik disappears here.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nōabi . . . .	Ānāś . . . .
Māndē ( <i>a person</i> ) . . . .	Miwā; <i>a person</i> , Mārāp . . . .
Mē'chik . . . .	Mi-chik . . . .
Jik, Jikgipā . . . .	Jōk . . . .
Dē . . . .	Sā . . . .
Dē-pāntē . . . .	Mi-sā . . . .
Dēmē'chik . . . .	Mi-chik-sā . . . .
Nokol . . . .	Miling . . . .
Wē-gipā ( <i>a ploughman</i> ), ā'ā-donggipā.	Hāluā . . . .
Nirikgipā . . . .	Rāukāl . . . .
Īsol . . . .	Hrishi jogo ( <i>household god</i> ). . . .
Soetān, mitē, mīmāng . . . .	Oāi . . . .
Sāl . . . .	Rāsān . . . .
Jājong . . . .	Rāngrēt . . . .
Āski . . . .	Lēitēn . . . .
Wāl . . . .	Oār . . . .
Chi . . . .	Chikā . . . .
Nok . . . .	Nogan . . . .
Gorā . . . .	Ghōrā . . . .
Mātsu-bimā . . . .	Mushu ( <i>com. gen.</i> ) . . . .
Āchāk . . . .	Kēi ( <i>com. gen.</i> ) . . . .
Mēnggo . . . .	Mēyong . . . .
Dō'bipā . . . .	Twan . . . .
Do'jārāk . . . .	Kaudā . . . .

Gārō (Ātōng, of Garo Hills).	Gārō (Bogā, of Hills).
Nāo . . . . .	Jāju ( <i>younger</i> ), bai ( <i>elder</i> ).
Morot . . . . .	Mērek . . .
Gāwi . . . . .	Mēchikā . . .
Jik . . . . .	Jik . . .
Sā' . . . . .	Pisā . . .
Sā-bāntai . . . . .	Sāpan tai . . .
Sā-mēchik . . . . .	Sāmchik . . .
Rēngmā . . . . .	Nokolā . . .
Wāe( <i>plough</i> )-gābā . . . . .	Kāmlāwōgipā . . .
Chāesām-gābā . . . . .	Chaitimgipā . . .
Īsol . . . . .	.....
Wāe . . . . .	.....
Rāngsān . . . . .	Rāsān . . .
Chāngāe . . . . .	Rārek . . .
Āskui . . . . .	Āski . . .
Wāl . . . . .	Wālā . . .
Tai . . . . .	Ti . . .
Nok . . . . .	Nokā . . .
Gorai . . . . .	Gōrai . . .
Mā'su gāe . . . . .	Māsu bimāōā . . .
Kai ( <i>pronounced short</i> ) . . . . .	Kuiā . . .
Bairā . . . . .	Bilaiā . . .
Tāō bipā . . . . .	Tāō bipāōā . . .
Dāō gēp . . . . .	Āngsai . . .

Koch (of Dacca).	Konch (Williamson).
Boin; <i>elder sister</i> , ā-bi; <i>younger</i> , nogā-doi.	Jānau . . . .
Miñ; <i>a person</i> , māndai	Mañok . . . .
Mi-chik . . . .	Māgjū . . . .
Jik . . . .	Jugjū . . . .
Doi . . . .	Sāsā . . . .
Miñ-doi . . . .	.....
Domā-chik . . . .	Māgjū sasā . . .
<i>No word</i> . . . .	.....
<i>Bengali word used</i> . . . .	.....
<i>Ditto</i> . . . .	.....
<i>Ditto</i> . . . .	.....
<i>Ditto</i> . . . .	Why ( <i>sic</i> ) . . .
Sāl . . . .	Rāshān . . . .
Chād . . . .	Nārek . . . .
Tārā . . . .	.....
Āl . . . .	Wār . . . .
Chi . . . .	Ti . . . .
Nok . . . .	Nok . . . .
Gorā . . . .	.....
Gā-i . . . .	Māchū . . . .
Āchchāk . . . .	Kwai . . . .
Myñ-gāo . . . .	Meyan . . . .
Dēngā . . . .	Thak . . . .
Hās . . . .	Hānsak . . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Āhanok . . . .	Pisiya . . . .	Chibi, pishia . . .	50. Sister.
Borok . . . .	Moshi . . . .	Mashi . . . .	51. Man.
Burui . . . .	Mishugu . . . .	Michigu . . . .	52. Woman.
Bi-hik, ā-bik, ni-hik . . . .	Ayā mishi (= <i>my woman</i> ) . . . .	Michi . . . .	53. Wife.
Bāsā, bsā, sā . . . .	Mosha . . . .	Maushā . . . .	54. Child.
Bāsā-lā, sā-lā . . . .	Pisha . . . .	Pishā . . . .	55. Son.
Bāsā-juk, sā-juk . . . .	Pishasi . . . .	Pishāsi . . . .	56. Daughter.
Selēng . . . .	Mira . . . .	Mira, miraisi . . . .	57. Slave.
<i>Bengali word used</i> . . . .	Guga muiya . . . .	Ogāmuā . . . .	58. Cultivator.
<i>Ditto</i> . . . .	Lepedu rotaya (= <i>goatherd</i> ) . . . .	Lefeduru rakiā . . . .	59. Shepherd.
<i>Ditto</i> . . . .	Midi . . . .	Midi . . . .	60. God.
<i>Ditto</i> . . . .	Dige . . . .	Bhutu . . . .	61. Devil.
Sāl . . . .	Sā . . . .	Sā . . . .	62. Sun.
Tāl . . . .	Ya . . . .	Yā . . . .	63. Moon.
Āthok-kurui . . . .	Jiti . . . .	Jethi . . . .	64. Star.
Hor . . . .	Nyē . . . .	Nyē . . . .	65. Fire.
Tui . . . .	Ji . . . .	Ji . . . .	66. Water.
Nok . . . .	Nyā . . . .	Nyo, ācho . . . .	67. House.
Korai . . . .	Ghura ( <i>Assamese</i> ) . . . .	Guri . . . .	68. Horse.
Musukmā . . . .	Musha . . . .	Michigu, muchu . . . .	69. Cow.
Sui . . . .	Shi . . . .	Shi . . . .	70. Dog.
Āming . . . .	Midige . . . .	Midige . . . .	71. Cat.
Tog-lā; hen, tog-mā . . . .	Da . . . .	Dufā . . . .	72. Cock.
Takhum-burui . . . .	Digemaru . . . .	Dikemuru . . . .	73. Duck.

English.	Bâñâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachârî (Cachar).
74. Ass . . .	Gambo gorai . . .	Gâdhâ . . .	....	No word . . .
75. Camel . . .	Assamese word used . . .	Ut . . .	....	No word . . .
76. Bird . . .	Dâu . . .	Dâo-sen . . .	Tu . . .	Dao . . .
77. Go . . .	Thâng . . .	Thâng . . .	Li . . .	Tung . . .
78. Eat . . .	Zâ . . .	Jâ . . .	Jâ . . .	Ji . . .
79. Sit . . .	Zâ, jâ . . .	Jo . . .	Khô-jang . . .	Kam . . .
80. Come . . .	Fai . . .	Foi . . .	Fi . . .	Fai . . .
81. Beat . . .	Bu . . .	Shô, shu . . .	Pathâl, bathâl . . .	Shû . . .
82. Stand . . .	Zâsang . . .	Gôsong . . .	Jigâl . . .	Shông-hi döng . . .
83. Die . . .	Thoi . . .	Thoi . . .	Thi . . .	Ti . . .
84. Give . . .	Hü . . .	Ho, hu . . .	As . . .	Ri . . .
85. Run . . .	Khât . . .	Khât . . .	Jala . . .	Kai . . .
86. Up . . .	Sâ-âu, sai-âu . . .	Gôjau . . .	Sâ-nâ . . .	Bashne-hâ, bokorô-hâ . . .
87. Near . . .	Khâthi-âu . . .	Khâthai-âo . . .	Ochar . . .	Shampâ-bi . . .
88. Down . . .	Sing-âu . . .	Gâhai . . .	Nâmâ . . .	Bokolô-hâ . . .
89. Far . . .	Gâzân . . .	Gôjân . . .	Lu, châlâ . . .	Jain-bi . . .
90. Before . . .	Sigâng-âu . . .	Mukhâng-âo . . .	Ägel . . .	Sigang-hâ (place), manang-hâ (time) . . .
91. Behind . . .	Un-âu . . .	Khiban-âo . . .	Khêläng . . .	Yaohona . . .
92. Who . . .	Sur, sar . . .	Sor . . .	Chârà; <i>whose</i> , châ-nô . . .	Sherê; <i>whose?</i> sherê-ni . . .
93. What . . .	Mâ . . .	Mâ . . .	Nindâ, mi-nâ . . .	Shûmo . . .
94. Why . . .	Mâ-nü . . .	Mâ-no . . .	Nindâ-nê, mi-nâ . . .	Shûm-jabâ-ni . . .
95. And . . .	Bü, or Assamese word . . .	Är . . .	....	No word . . .
96. But . . .	Theobü, khinthu . . .	Mahun-blâ . . .	....	Dâbo . . .
97. It . . .	Bâ, blâ (suffixes) . . .	Jodi . . .	....	No word, used and expressed in the inflexion of the verb . . .
98. Yes . . .	Nûnggô . . .	Um . . .	Hôngya . . .	Hâ . . .
99. No . . .	Güñâ, nûnggâ . . .	Thâng-ngâ . . .	Siyâ . . .	Nia . . .
100. Alas . . .	Hai hai . . .	Ahâ . . .	Hay-hay . . .	No word. Hê might be said to be equivalent . . .

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Gādā . . . .	Gādā . . . .
No word . . . .	Ut . . . .
Tāo . . . .	Dō'ō . . . .
Thāng . . . .	Rē'ā = walk, rē-āngā = go away. Kamrup, ē'ā, ē-āngā (Present Tense).
Ji . . . .	Chā'ā . . . .
Khām . . . .	Āsongā . . . .
Fai . . . .	Rē'bāā, (Kamrup, ē'bāā), ibāā.
Ta, da . . . .	Dokā . . . .
Shang . . . .	Chādengā. (Kamrup), dengdengā.
Thēi . . . .	Siā . . . .
Ri . . . .	On'ā . . . .
Khai . . . .	Kātā . . . .
Pāsāo . . . .	Kōsak . . . .
Sāmā-bēi . . . .	Sepāng . . . .
Iyākhlāng . . . .	Kimā . . . .
Jēng-bēi . . . .	Chel'ā . . . .
Kēdā-hā . . . .	Mikāngō, skāng . . . .
Iyāhang-hā (= after) . . . .	Jānggilchi (to the back), jā'mān (after).
Sherē; whose? sherē-ni . . . .	Sā, sāwā . . . .
Shumang, shimang . . . .	Mai . . . .
Shumang-ni . . . .	Mainā . . . .
Āru . . . .	Ārō . . . .
Adēba . . . .	Indibā . . . .
Jadi . . . .	—ōde (termination) . . . .
Sārē . . . .	Ōē . . . .
Niā . . . .	Ihing (a denying grunt), ong-jā (is not), grā (there is not).
Hāy hāy . . . .	Hemungāi, āiwāi . . . .

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Kusōr . . . .	Gādhā . . . .
Ut . . . .	Ut . . . .
Dō' . . . .	Twau-chwāk . . . .
Rē'ā ( <i>Present Tense</i> ) . . . .	Lēi . . . .
Chā'ā . . . .	Sāni . . . .
Āsongā . . . .	Āmbāk . . . .
Rē'bāā . . . .	Fai . . . .
Dokā . . . .	Tōk, grōng, tāk-grōng . . . .
Chādengā . . . .	Chāp . . . .
Siā . . . .	Pichi . . . .
Ron'ā . . . .	Lāu . . . .
Kātā . . . .	Tōlōk . . . .
Kōsāk . . . .	Pir-wai . . . .
Sēpāng . . . .	Krōng-wai . . . .
Kāmā, kokimā, kāmāo, kāmāchi.	Chudup-wai . . . .
Chēlā . . . .	Pijān-wai . . . .
Skāng . . . .	Māhāng-wai . . . .
Jā'mān, kisāng . . . .	Jēlām-wai . . . .
Sā . . . .	Chāng; <i>whose, chi-ni</i> . . . .
Mai . . . .	Āto . . . .
Mainā . . . .	Ātongyā . . . .
Ming, mung . . . .	Ār . . . .
Indibā . . . .	<i>No word</i> . . . .
—ōdē . . . .	Jodi . . . .
Ōō . . . .	Hā . . . .
Ong'jā, gri . . . .	Hū . . . .
Da'nāng . . . .	Ā-hā . . . .

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Gādā . . . .	.....
Ut . . . .	.....
Tāo . . . .	Tādā . . . .
Rai'ā ( <i>Present Tense</i> ) .	Laiō ( <i>Present Tense</i> ) .
Sā'a . . . .	Siō . . . .
Mu'ā . . . .	Guō . . . .
Rāe'awā . . . .	Naiō . . . .
Tokā . . . .	Tokō . . . .
Chāpā . . . .	Bāpō . . . .
Taiwā . . . .	Tiō . . . .
Hun'nā . . . .	Ākuō . . . .
Jälā . . . .	Jälō . . . .
Kāmbāe . . . .	Kārā . . . .
Nē'kā . . . .	Slēgā . . . .
Chāmā . . . .	Kāmāōā . . . .
Jānā' . . . .	Jānnō . . . .
Dākāng . . . .	Āgī . . . .
Kinsāng . . . .	Chāmān . . . .
Chāng . . . .	Chāng . . . .
Ātong . . . .	Ātuā . . . .
Ātongnā . . . .	Ātunō . . . .
Umie . . . .	.....
Uti'bō, utākchibā . . . .	Entenēbō . . . .
Chēdo . . . .	—bājōkō . . . .
Hō'ong . . . .	Hoō . . . .
Hiwā . . . .	.....
Kālānā . . . .	Āchāō . . . .

Koch of Dacea.	Konch (Williamson).
Gādā	.....
Õt	.....
Dau	Thak . . . .
Heng, hing	Lei . . . .
Chāā	Sā . . . .
Āchehhong	Mosūng . . . .
Hibā hibār	Phāy . . . .
Chum	.....
Chā-dēng	Kharatūng . . . .
Shi	Thinā ( <i>to die</i> ) . . . .
Hon	Lākhau ( <i>to give</i> ) . . . .
Dauṛai	Thalak . . . .
Sēk-āo	Kārā . . . .
Kānd-āo	Dākān . . . .
Ning-āo	Kāmā . . . .
Chellāwā	Jānau . . . .
Nekkhēm-āo	.....
Khisongchā	.....
Sārā; <i>whose</i> , sā-nē	Chāng . . . .
Mādā	Ātāwā . . . .
Mānā	Ātāni . . . .
<i>Bengali word used</i>	.....
<i>Ditto</i>	.....
<i>Ditto</i>	.....
<i>Ditto</i>	Hān . . . .
<i>Ditto</i>	Erā . . . .
<i>Ditto</i>	.....

Tipurā (of Daces).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Bengali word used . . .	.....	Gādha . . .	74. Ass.
Ot . . . .	.....	Ut . . .	75. Camel.
Tok . . . .	Duwa . . .	Duā . . .	76. Bird.
Thāng-di ( <i>Imperative</i> ) . .	Khe ( <i>Root</i> ) . .	Khe ro ( <i>Imperative</i> ) . .	77. Go.
Chā-di . . . .	Ha . . . .	Sā-be . . .	78. Eat.
Āchuk-di . . . .	Dudu . . . .	Dudu-be . . .	79. Sit.
Fai-di . . . .	Kho . . . .	Khu-be . . .	80. Come.
Bu-di . . . .	Bo . . . .	Bu-be . . .	81. Beat.
B'chā-di . . . .	Tega . . . .	Thekā-be . . .	82. Stand.
Thui-di . . . .	Chi . . . .	Si-be . . .	83. Die.
Ru-di, ro-di . . . .	Lare . . . .	Laie-be . . .	84. Give.
Khāsik-di . . . .	Jo . . . .	Jo-me . . .	85. Run.
Sākā . . . .	Pichā . . . .	Pichā . . .	86. Up.
Sāmō . . . .	Luguhāne . . . .	Buligā, lugung-hā . . .	87. Near.
Tolāō . . . .	Kumā-hā . . . .	Khumā-hā . . .	88. Down.
Hāk-chāl . . . .	Asakā . . . .	Āchāi . . .	89. Far.
Sēkāngō . . . .	Dugā . . . .	Dugong . . .	90. Before.
Ulō . . . .	Imali . . . .	Imāru . . .	91. Behind.
Sābo . . . .	Sa . . . .	Sā . . .	92. Who.
Tāmo; <i>adjective, bo</i> . .	Dam . . . .	Dām . . .	93. What.
Tāmo-ni . . . .	Damio . . . .	Dām māi . . .	94. Why.
Bengali word used . . .	Badani . . . .	Areke . . .	95. And.
Ditto . . . .	Anke . . . .	Kintu ( <i>Assamese</i> ) . .	96. But.
Ditto . . . .	Daminoi . . . .	Jati ( Do ) . .	97. If.
Āo . . . .	Sarong . . . .	Hay . . .	98. Yes.
Īhi . . . .	Moya . . . .	Hay yā . . .	99. No.
Bengali word used . . .	Hai . . . .	Dehi ai . . .	100. Alas.

English.	Bârâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachârî (Cachar).
101. A father . . .	Khâ-sè â-fâ ( <i>a my father</i> ) . . .	Bifâ shâ-sê . . .	Ki-châ fâ . . .	Bufa . . .
102. Of a father . . .	Khâ-sè â-fâ-ni . . .	Bifâ shâ-sê-ni . . .	Ki-châ fâ-nê . . .	Bufa-ni . . .
103. To a father . . .	Khâ-sè â-fâ-ni-âu . . .	Shâ-sê bifâ-no . . .	Ki-châ fâ-nâ . . .	Bufa-kê . . .
104. From a father . . .	Khâ-sè â-fâ-ni-frai . . .	Bifâ shâ-sê-ni-frâ . . .	Ki-châ fâ-nê-pêrâ . . .	Bufa-ni-fârang . . .
105. Two fathers . . .	Khâ-nè â-fâ-fur . . .	Bifâ shâ-noi . . .	Sâ-ning fâ . . .	Bufa shao-ginni . . .
106. Fathers . . .	Â-fâ-fur, -far, -frâ . . .	Bifâ-frâ . . .	Fâ-ru . . .	Bufa-rao . . .
107. Of fathers . . .	Â-fâ-fur-ni . . .	Bifâ-far-ni . . .	Fâ-ru-ê . . .	Bufa-rao-ni . . .
108. To fathers . . .	Â-fâ-fur-nü . . .	Bifâ-far-no . . .	Fâ-ru-â . . .	Bufa-rao-kê . . .
109. From fathers . . .	Â-fâ-fur-ni-frai . . .	Bifâ-far-ni-frâ . . .	Fâ-ru-ê-pêrâ . . .	Bufa-rao-ni-fârang . . .
110. A daughter . . .	Fsâ-zû . . .	Shâ-sê bishâ-jo . . .	Ki-châ sâjâ . . .	Boshû . . .
111. Of a daughter . . .	Fsâ-zû-ni . . .	Bishâ-jo shâ-sê-ni . . .	Ki-châ sâjâ-nê . . .	Boshû-ni . . .
112. To a daughter . . .	Fsâ-zû-nü . . .	Bishâ-jo shâ-sê-no . . .	Ki-châ sâjâ-nâ . . .	Boshû-kê . . .
113. From a daughter . . .	Fsâ-zû-ni-frai . . .	Bishâ-jo shâ-sê-ni-frâ . . .	Ki-châ sâjâ-nê-pêrâ . . .	Boshû-ni-fârang . . .
114. Two daughters . . .	Khâ-nè Fsâ-zû-fur . . .	Bishâ-jo shâ-noi . . .	Sâ-ning sâjao . . .	Boshû shao-ginni . . .
115. Daughters . . .	Fsâ-zû-fur . . .	Bishâ-jo-frâ . . .	Sâjâ-ru . . .	Boshû-rao . . .
116. Of daughters . . .	Fsâ-zû-fur-ni . . .	Bishâ-jo-far-ni . . .	Sâjâ-ru-ê . . .	Boshû-rao-ni . . .
117. To daughters . . .	Fsâ-zû-fur-nü . . .	Bishâ-jo-far-no . . .	Sâjâ-ru-â . . .	Boshû-rao-kê . . .
118. From daughters . . .	Fsâ-zû-fur-ni-frai . . .	Bishâ-jo-far-ni-frâ . . .	Sâjâ-ru-ê-pêrâ . . .	Boshû-rao-ni-fârang . . .
119. A good man . . .	Khâ-sè mânshî g'hâm . . .	Shâ-sê bhâl mânshi . . .	Ki-châ kaman libing . . .	Shûbâng hâmbi . . .
120. Of a good man . . .	Khâ-sè mânshî g'hâm-ni . . .	Shâ-sê bhâl mânshi-ni . . .	Ki-châ kaman libing-ê . . .	Hâmba shûbâng-ni . . .
121. To a good man . . .	Khâ-sè mânshî g'hâm-nü . . .	Shâ-sê bhâl mânshi-no . . .	Ki-châ kaman libing-ê-lâgi . . .	Hâmba shûbâng-kê . . .
122. From a good man . . .	Khâ-sè mânshî g'hâm-ni-frai . . .	Shâ-sê bhâl mânshi-ni-frâ . . .	Ki-châ kaman libing-ê-pêrâ . . .	Hâmba shûbâng-ni-fârang . . .
123. Two good men . . .	Khâ-nè g'ham mûnsû . . .	Shâ-noi bhâl mânshi . . .	Ki-ning kaman libing . . .	Shûbâng hâmba ginni . . .
124. Good men . . .	G'hâm mânshî-fur . . .	Bhâl mânshi-frâ . . .	Kaman libing-rau . . .	Shûbâng-rao hâmba . . .
125. Of good men . . .	G'hâm mânshî-fur-ni . . .	Bhâl mânshi-far-ni . . .	Kaman libing-rau-ê . . .	Hâmba shûbâng-rao-ni . . .
126. To good men . . .	G'hâm mânshî-fur-nü . . .	Bhâl mânshi-far-no . . .	Kaman libing-rau-â . . .	Hâmba shûbâng-rao-kê . . .
127. From good men . . .	Gahâm mânshî-fur-ni-frai . . .	Bhâl mânshi-far-ni-frâ . . .	Kaman libing-rau-ê-pêrâ . . .	Hâmba shûbâng-rao-ni-fârang . . .

Dīnā-sā or Hills Kachārī (Hōjai of Noengong).	Gārō (standard, and Kamrup).
Pafā mā-si . . .	Pāgipā . . .
Pafā mā-si-ni . . .	Pāgipānī . . .
Pafā mā-si-ni-pānthā . . .	Pāgipānā; pāgipāonā ( <i>of tendency only</i> ).
Pafā mā-si-ni-fring . . .	Pāgipāoni . . .
Pafā mā-gini . . .	Pāgipā sāk gni . . .
Pafā-puthu . . .	Pāgipārāng . . .
Pafā-puthu-ni . . .	Pāgipārāngnī . . .
Pafā-ēra-ni-pānthā . . .	Pāgipārāngnā, pāgi-pārāngonā.
Pafā-ēra-ni-fring . . .	Pāgipārāngoni . . .
Pushu shā-si . . .	Dē-mēchik . . .
Pushu mā-si-ni . . .	Dē-mēchiknī . . .
Pushu shā-si-ni-pānthā . . .	Dē-mēchiknā . . .
Pushu shā-si-ni-fring . . .	Dē-mēchikoni . . .
Pushu-mā-gini . . .	Dē-mēchik sāk gni . . .
Pushu-ērāo . . .	Dē-mēchikrāng . . .
Pushu-ērāo-ni . . .	Dē-mēchikrāngnī . . .
Pushu-ērāo-ni-pānthā . . .	Dē-mēchikrāngnā . . .
Pushu-ērāo-ni-fring . . .	Dē-mēchikrāngoni . . .
Hāmbā shi-bēn shā-si . . .	Nāmā māndē . . .
Hāmbā shibēn shā-si-ni . . .	Nāmā māndēnī . . .
Hāmbā shibēn shā-si-ni-pānthā . . .	Nāmā māndēnā . . .
Hāmbā shibēn shā-si-ni-fring . . .	Nāmā māndēoni . . .
Shibēn hāmbā gini . . .	Nāmā māndē sāk-gni . . .
Shibēn hāmbā puthu . . .	Nāmā māndērāng . . .
Hāmbā shibēn puthu-ni . . .	Nāmā māndērāngnī . . .
Hāmbā shibēn puthu-ni-pānthā . . .	Nāmā māndērāngnā . . .
Hāmbā shibēn puthu-ni-fring . . .	Nāmā māndērāngoni . . .

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Pāgipā . . .	Āo sāksā . . .
Pāgipānl . . .	Āwā-ni . . .
Pāgipānā . . .	Āwā-nā . . .
Pāgipāoni . . .	Āwā-ni-pri . . .
Pāgipā sāk gni . . .	Mungning āwā . . .
Pāgipārāng . . .	Āo-dōā . . .
Pāgipārāngni . . .	Āo-dō-ni . . .
Pāgipārāngnā . . .	Āo-dō-nā . . .
Pāgipārāngōni . . .	Āo-dō-ni-pri . . .
Dēmē'chik . . .	Michik-sā sāksā . . .
Dēmē'chiknī . . .	Michik-sā-ni . . .
Dēmē'chiknā . . .	Michik-sā-nā . . .
Dēmē'chikōni . . .	Michik-sā-ni-pri . . .
Dēmē'chik sāk gni . . .	Mungning michik-sā . . .
Dēmē'chikrāng . . .	Michik-sā-dōā . . .
Dēmē'chikrāngni . . .	Michik-sā-dō-ni . . .
Dēmē'chikrāngnā . . .	Michik-sā-dō-nā . . .
Dēmē'chikrāngōni . . .	Michik-sā-dō-ni-pri . . .
Māndē nāmā . . .	Mārāp sāksā nēmā (or pēnēm). . .
Māndē nāmāni . . .	Mārāp sāksā nēmā (or pēnēm)-ni . . .
Māndē nāmānā . . .	Mārāp sāksā pēnēm-nā . . .
Māndē nāmāoni . . .	Mārāp-sāksā pēnēm-ni-pri . . .
Sāk gni māndē nāmā . . .	Mārāp pēnēm mungning . . .
Nāmā māndērāng . . .	Mārāp pēnēm dōā . . .
Nāmā māndērāngni . . .	Mārāp pēnēm dō-ni . . .
Nāmā māndērāngnā . . .	Mārāp pēnēm dō-nā . . .
Nāmā mān dērāngōni . . .	Mārāp pēnēm dō-ni-pri . . .

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Wā'gābā . . .	Bābēā . . .
Wā'gābā-mi . . .	Bābēā-niā . . .
Wā'gābā-nā . . .	Bābē-ju-nō . . .
Wā'gābā-miō . . .	Bābē-ju-niā . . .
Wā'gābā mingni . . .	Bābē-ju māng-ni . . .
Wā'gābā drāng . . .	Bābē-ju-dikā . . .
Wā'gābā drāng-mi . . .	Bābē-ju-dikā-niā . . .
Wā'gābā drāng-nā . . .	Bābē-ju-dikā-nō . . .
Wā'gābā drāng-miō . . .	Bābē-ju-dikā-niā . . .
Sā mēchik . . .	Sāmchikā . . .
Sā mēchik-mi . . .	Sāmchik-ju-niā . . .
Sā mēchik-nā . . .	Sāmchik-ju-nō . . .
Sā mēchik-miō . . .	Sāmchik-ju-niā . . .
Sā mēchik mingni . . .	Sāmchik māng-ni . . .
Sā mēchik drāng . . .	Sāmchik dikā . . .
Sā mēchik-drāng-mi . . .	Sāmchik-dikā-niā . . .
Sā mēchik drāng-nā . . .	Sāmchik-dikā-nō . . .
Sā mēchik drāng-miō . . .	Sāmchik-dikā-niā . . .
Morot nēmā . . .	Mērek nemgipā . . .
Morot nēmā-mi . . .	Nemgipā mērek-ā-niā . . .
Morot nēmā-nā . . .	Nemgipā mērek-ā-nō . . .
Morot nēmā-miō . . .	Nemgipā mērek-ā-niā . . .
Morot nēmā mingni . . .	Nemgipā mērek māng-ni . . .
Morot nēmā drāng . . .	Nemgipā mērek-dikā . . .
Morot nēmā drāng-mi . . .	Nemgipā mērek-dikā-niā . . .
Morot nēmā drāng-nā . . .	Nemgipā mērek-dikā-nō . . .
Morot nēmā drāng-miō . . .	Nemgipā mērek-dikā-niā . . .

Koch (of Dacca).	Koneb (Williamson).
Goishā-fā	Āwā gasak
Goishā-fā-nē	Āwānl
Goishā-fā-nē kāndāo	Āwānl
Goishā-fā hongtē	Āwājiking
Dui-tā fā	Āwā dui-tā
Fā-tāng	Āwā brēng
Fā-tāng-nē	Āwā brēngni
Fā-tāng-nē kāndāo	Āwā brēngni
Fā-tāng hongtē	Āwā brēngnijiking
Goishā domā-chik	Māgjū sāsā
Goishā domā-chik-nē	Māgjū sāsāni
Goishā domā-chik-nē kāndāo	Māgjū sāsāni
Goishā domā-chik hongtē	Māgjū sāsānijiking
Dui-tādomā-chik	Māgjū sāsā dui-jan
Domā-chik-tāng	Māgjū sāsā gātā
Domā-chik-tāng-nē	Māgjū sāsā gātāni
Domā-chik-tāng-nē kāndāo	Māgjū sāsā gātāni
Domā-chik-tāng hongtē	Māgjū sāsā gātānijiking
Goishā nām-māwā māndai	Murg penim
Goishā nām-māwā māndai-nē	Murg penim ni
Goishā nām-māwā māndai-nē kāndāo	Murg penim ni
Goishā nām-māwā māndai hongtē	Murg penim nijiking
Dui-tā nām-māwā māndai	Murg dui-jan penim
Nām-māwā māndai-tāng	Murg penim gātā
Nām-māwā māndai-tāng-nē	Murg penim gātāni
Nām-māwā māndai-tāng-nē kāndāo	Murg penim gātāni
Nām-māwā māndai-tāng hongtē	Murg penim nijiking

Tipurā (of Dacea).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Bā kai-sā . . .	Chipa . . . .	Chipa mujā . . . .	101. A father.
Bā kai-sā-ni . . .	Chipayā . . . .	Chipā mujā yo . . . .	102. Of a father.
Bā kai-sā-no . . .	Chipana . . . .	Chipā mujā nā . . . .	103. To a father.
Bā kai-sā-ni thā-ni, bā kai-sā ong-oi-sē.	Chipayā chapi . . . .	Chipā mujā chāpi . . . .	104. From a father.
Bā kun-nui, bā khorong-nui	Muhuni chapa . . . .	Chipā muhuni . . . .	105. Two fathers.
Bā-kobāng ; bā-song	Chipa rajo . . . .	Chipā ru . . . .	106. Fathers.
Bā-kobāng-ni . . .	Chipa rajīā . . . .	Chipā-ru-yo . . . .	107. Of fathers.
Bā-kobāng-no, bā-song-no .	Chipa rajīā . . . .	Chipā-ru nā . . . .	108. To fathers.
Bā-kobāng-ni thā-ni, bā-kobāng-ong-oi-sē.	Chipa rajīā chapi . . . .	Chipā-ru chāpi . . . .	109. From fathers.
Bsā-juk kai-sā, sā-juk kaisā.	Pishasi . . . .	Pishāsi mujā . . . .	110. A daughter.
Bsā-juk kaisā-ni, sā-juk kai-sā-ni.	Pishasiā . . . .	Pishāsi mujā yo . . . .	111. Of a daughter.
Bsā-juk kaisā-no, sā-juk kai-sā-no.	Pishasina . . . .	Pishāsi mujā nā . . . .	112. To a daughter.
Bsā-juk kai-sā-ni thā-ni, (sā-juk, etc.). Bsā-juk kai-sā ong-oi-sē, sā-juk, etc.	Pishasi chapi . . . .	Pishāsi mujā chāpi . . . .	113. From a daughter.
Bsā-juk khorong-nui .	Muhuni pishasi . . . .	Dukhini pishāsi . . . .	114. Two daughters.
Sā-juk-rok, sā-juk-kobāng .	Pishasi rajo . . . .	Pishāsi ru . . . .	115. Daughters.
Sā-juk-kobāng-ni . . .	Pishasi rajīā . . . .	Pishāsi-ru yo . . . .	116. Of daughters.
Sā-juk-kobāng-no . . .	Pishasi rajīā . . . .	Pishāsi-ru nā . . . .	117. To daughters.
Sā-juk-kobāng ong-oi-sē, etc.	Pishasi rajīā chapi . . . .	Pishāsi-ru chāpi . . . .	118. From daughters.
Borok kai-sā kāhām .	Chu moshi . . . .	Dukcha chu mashī . . . .	119. A good man.
Borok kai-sā kāhām-ni .	Chu moshiā . . . .	Chu mashī dukchā yo . . . .	120. Of a good man.
Borok kai-sā kāhām-no .	Chu moshina . . . .	Chu mashī dukchā nā . . . .	121. To a good man.
Borok kai-sā kāhām ong-oi-sē.	Chu moshiā chapi . . . .	Chu mashī dukchā chāpi . . . .	122. From a good man.
Borok khorong-nui-kāhām.	Muhuni chu moshi . . . .	Dukhini chu mashī . . . .	123. Two good men.
Borok kāhām kobāng Borok kobāng kāhām . . .	Chu moshi rajo . . . .	Chu mashī-rājuā . . . .	124. Good men.
Borok kāhām kobāng-ni .	Chu moshi rajīā . . . .	Chu mashī-rāju yo . . . .	125. Of good men.
Borok kāhām kobāng-no .	Chu moshi rajīā . . . .	Chu mashī-rāju nā . . . .	126. To good men.
Borok kāhām kabāng ong-oi-sē.	Chu moshi rajīā chapi . . . .	Chu mashī rāju chāpi . . . .	127. From good men.

English.	Bârâ or Plains Kachâri (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachâri (Cachar).
128. A good woman . . .	Khâ-sè gâhâm hingzhäusâ . . .	Shâ-sè bhâl hinjao . . .	Ki-châ kaman märgi . . .	Mâsainjû hämbâ . . .
129. A bad boy . . .	Khâ-sè hämâ fsâ-zâla . . .	Shâ-sè khârâp sêngrä . . .	Ki-châ kiriya sâ . . .	Anâ hâmi-â . . .
130. Good women . . .	Gâhâm hinzhäusâ-fur . . .	Bhâl hinjao . . .	Kaman märgi-râu . . .	Mâsainjû-rao hämba . . .
131. A bad girl . . .	Khâ-sè fsâ-zü hämâ . . .	Khârâp sêngri . . .	Ki-châ kiriya sâjâ . . .	Mutlashâ hâmi-â . . .
132. Good . . .	Gâhâm . . .	Bhâl, gâhâm . . .	Kaman . . .	Häm-bi . . .
133. Better . . .	Gâhâm-sin . . .	Gâhâmshin, hâmshin . . .	Bê-nê-ri-ba kaman . . .	Hâm-dao used with the genitive. Thus, This is better than that. Ibô bônî hâm dao or bôtar ibô hâm dao. Kriptar hâmdao . . .
134. Best . . .	Boinû-sâri gâhâm-sin (best of all) . . .	Gâhâmshin . . .	Ätâisi-râu-yat-ri-ba kaman . . .	Jâbi . . .
135. High . . .	Gâzaû . . .	Göjan . . .	Jhuâ . . .	Jû-bi . . .
136. Higher . . .	Gâzaû-sin . . .	Jaushin . . .	Bê-nê-ri-ba jhuâ . . .	As with better . . .
137. Highest . . .	Boinû-sâre gâzaû-sin . . .	.....	Ätâisi-râu-yat-ri-ba jhuâ . . .	As with best . . .
138. A horse . . .	Gorai . . .	Thângun gorai . . .	Ki-châ ghôrâ . . .	Nil (gorai) . . .
139. A mare . . .	Gorai-zü . . .	Thânguni gorai . . .	Ki-châ märgi ghôrâ . . .	Nil . . .
140. Horses . . .	Gorai-fur . . .	Thângun gorai-frâ . . .	Ghôrâ-râu . . .	Nil . . .
141. Mares . . .	Gorai-zü-fur . . .	Thânguni gorai-frâ . . .	Märgi ghôrâ-râu . . .	Nil . . .
142. A bull . . .	Boldi mokau . . .	Dâmrâ mä-sê . . .	Ki-châ bhêhêrâ mäsu . . .	Mûshû jâla . . .
143. A cow . . .	Masaû . . .	Gai mä-sê . . .	Ki-châ mäiki mäsu . . .	Mûshû (jû) . . .
144. Bulls . . .	Boldi mokau-fur . . .	Dâmrâ-mâni, dâmrâ-frâ, dâmrâ-gâsen.	Bhêhêrâ mäsu-râu . . .	Mûshû jâla-rao . . .
145. Cows . . .	Masaû-fur . . .	Gai-mâni, gâ-frâ, gai-gâsen . . .	Maiki mäsu-râu . . .	Mûshû (jû)-rao . . .
146. A dog . . .	Süimâ-zâla . . .	Seimâ-jolâ mä-sê . . .	Ki-châ khukuri . . .	Shisha . . .
147. A bitch . . .	Süimâ-zü . . .	Seimâ-jo mä-sê . . .	Ki-châ maiki khukuri . . .	Shisha jû . . .
148. Dogs . . .	Süimâ-zâla-fur . . .	Seimâ-jolâ-mâni,-frâ, -gâsen.	Khukuri-râu . . .	Shisha-rao . . .
149. Bitches . . .	Süimâ-zü-fur . . .	Seimâ-jo-mâni, -frâ, -gâsen.	Maiki khukuri-râu . . .	Shisha jû-rao . . .
150. A he goat . . .	Burmâ fânthâ . . .	Fântâ mä-sê . . .	Ki-châ pâthâ purun . . .	Burñ jâla . . .
151. A female goat . . .	Burmâ fânthi . . .	Fânti mä-sê . . .	Ki-châ mägâyâ purun . . .	Burñ jû . . .
152. Goats . . .	Burmâ-fur . . .	Fântâ-mâni . . .	Purun-râu . . .	Burñ-rao . . .
153. A male deer . . .	Mâi fânthâ . . .	Mui-singâl mä-sê . . .	Ki-châ matâ mas . . .	Add jâla to the word expressing the kind of deer; thus mûshû jâla, male sambur; mûshai jâla, male barking-deer.

Dimā-sā or Hills Kachāri (Höjai of Nowgong).	Gārō (standard, and Kamrup).
Hāmbā misēnju shā-si . . .	Nāmā mē'chik . . .
Hāmiyaiyāba ārsāi shā-si . . .	Nāmgijā bi'sā, nāmgijā mē'ā bi'sā ( <i>bad male child</i> ). . .
Hāmbā misēnju-rāo . . .	Nāmā mē'chikrāng . . .
Hāmiyaiyāba mathlārāo shāsi . . .	Nāmgijā mē'chik bi'sā . . .
Hām-bēi . . . . .	Nāmā . . . . .
Hām-dāoyābā . . . . .	Nāmkālā, nāmbātā . . . . .
Hām-dāoyābā . . . . .	Nāmbātā, nāmbātgipā ( <i>the better one</i> ). . . . .
Jan-bēi . . . . .	Chuā . . . . .
No word . . . . .	Chukālā, chubātā . . . . .
Ditto . . . . .	Chubātā . . . . .
Gorai mā-si . . . . .	Gurē . . . . .
Gorai-puju mā-si . . . . .	Gurē bimā . . . . .
Gorai-puthu . . . . .	Gurērāng . . . . .
Gorai-puju-puthu . . . . .	Gurē-bimārāng . . . . .
Bhadarā-misau mā-si . . . . .	Māt-chu bipā . . . . .
Misau-puju mā-si . . . . .	Māt-chu bimā . . . . .
Bhadarā-misau-puthu . . . . .	Māt-chu bipārāng . . . . .
Misau-puju-puthu . . . . .	Māt-chu bimārāng . . . . .
Shisā mā-si . . . . .	Āchāk ( <i>com. gen.</i> ) . . . . .
Shisā-puju mā-si . . . . .	Āchāk bimā . . . . .
Shisā-puthu . . . . .	Āchākrāng . . . . .
Shisā-puju-puthu . . . . .	Āchāk bimārāng . . . . .
Brin-jälā mā-si . . . . .	Dobok bipā . . . . .
Brin-puju mā-si . . . . .	Dobok bimā . . . . .
Brin-puthu . . . . .	Dobokrāng . . . . .
Mēi-jälā mā-si . . . . .	Māt-chok bipā . . . . .

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Mē'chik nāmā . . .	Michik sāksā nōmā (pēnēm)
Nāmgijā bisā . . .	Sā-sāksā-sārchā . . .
Nāmā mē'chikrāng . . .	Michik-pēnēm . . .
Nāmgijā mē'chik bisā . . .	Michik-sā-sārchā . . .
Nāmā . . . .	Pēnēm, nēmā . . .
Nāmbātā . . . .	No word, same as in the positive degree.
Nāmbātā . . . .	No word . . .
Chuā . . . .	Pilau, lauā . . .
Chubātā . . . .	No word for expressing comparative degree.
Chubātā . . . .	No word . . .
Māngsā gōrābipā (one horse male).	Ghōr-mārwā-māng-sā . . .
Māngsā gōrābimā . . .	Ghōr-mujju-māng-sā . . .
Gōrābipārāng . . .	Ghōr-mārwā-dō . . .
Gōrābimārāng . . .	Ghōr-mujju-dō . . .
Māngsā mātsu bipā . . .	Mushu-hālu-māng-sā . . .
Māngsā mātsu bimā . . .	Mushu-gāi-māng-sā . . .
Mātsu bipārāng . . .	Mushu-hālu-dō . . .
Mātsu bimārāng . . .	Mushu-gāi-dō . . .
Māngsā āchāk bipā . . .	Kēi-mārwā-māng-sā . . .
Māngsā āchāk bimā . . .	Kēi-mujju-māng-sā . . .
Āchāk bipārāng . . .	Kēi-mār-dō . . .
Āchāk bimārāng . . .	Kēi-mujju-dō . . .
Māngsā dobok bipā . . .	Prun-mārwā-māng-sā . . .
Māngsā dobok bimā . . .	Prun-mujju-māng-sā . . .
Dobokrāng . . . .	Prun-mārwā-dō . . .
Māngsā māt-chok bipā . . .	Māchok-mārwā-māng-sā . . .

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Gāwi nēmā, gāwi silā . . .	Nemgipā mēchikā . . .
Bisā nēmchā . . .	Mērek porsi pisā nāti . . .
Gāwi nēmā drāng . . .	Nemgipā mēchik-dikā . . .
Nēmgābā gāwipisā . . .	Mēchik pisā nāti . . .
Nēmā, silā . . .	Nēmō . . .
Nēmkālā, silkāla . . .	Nembātō . . .
Nēmbēgimukā, silbē gē- mukā.	Nembātgipā . . .
Chouā . . .	Chuō . . .
Choubātā . . .	Chubātō . . .
Choubēōk . . .	Chubātgipāōā . . .
Māngsā ( <i>one</i> ) gōrai bipā ( <i>male</i> ). . .	Gōrai bipā māng-sō . . .
Māngsā gōrai jōu' ( <i>mother</i> ) . . .	Gōrai bimā māng-sō . . .
Gōrai bipā drāng . . .	Gōrai-dikā . . .
Gōrai jōu' drāng . . .	Gōrai bimā-dikā . . .
Māngsā māsu bipā . . .	Māsu bipāōā . . .
Māngsā māsu jōu' . . .	Māsu bimāōā . . .
Māsu bipā drāng . . .	Māsu bipā-dikā . . .
Māsu jōu' drāng . . .	Māsu bimā-dikā . . .
Kai māngsā bipā . . .	Kui bipāōā . . .
Kai māngsā jōu' . . .	Kui bimāōā . . .
Kai bipā drāng . . .	Kui bipā-dikā . . .
Kai jōu' drāng . . .	Kui bimā-dikā . . .
Māngsā purun bipā . . .	Purun bipāōā . . .
Māngsā purun jōu' . . .	Purun bimāōā . . .
Purun drāng . . .	Purun-dikā . . .
Māngsā misām <sup>1</sup> bipā . . .	Mārakā bipāōā . . .

<sup>1</sup> This name depends on the kind of deer.

Koch (of Dacca).	Konch (Williamson).
Goishā nām-māwā mi-chik	Māgjū penim . . .
Goishā nām-gijā doi-shā	Sāsā gasak nāgtā . . .
Nām-māwā mi-chik-tāng	Māgjū penim gātā . . .
Goishā nām-gijā mi-chik-doi-shā	Māgjū sāsā gasak nāgtā . . .
Nām-māwā . . .	Penim . . .
<i>No degrees of comparison</i>	Iyā chāy iā penim murg ( <i>a better man</i> ),
<i>Ditto</i>	Sab sē iā penim murg ( <i>the best man</i> ).
Chuā . . .	Chūā . . .
<i>No degrees of comparison</i>	Iyāni chāy iā chūā . . .
<i>Ditto</i>	Sab se iā chūā . . .
Goishā gorā . . .	Ghorā . . .
Goishā guri . . .	Ghorā māgjū . . .
Gorā-tāng . . .	Ghorā gātā . . .
Guri-tāng . . .	.....
Goishā shār . . .	Dāmrā gasak . . .
Goishā gāi . . .	Māchū gāi . . .
Shār-tāng . . .	Māchū ballad gātā . . .
Gāi-tāng . . .	.....
Goishā āchchāk . . .	Kwai gasak . . .
Goishā āchchāk bi-mā	Kwai māgjū or kwai jūburā
Āchchāk-tāng . . .	Kwai gātā . . .
Āchchāk bi-mā-tāng . . .	Kwai māgjū gātā . . .
Goishā pāntha . . .	Pūrūn pāntā gasak . . .
Goishā pānthal . . .	Pūrūn pānti . . .
Sāgol-tāng . . .	Pūrūn gātā . . .
Goishā pārā māchchhok	Māchuk pāntā . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Burui kai-sā kāhām .	Chu mishugu . . .	Dukchā chu michigu .	128. A good woman.
Chērai kai-sā hāmiā .	Chaba mosha . . .	Dukchā chābā maushā .	129. A bad boy.
Burui-kobāng kāhām .	Chu mishngu rajo .	Chu michigu-rāju .	130. Good women.
Burui-sā kai-sā hāmiā .	Chaba mishugu mosha .	Dukchā chābā michigu .	131. A bad girl.
Kāhām . . .	Chui . . . .	Chui . . . .	132. Good.
Taibo kāhām . . .	Bana gari ke chui=(better than that).	Bānā gāri lā-chui .	133. Better.
Boni-slai taibo kāhām .	Ataina-gari ke chui ( <i>best of all</i> ).	Muguaāne gāri lare-chui .	134. Best.
Kuchuk . . .	Shni . . . .	Shui . . . .	135. High.
Taibo kuchuk .	Bana gari ke shui .	Lasinā gāri lasi-shui .	136. Higher.
Boni-slai taibo kuchuk .	Ataina gari ke shui .	Mugurāne gāri la-shui .	137. Highest.
Korai mā-sā . . .	Ghura ( <i>Assamese</i> ) . . .	Ghuri mujā . . .	138. A horse.
Korai mā-sāburui . . .	Ghuri ( <i>Assamese</i> ) . . .	Michigu ghuri mujā .	139. A mare.
Korai kobāng . . .	..... . . .	Ghuri rājuā . . .	140. Horses.
Korai burui kobāng . . .	..... . . .	Michigu ghuri rājuā .	141. Mares.
Musuk-chlā mā-sā . . .	Mukagu musha . . .	Damarā mujā . . .	142. A bull.
Musuk-mā mā-sā . . .	Mishugu mushu . . .	Michigu muchu mujā .	143. A cow.
Musuk-chlā kobāng . . .	Mukagu mushu rajo .	Damarā muchu rāju .	144. Bulls.
Musuk-mā kobāng . . .	Mishugu mushu rajo .	Michigu muchu rāju .	145. Cows.
Sui mā-sā . . .	Shi . . . .	Mukhāgu shi mujā .	146. A dog.
Sui-mā mā-sā . . .	Mishugu shi . . .	Michigu shi mujā .	147. A bitch.
Sui kobāng . . .	Shi rajo . . . .	Mukhāgu shi rāju .	148. Dogs.
Sui-mā kobāng . . .	Mishugu shi rajo .	Michigu shi rāju .	149. Bitches.
Pun-juā mā-sā . . .	Mukagu lipedura .	Lefeduru mukhāgu mujā .	150. A he goat.
Pu-mā mā-sā . . .	Mishugu lipeduru .	Michigu lefeduru mujā .	151. A female goat.
Pun kobāng . . .	Lipeduru rajo . . .	Lefeduru rāju . . .	152. Goats.
Musui mā-sā chlā . . .	Mukagu meshi . . .	Mukhāgu meshi mujā .	153. A male deer.

English.	Bârâ or Plains Kachâri (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachâri (Cachar).
154. A female deer . . .	Mâi fânthi . . .	Mui-bundi mâ-sê . . .	Ki-châ maiki mas . . .	Add jî to word expressing the kind of deer.
155. Deer . . .	Mâi-fur . . .	Mui-mâni . . .	Mas . . .	Mûshô, sambhur ; Mûahni, barking deer ; Gaigan, marsh deer ; Mishûr=hog, deer, etc.
156. I am . . .	Âng dang-a . . .	Âng jâ-ni . . .	Âng hangya . . .	Ang döng, dao . . .
157. Thou art . . .	Nang dang-a . . .	Nung jâ . . .	Nâ hangya . . .	Ning döng, dao . . .
158. He is . . .	Bi dang-a . . .	Bi jây-â . . .	Bê hangya . . .	Bô döng, dao . . .
159. We are . . .	Zang-fur dang-a . . .	Jung jâ-ni . . .	Ching-khêdâ hangya . . .	Ânirao döng, dao . . .
160. You are . . .	Nang-sur dang-a . . .	Nung-sorô jâ . . .	Nâ-râ hangya . . .	Nini-rao döng, dao . . .
161. They are . . .	Bi-sur dang-a . . .	Bi-sorô jây-â . . .	Bê-khêdâ hangya . . .	Bô-rao döng, dao . . .
162. I was . . .	Âng dang-man . . .	Âng jâyâ-mon . . .	Âng thai-dang, dangya-man.	Ang döng-bâ ( <i>indefinite</i> ) ; ang döng-kâ ( <i>a definite past</i> ).
163. Thou wast . . .	Nang dang-man . . .	Nung jâyâ-mon . . .	Nâ thai-dang, dangya-man.	Ning döng-bâ, döng-kâ . . .
164. He was . . .	Bi dang-man . . .	Bi jâyâ-mon . . .	Bê thai-dang, dangya-man.	Bô döng-bâ, döng-kâ . . .
165. We were . . .	Zang-fur dang-man . . .	Jung jâyâ-mon . . .	Ching thai-dang, dangya-man.	Ânirao döng-bâ, döng-kâ . . .
166. You were . . .	Nang-sur dang-man . . .	Nung-sorô jâyâ-mon . . .	Nâ-râ thai-dang, dangya-man.	Nini-raoong-bâ, döng-kâ . . .
167. They were . . .	Bi-fur dang-man . . .	Bi-sorô jâyâ-mon . . .	Bê-khêdâ thai-dang, dangyaman.	Bôni-rao döng-bâ, döng-kâ . . .
168. Be . . .	Zâa . . .	Jâ . . .	Hangya . . .	Döng . . .
169. To be . . .	Zâa-nü . . .	Jâ-no . . .	Hangya . . .	Döng-mâ . . .
170. Being . . .	Zâa-ni . . .	Jâ-nân . . .	Hangya . . .	Döng-mâ-ni . . .
171. Having been . . .	Zâa-nâ-noi . . .	.....	Hang-ligâ . . .	Döng-dada, Döng-hi . . .
172. I may be . . .	Âng zâa-bâ, -blâ . . .	Âng jâ-no hâg-au . . .	Âng hang-yâ fanang . . .	Ang döng phû-rê . . .
173. I shall be . . .	Âng zâa-gan, zâa-nü-sü . . .	Âng jâ-nai . . .	Âng hangya . . .	Ang döng-nung ( <i>definite</i> ) Ang döng-mâ ( <i>indefinite</i> ).
174. I should be . . .	Âng zâa-nü bâ-gan . . .	.....	Âng hang-yâ hâmdang . . .	Ang döng-rê . . .
175. Beat . . .	Bu . . .	Shô, shu . . .	Bathâl, pathâl . . .	Shû . . .
176. To beat . . .	Bu-nü . . .	Shô-no . . .	Bathâl-gâ nâng-ya . . .	Shû-mâ . . .
177. Beating . . .	Bu-ni . . .	Shô-nâ-noi . . .	Bathâl-gâ . . .	Shû-mâni . . .
178. Having beaten . . .	Bu-nâ-noi . . .	Shô-nâ-noi . . .	Bathâl-mâti . . .	Shû-dada . . .
179. I beat . . .	Âng bu-i-ü . . .	Âng shu-ni . . .	Âng bathâl-gâ . . .	Ang shû-dû, shû-rê . . .

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Mēi-puju mā-si . . . .	Māt-chok bimā . . . .
Mēi . . . .	Māt-chokrāng . . . .
Āng dang, dāo <sup>1</sup> . . . .	Āngā dongā, āngā, gnāng, āngā ong'ā'. ..... Nā'ā dongā . . . .
.....	Uā dongā . . . .
.....	Chingā dongā . . . .
.....	Nā'simāng' (Kamrup, nā'-song) dongā.
.....	Uāmāng' (Kamrup, umāng') dongā.
Āng dang-bā . . . .	Āngā dongāhā, dongjok, (Kamrup) dongōm. ..... Nā'ā dongāhā, etc. . . .
.....	Uā dongāhā . . . .
.....	Chingā dongāhā . . . .
.....	Nā'simāng' (Kamrup, nā'song) dongāhā.
.....	Uāmāng' (Kamrup, umāng') dongāhā.
Dang . . . .	Ong'bō . . . .
Dang-mā . . . .	Ong'nā . . . .
Dang-mā-ni (of being) . . . .	Ong'ē . . . .
Dang-hi . . . .	Ong'enbā, ong'ōā . . . .
.....	Āngā ong'nā mān'ā ( <i>I am permitted to be</i> ). ..... Āngā ong'gen, (Kamrup) ong'nim. ..... Āngā ong'genchim ( <i>I should have been</i> ).
Da . . . .	Dokbō . . . .
Da-mā . . . .	Doknā . . . .
Da-mā-ni (of beating) . . . .	Dokē . . . .
Da-hi . . . .	Dokōā . . . .
Āng da-dāo, da-rē . . . .	Āngā dokā . . . .

<sup>1</sup> These forms in italics were not in the original list, but have been supplied from the specimens, on the principle of analogy.

Gārō (Abeng, of Gare Hills).	Gārō (Jalpaiguri).
Māngsā māt-chok bimā . . . .	Machok-mujju-māng-sā . . . .
Māt-chok, māt-chokrāng . . . .	Machok-dō . . . .
Āngā ong'ā . . . .	Āng dōā . . . .
Nā'ā ong'ā . . . .	Nung dōā . . . .
Biā-ong'ā . . . .	U dōā . . . .
Chingā ong'ā . . . .	Ning dōā . . . .
Nā'song ong'ā . . . .	Nōnok dōā . . . .
Bisong' ong'ā . . . .	Onok dōā . . . .
Āngā chim ( <i>it was I</i> ) . . . .	Āng tōā . . . .
Nā'ā chim . . . .	Nung tōā . . . .
Biā chim . . . .	U tōā . . . .
Chingā chim . . . .	Ning tōā . . . .
Nā'song chim . . . .	Nōnok tōā . . . .
Bisong' chim . . . .	Onok-tōā . . . .
Ong'bō . . . .	.....
Ong'nā . . . .	.....
Ong'ongā . . . .	Tongai-men . . . .
Ong'ōā . . . .	Tongai mon . . . .
Āngā ong'nābā dongā ( <i>pos-</i> <i>sibility</i> ). . . .	.....
Āngā ong'nāwā . . . .	.....
Āngā ong'nāwāming . . . .	.....
Dokhō . . . .	Tōk . . . .
Doknā . . . .	Tōng-anā . . . .
Dokēā . . . .	Tōkai-mon . . . .
Dokōā . . . .	Do. . . .
Āngā dokā . . . .	Āng tōng-ā . . . .

Gārō (Ātong, of Garo Hills).	Garo (Rugā, of Garo Hills).
Māngsā misām jōu'	Mārakā bimāōā
Misām, misām drāng	Mārakā-dikā
Āngā gānāng	Āng tongō
Nāng'ān gānāng	Nāng tongō
Uē gānāug	Uān tongō
Ning gānāng	Ning tongō
Nā'tim gānāng	Nārung tongō
Utim gānāng	Hinung tongō
Āngā chim	Āng tongō-minō
Nāng'ān chim	Nāng tongō-minō
Uān chim	Hing tongō-minō
Ningān chim	Ning tongō-minō
Nā'tim chim	Nānung tongō-minō
Utim chim	Hinung tongō-minō
Gānāngbō	Dongō
Dong'nā	Dongnō
Dong'āi	Dongē
	Kuriēmung
Āngān dong' nākorekon (possibility).	Āng dongō-bō tongō
Āngān dong' susu raiā	Āng dongōā
Āng dong'ni chim	Āng dongō lägiō
Tokā	Tokō
Toknā	Toknō
Tokai	Toktrō
Tok mānok chim	Tokēmung
Āng tokwā	Āng tokō

Köch (of Dacea).	Konch (Williamson).
Goishā pāri māchhhok	Māchuk pānti . . .
Māchhhok-tāng	Māchuk gātā . . .
Āngā dong-ā	Ān dongnā . . .
Nāā dong-ā	Nī dong . . .
Uā dong-ā	Ūā dong ( <i>compare</i> No. 226)
Chingā dong-ā	Nūng dong-nā . .
Nā-pārā dong-ā	Nirūng dong . . .
U-tāng dong-ā	Ūjärung dong . .
Āngā dong-ning	Ān ṭongbā . . .
Nāā dong-ning	Nī ṭongā . . .
Uā dong-ning	Ūā ṭongbā . . .
Chingā dong-ning	Nūng ṭongbā . .
Nā-pārā dong-ning	Nirung ṭongbā . .
U-tāng dong-ning	Jirung ṭongbā . .
Hong	Dongā . . .
Hong-wā	Dongā . . .
Hong-wā hai-ā	Donge . . .
Hong-mai	Dongimong . . .
Āngā hong-nā mān-nā	Ān dong mānā . .
Āngā hong-gān	Āng dongā . . .
Āngā hong-gān-ning	.....
Chum	Tok . . .
Chum-nā-wā	Tokni . . .
Chum-nā hai-ā	Toke . . .
Chum-mai	Tokemung . . .
Āngā chum-ā	Ān ṭoknā . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Musui mā-sā burui . . .	Mishugu meshi . . .	Michigu meshi mujā . . .	154. A female deer.
Musui kobāng . . .	Meshi rajo . . .	Meshi . . .	155. Deers.
Āng tong-ō . . .	A dui . . .	Ā dui . . .	156. I am.
Nung tong-ō . . .	Nā dui . . .	Nā̄ dui . . .	157. Thou art.
Bo tong-ō . . .	Ba-dui . . .	Bā dui . . .	158. He is.
Chung tong-ō . . .	Jaru-dui . . .	Jāru dui . . .	159. We are.
No-rok tong-ō . . .	Nāru-dui . . .	Loru dui . . .	160. You are.
Bo-ro tong-ō . . .	Baru dui . . .	Bāru dui . . .	161. They are.
Āng tong-khā . . .	A dumde . . .	Ake dumde . . .	162. I was.
Nung tong-khā . . .	Nā dumde . . .	Nā̄ke dumde . . .	163. Thou wast.
Bo tong-khā . . .	Ba dumde . . .	Bāke dumde . . .	164. He was.
Chung tong-khā . . .	Jaru dumde . . .	Jāru dumde . . .	165. We were.
No-rok tong-khā . . .	Nāru dumde . . .	Loru dumde . . .	166. You were.
Bo-ro tong-khā . . .	Baru dumde . . .	Bārake dumde . . .	167. They were.
No corresponding words	Sa . . .	Sā . . .	168. Be.
	Sanoi . . .	Sānai . . .	169. To be.
	Sangna . . .	Sāngna . . .	170. Being.
	Saba . . .	Sāba . . .	171. Having been.
	Achin a san (= perhaps I shall be).	Ā sāmai . . .	172. I may be.
Āng ong-ā-nu . . .	A san . . .	Ā sābenā . . .	173. I shall be.
No corresponding word	A sa-jeng . . .	Ā sājeng . . .	174. I should be.
Bu-di . . .	Bo . . .	Bobe . . .	175. Beat.
Bu-nā-ni . . .	Bonoi . . .	Bāre bonai . . .	176. To beat.
Bu-mā-ni . . .	Bongna . . .	Bongna . . .	177. Beating.
Bu-oi . . .	Boya . . .	Boya . . .	178. Having beaten.
Āng bu-ō	A bobena . . .	Ā bobena . . .	179. I beat.

English.	Bārā or Plains Kachāri (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Dimā-sā or Hills Kachāri (Cachar).
180. Thou beatest . . .	Nang bu-i-ü . . .	Nung shu . . .	Nā bathäl-gā . . .	Ning shū-dū, shū-rē . .
181. He beats . . .	Bi bu-i-ü . . .	Bi shu-ā . . .	Bē bathäl-gā . . .	Bō shū-dū, shū-rē . .
182. We beat . . .	Zang-fur bu-i-ü . . .	Jung shu-ní . . .	Ching-khēdā bathäl-gā . . .	Āni-rao shū-dū, shū-rē . .
183. You beat . . .	Nang-sur bu-i-ü . . .	Nung-sorō shu . . .	Nā-rā bathäl-gā . . .	Nini-rao shū-dū, shū-rē . .
184. They beat . . .	Bi-sur bu-i-ü . . .	Bi-sorō shu-ā . . .	Bē-khēdā bathäl-gā . . .	Bō-rao shū-dū, shū-rē . .
185. I beat ( <i>Past Tense</i> ) . . .	Āng bu-bai . . .	Āng shu-ā-mon . . .	Āng bathäl-gā . . .	Ang shū-bā ( <i>indefinite</i> ) or shū-kā ( <i>definite</i> ). . .
186. Thou beatest ( <i>Past Tense</i> ) . . .	Nang bu-bai . . .	Nung shu-ā-mon . . .	Nā bathäl-gā . . .	Ning shū-bā, shū-kā . .
187. He beat ( <i>Past Tense</i> ) . . .	Bi bu-bai . . .	Bi shu-ā-mou . . .	Bē bathäl-gā . . .	Bo shū-bā, shū-kā . .
188. We beat ( <i>Past Tense</i> ) . . .	Zang-fur bu-bai . . .	Jung shu-ā-mon . . .	Ching-khēdā bathäl-gā . . .	Āni-rao shū-bā, shū-kā . .
189. You beat ( <i>Past Tense</i> ) . . .	Nang-sur bu-bai . . .	Nung-sorō shu-ā-mon . . .	Nā-rā-khēdā bathäl-gā . . .	Nini-rao shū-hā, shū-kā . .
190. They beat ( <i>Past Tense</i> ) . . .	Bi-sur bu-bai . . .	Bi-sorō shu-ā-mon . . .	Bē-khēdā bathäl-gā . . .	Bō-rao shū-bā, shū-kā . .
191. I am beating . . .	Āng bu dang . . .	Āng shu dong-soi . . .	Āng bathäl thai-dang . . .	Ang shū-dū used with dūhā, now; Ang dūhā shū-dū . .
192. I was beating . . .	Āng bu dang-man . . .	Āng shu-dong-soi-mon . . .	Āng bathäl thai-dang . . .	Ang shū-bā or shū-kā . .
193. I had beaten . . .	Āng bu-nai . . .	Āng shu-ā . . .	Āng bathäl thai-dang . . .	<i>Ditto</i> . .
194. I may beat . . .	Āng bu-bā . . .	Āng shu-no hāgan . . .	Āng bathäl phanaang . . .	Ang shū phū-rē . .
195. I shall beat . . .	Āng bu-gan . . .	Āng shu-nai . . .	Āng bathäl-ang . . .	Ang shū-mā ( <i>indefinite</i> ), shū-nung ( <i>definite</i> ). .
196. Thou wilt beat . . .	Nang bu-gan . . .	Nung shu-nai . . .	Nā bathäl-ang . . .	Ning shū-mā, shū-nung .
197. He will beat . . .	Bi bu-gan . . .	Bi shu-nai . . .	Bē bathäl-ang . . .	Bō shū-mā, shū-nung .
198. We shall beat . . .	Zang-fur bu-gan . . .	Jung shu-nai . . .	Ching-khēdā bathäl-ang . . .	Āni-rao shū-mā, shū-nung .
199. You will beat . . .	Nang-sur bu-gan . . .	Nung-sorō shu nai . . .	Nā-rā-khēdā bathäl-ang . . .	Nini-rao shū-mā, shū-nung .
200. They will beat . . .	Bi-sur bu-gan . . .	Bi-sorō shu-nai . . .	Bē-khēdā bathäl-ang . . .	Bōni-rao shū-mā, shū-nung .
201. I should beat . . .	Āng bu-nū bā-gan . . .	Āng shu-nai-mon ( <i>Conditional</i> ). . .	Āng bathäl-gaikrō-gām . . .	Ang shū-rē . .
202. I am beaten . . .	Āng bu-nai zāa-i-ü . . .	Āng-khau shu-ā . . .	Āng-ā bathäl-gā . . .	<i>Not used in the passive. It would be 'he' or 'they beat me,' or it would be changed into, 'I am getting a beating,' Ang shū-bā mai-dū; 'I was getting a beating,' Ang shū-bā mai-kā; or 'I shall get a beating,' Ang shū-bā mai-nung.</i>
203. I was beaten . . .	Āng bu-nai zāa-bai . . .	Āng-khan shu-ā-mon . . .	Āng-ā bathäl-gā . . .	<i>Not used in the passive. It would be 'he' or 'they beat me,' or it would be changed into, 'I am getting a beating,' Ang shū-bā mai-dū; 'I was getting a beating,' Ang shū-bā mai-kā; or 'I shall get a beating,' Ang shū-bā mai-nung.</i>
204. I shall be beaten . . .	Āng bu-nai zāa-gan . . .	Āng-khau shu-nai . . .	Āng-ā bathäl-ang-bē . . .	<i>Not used in the passive. It would be 'he' or 'they beat me,' or it would be changed into, 'I am getting a beating,' Ang shū-bā mai-dū; 'I was getting a beating,' Ang shū-bā mai-kā; or 'I shall get a beating,' Ang shū-bā mai-nung.</i>
205. I go . . .	Āng thāng-ü . . .	Āng thāng-ni . . .	Āng li-dang . . .	Ang tung-dū, -rē. Often the indefinite future, tung-mā, is used.

Dinā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
.....	Nā'ā dokā . . .
.....	Uā dokā . . .
.....	Chingā dokā . . .
.....	Nā'simāng' (Kamrup, nā'-song) dokā.
.....	Uāmāng' (Kamrup, umāng') dokā.
Āng da-bā, da-khā . . .	Āngā dokāhā, dokāchim, (Kamrup) dokōm.
.....	Nā'ā dokāhā, etc. . .
.....	Uā dokāhā, etc. . .
.....	Chingā dokāhā, etc. . .
.....	Nā'simāng' (Kamrup, nā'-song) dokāhā, etc.
.....	Uāmāng' (Kamrup, umāng') dokāhā, etc.
Āng da-dāo . . .	Āngā dokengā, dokē dongā (Kamrup) dokē dong.
.....	Āngā dokengāchim, dokengāhā, dokengōm.
.....	Āngā dokāhāchim . .
.....	Āngā doknā mān'ā ( <i>I am permitted to beat</i> ).
Āng da-nāng . . .	Āngā dokgen (Kamrup) doknim.
.....	Nā'ā dokgen, etc. . .
.....	Uā dokgen, etc. . .
.....	Chingā dokgen, etc. . .
.....	Nā'simāng' (Kamrup, nā'song') dokgen, etc.
.....	Uāmāng' (Kamrup, umāng') dokgen, etc.
.....	Āngā dokgenchim ( <i>I should have beaten</i> ).
.....	Āngā dokākō mān'ā ( <i>I get a beating</i> ).
.....	Āngā dokākō mān'ā chim, (Kamrup) mān'ōm.
.....	Āngā dokākō mān'gen, (Kamrup) mān'nim.
Āng thāng-dāo, -rē . . .	Āngā rē'ā, āngā rē'āngā <sup>1</sup> .

<sup>1</sup> In Kamrup the root throughout is ē' or hē', not rē'.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nā'ā dokā . . .	Nung tōk . . .
Biā dokā . . .	U tōk . . .
Chingā dokā . . .	Ning tōngā . . .
Nā'song dokā . . .	Nōnok tōk . . .
Bisong dokā . . .	Anak tōk . . .
Āngā dokāhā . . .	Āng tōk-ai-tenā or tōk-au . . .
Nā'ā dokāhā . . .	Nung tōk-ai-tenā or tōk-au . . .
Biā dokāhā . . .	U tōk-ai-tenā or tōk-au . . .
Chingā dokāhā . . .	Ning tōk-ai-tenā or tōk-au . . .
Nā'song dokāhā . . .	Nōnok tōk-ai-tenā or tōk-au . . .
Bisong dokāhā . . .	Onok tōk-ai-tenā or tōk-au . . .
Āngā dokongā . . .	Āng tōkai-tōā . . .
Āngā dokongāming . . .	Āng tōkai tōng-wai . . .
Āngā dokjokming . . .	Āng tōk-tānā . . .
Āngā doknā mān'ā . . .	Āng tōng-mānā . . .
Āngā doknāwā . . .	Āng tōk-ñyā . . .
Nā'ā doknāwā . . .	Nung tōk-ñyā . . .
Biā doknāwā . . .	U tōk-ñyā . . .
Chingā doknāwā . . .	Ning tōk-ñyā . . .
Nā'song doknāwā . . .	Nōnok tōk-ñyā . . .
Bisong doknāwā . . .	Onok tōk-ñyā . . .
Āngā doknāwāming . . .	.....
Āngā dokākō mān'ā . . .	Āng uā tōkā . . .
Angā dokākō mān'āhā . . .	Ang uā tōkai-tenā . . .
Āngā dokākō mān'nāwā . . .	Āng uā tōk-ñyā . . .
Āngā rē'ā . . .	Āng ling-ā . . .

Gārō (Ātong, of Garo Hills).	Gārō (Ruga, of Garo Hills).
Nāng' tokwā . . .	Nāng tokō . . .
Uē tokwā . . .	Hing tokō . . .
Ning tokwā . . .	Ning tokō . . .
Nā'tim tokwā . . .	Nārung tokō . . .
Utim tokwā . . .	Hinung tokō . . .
Āng tokok . . .	Āng tokjō . . .
Nāng' tokok . . .	Nāng tokjō . . .
Uē tokok . . .	Hing tokjō . . .
Ning tokok . . .	Ning tokjō . . .
Nā'tim tokok . . .	Nānung tokjō . . .
Utim tokok . . .	Hinung tokjō . . .
Āngā tokwā dong'ā . .	Āng toktrō . . .
Āng tokwā dong'ā chim . .	Āng tokrō-minō . . .
Āngā tokā mānok . . .	Āng tokmānjō . . .
Āng toknā mānā . . .	Āng toknōbō tongō . . .
Āng toknī . . .	Āng toknōā . . .
Nāng' toknī . . .	Nāng toknōā . . .
Uē toknī . . .	Hing toknōā . . .
Nā'nāng toknī . . .	Ning toknōā . . .
Nā'tim toknī . . .	Nānung toknōā . . .
Utim toknī . . .	Hinung toknōā . . .
Āngā toknī chim . . .	Āng toknō lägiō . . .
Āng tokwā mānā . . .	Ānō tokjō . . .
Āng tokwā mānok chim . .	Ānō toktrō minō . . .
Āng tokwā māni . . .	Ānō tokmāndā . . .
Āng rai'ā . . .	Āng laiō . . .

Köch (of Dacca).	Koneh (Williamson).
Nāā chum-ā . . .	.....
Uā chum-ā . . .	.....
Ching-ā chum-ā . . .	.....
Nā-pārā chum-ā . . .	.....
U-tāng chum-ā . . .	.....
Āngā chum-ning . . .	(Not given) . . .
Nāā chum-ning . . .	.....
Uā chumai-ā . . .	.....
Ching-ā chum-ning . . .	.....
Nā-pārā chum-ning . . .	.....
U-tāng chum-ai-ā . . .	.....
Āngā chum-nā hai-ā . . .	Ān tokta . . .
Āngā chum-nā hā-ning . . .	Ān toknung bā . . .
Āngā chum-ning . . .	Ān tokbāmung . . .
Āngā chum-nā mān-nā . . .	Ān toknibātōā . . .
Āngā chum-gān . . .	Ān toknā . . .
Nāā chum-gān . . .	.....
Uā chum-gān . . .	.....
Chingā chum-gān . . .	.....
Nā-pārā chum-gān . . .	.....
U-tāng chum-gān . . .	.....
Āngā chum-gān-ning . . .	Ān toknāmung . . .
..... . . .	Ān tok māsāsl . . .
No passive voice . . .	Ān tok māsāpaisi . . .
..... . . .	Ān tok mātānā . . .
Āngā hing-ā . . .	Ān lainā . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Nung bu-di . . .	Nâ bobe . . .	Nâ bobe . . .	180. Thou beatest.
Bo bu-ō . . .	Ba bobe . . .	Bâ bobe . . .	181. He beats.
Chung bu-ō . . .	Jaru bobena . . .	Jâru bobnâ . . .	182. We beat.
No-rok bu-di . . .	Nâru bobe . . .	Loru bobe . . .	183. You beat.
Bo-ro bu-ō . . .	Baru bobe . . .	Bâruna boi . . .	184. They beat.
Āng bu-khā . . .	A bobem . . .	A bobem . . .	185. I beat ( <i>Past Tense</i> ).
Nung bu-khā . . .	Nâ bobem . . .	Nâ bobem . . .	186. Thou beatest ( <i>Past Tense</i> ).
Bo bu-khā . . .	Ba bobem . . .	Bâ bobem . . .	187. He beat ( <i>Past Tense</i> ).
Chung bu-khā . . .	Jaru bobem . . .	Jâru bobem . . .	188. We beat ( <i>Past Tense</i> ).
No-rok bu-khā . . .	Nâru bobem . . .	Loru bobem . . .	189. You beat ( <i>Past Tense</i> ).
Bo-ro bu-khā . . .	Baru bobem . . .	Bâru bobem . . .	190. They beat ( <i>Past Tense</i> ).
Āng bu-i tong-khā . . .	A bo-sabena . . .	Ā bobena . . .	191. I am beating.
Āng bu-khā . . .	A bobem . . .	Ā bongna dumde . . .	192. I was beating.
Āng bu-khā . . .	A borumde . . .	Ā borumde . . .	193. I had beaten.
Āng bu-ā-ni mānu . . .	A bomai . . .	Ā bomâi . . .	194. I may beat.
Āng bu-ā-nu . . .	A bon . . .	Ā bon . . .	195. I shall beat.
Nung bu-ā-nu . . .	Nâ bon . . .	Nâ bon . . .	196. Thou wilt beat.
Bo bu-ā-nu . . .	Ba bon . . .	Bâ bon . . .	197. He will beat.
Chung bu-ā-nu . . .	Jaru bon . . .	Jâru bon . . .	198. We shall beat.
No-rok bu-ā-nu . . .	Nâru bon . . .	Loru bon . . .	199. You will beat.
Bo-ro bu-ā-nu . . .	Baru bon . . .	Bâru bon . . .	200. They will beat.
No corresponding words	A bo-jeng . . .	Ā bojeng . . .	201. I should beat.
	A boba sabena . . .	Ānâ bori . . .	202. I am beaten.
	A boba sarom . . .	Ānâ boruimde . . .	203. I was beaten.
	A boba san . . .	Ānâ bon . . .	204. I shall be beaten.
	A kherona . . .	Ā khena . . .	205. I go.

English.	Bârâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachârî (Cachar).
206. Thou goest . . .	Nang thâng-ü . . .	Nung thâng . . .	Nâ li-gâ . . .	Ning tung-dû,-rê, tung-mâ
207. He goes . . .	Bî thâng-ü . . .	Bi thâng-ä . . .	Bê li-gâ . . .	Bô tung-dû,-rê, tung-mâ .
208. We go . . .	Zang-fur thâng-ü . . .	Jung thâng-ni . . .	Ching-khêdâ ling . . .	Âni-rao tung-dû,-rê, tung-mâ.
209. You go . . .	Nang-sur thâng-ü . . .	Nung-sorô thâng . . .	Nâ-râ-khêdâ li-gâ . . .	Nini-rao tung-du,-rê, tung-mâ.
210. They go . . .	Bi-sur thâng-ü . . .	Bi-sorô thâng-ä . . .	Bê-khêdâ li-gâ . . .	Bôni-rao tung-dû,-rê, tung-mâ.
211. I went . . .	Âng thâng-bai . . .	Âng thâng-ä-mon . . .	Âng li-dang . . .	Ang tung-bâ or tung-kâ .
212. Thou wentest . . .	Nang thâng-bai . . .	Nung thâng-ä-mon . . .	Nâ li-dang . . .	Ning tung-bâ, tung-kâ .
213. He went . . .	Bî thâng-bai . . .	Bi thâng-ä-mon . . .	Bê li-dang . . .	Bô tung-bâ, tung-kâ .
214. We went . . .	Zang-fur thâng-bai . . .	Jung thâng-ä-man . . .	Ching-khêdâ li-dang . . .	Âni-rao tung-bâ, tung-kâ .
215. You went . . .	Nang-sur thâng-bai . . .	Nung-sorô thâng-ä-mon . . .	Nâ-khêdâ li-dang . . .	Nini-rao tung-bâ, tung-kâ .
216. They went . . .	Bi-sur thâng-bai . . .	Bi-sorô thâng-ä-mon . . .	Bê-khêdâ li-dang . . .	Bôni-rao tung-bâ, tung-kâ .
217. Go . . .	Thâng . . .	Thâng . . .	Li . . .	Tung . . .
218. Going . . .	Thâng-ni . . .	Thâng-nân . . .	Li-thâ . . .	Tung-mâ-ni .
219. Gone . . .	Thâng-nai . . .	Thâng-bai . . .	Li-gâ . . .	Tung-kâ .
220. What is your name ? .	Nang-ni nâoâ mâ ? .	Nung-ni mungâ mâ-mung ?	Nê mung minâ ?	Nini bumô shûmo (ti) (the interrogative, ti, often not used) ?
221. How old is this horse?	Bê gorai-ä bèsè boyos ?	Imbê gorai-ni baiswâ bèsè ?	Hêbê ghôrâ kichânê bâmân bayas hunda ?	Ibo gorai-ni maitê bishli jâhâ (this horse-of years how many have gone ?)
222. How far is it from here to Kashmir ?	Kashmir dêsh-ä lâgi bèsè gâzân ?	Imbê-ni-frâ Kâshmir bêsè gôjân ?	Hêtai-nê-pérâ Kâsmir lâginti bâmân châla ?	Erâ-ni-fârang Kashmir bishli jain-bi ?
223. How many sons are there in your father's house ?	Nang-ni nang-fâ-ni nû-âo bèsè fâsâ-zâlâ-fur danga ?	Nung-ni namfâ-ni nâo sâfesê go tho dong ?	Nê phâ-nê na bâmân sâ thai-da ?	Ni-ni bufani (or nifa-ni) nô-hâ bashâ shao bishli döng ti ?
224. I have walked a long way to-day.	Âng tini zâbrâ thâbai-bai .	Âng dôn-ao gôjân thârai bai.	Âng tao bahut lâmâ gadar-gâng.	Dini ang gabang jain-bi fai-kâ.
225. The son of my uncle is married to his sister.	Âng-ni âdoi-ni fâsâ-zâlâ habâ khâm-nai .	Âng-ni bifhai-ni bishâ-jolâ bi-ni binâñaoang shâdi jâ-bâi.	Âng dâdâ-nê sâla bê-nê nânâo-nê biyâ ri-da.	Âni bôbudah-ni (father's elder brother's) or buddi-ni (father's younger brother's) bashâ bô-ni niz bûbi jikû-bâ.
226. In the house is the saddle of the white horse.	Nû-ni bitoror gâfût gorai-ni zim danga .	Gorai gufut-ni jin-ä nô gejer-ao dong.	Bêi na kichânê bhitar bagâ ghôrâ kichânê jin thai-da.	Nô bishing-hâ gôfu gorai-ni zin döng.

Dimā-sā or Hills Kachārī (Hójai of Nowgong).	Gārō (standard, and Kamrup).
.....	Nā'ā rē'ā, rē'āngā . . .
.....	Uā rē'ā, rē'āngā . . .
.....	Chingā rē'ā, rē'āngā . . .
.....	Nā'simāng' (Kamrup, nā'-song) rē'ā, rē'āngā.
.....	Uāmāng' (Kamrup, umāng') rē'ā, rē'āngā.
Āng thāng-bā, thāng-khā	Āngā rē'āngāhā, rē'āngā-chim, rē'āngjok, (Kamrup) ē'āngōm. Nā'ā rē'āngāhā, etc. . .
.....	Uā rē'āngāhā, etc. . .
.....	Chingā rē'āngāhā, etc. . .
.....	Nā'simāng' (Kamrup, nā'-song) rē'āngāhā, etc.
.....	Uāmāng' (Kamrup, umāng') rē'āngāhā, etc.
Thāng	Rē'āngbō . . .
Thāng-mā-ni (of going)	Rē'āngā . . .
Thāng-khā	Rē'āngā, rē'ānggimin .
Nini pumang shumang ? Your name what ?	Nāng'ni bimung mai ?
Ibu gorai bisilai This horse how bayasha ? old ?	Iā gurē bāsik bilsī ong'āhā (Kamrup, ong'ōm) ?
Erā-ni-fring Kāshmir-hā Here-from Kashmir-to bisilai jēng-bēi ? how far ?	Inōni Kāsmirōnā bāditā chēl'ā ?
Nini nā-pha-ni arā Your father's there bisilai āreshā dang ? how-many sons are ?	Nāng'pānl noko bāsik sāk dēpāntē dongā ?
Tini āng kebāng- To-day I long- nang-lāmā hem-khā. way walked.	Āngā dā'ālō chel'ē rē'āhā (Kamrup, ē'ōm).
Āni ādi-ni pāshā pu-ni My uncle's son his pāhāndao jukhu-bā. sister married.	Āngnī māmātāngnī (mother's brother's) dēpāntē bini nogipākō kimāhā (or nogipā baksā biā kāāhā).
Pu na-hā gorai The in-house horse kufu-ni jīm dang. white saddle is.	Nokō gurē gipōknī jin dongā

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nā'ā rē'ā . . . .	Nung lēi . . . .
Biā rē'ā . . . .	U lēi . . . .
Chingā rē'ā . . . .	Ning ling-ā . . . .
Nā'song rē'ā . . . .	Nōnok lēi . . . .
Bisong rē'ā . . . .	Onok lēi . . . .
Āngā rē'āngāhā . . . .	Āng lēi-tānā . . . .
Nā'ā rē'āngāhā . . . .	Nung lēi-tānā . . . .
Biā rē'āngāhā . . . .	U lēi-tānā . . . .
Chingā rē'āngāhā . . . .	Ning lēi-tānā . . . .
Nā'song rē'āngāhā . . . .	Nonok lēi-tānā . . . .
Bisong re'āngāhā . . . .	Onok lēi-tānā . . . .
Rē'āngbō . . . .	Lēi . . . .
Rē'āngē . . . .	Lēi-iman . . . .
Rē'āngāhā . . . .	Lei-iu . . . .
Nāng'ni bimīng māwā? . . . .	Ni-ni mung āto-mung? . . . .
Iā gōrā'ni bilsā bāditā ong'ā? . . . .	I ghōrā bois bi-pang? . . . .
Iānōni Kāshmirōnā bāditā chēlā? . . . .	I jyāgai-pri Kāshmir bi-jēn? . . . .
Nāng'pāni nokō bāditā dēpānterāng dongā? . . . .	Nini-āwā-ni nogau-wai sā mik bōchok? . . . .
Āngā dā'ālō chēlā rāmākō rē'ahā.	Āng tingi pijānāng lijem-tānā.
Āngni āwāngni dēpāntē uni no-gipākō riniē onā.	I-ni hongtoi-ni sā u-ni ānāo jōk monnau.
Nokō gōrā gipokni jin dongā.	Nogau-wai tōā ū ghōrā bōlāng-ni jin.

Gārō (Ātong, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Nāng' rai'ā . . . .	Nāng laiō . . . .
Uē rai'ā . . . .	Hing laiō . . . .
Ning rai'ā . . . .	Ning laiō . . . .
Nā'tim rai'ā . . . .	Nānung laiō . . . .
Utim rai'ā . . . .	Hinung laiō . . . .
Āng rē'eng'ok, rai'ok .	Āng laijō . . . .
Nāng' rē'eng'ok . . . .	Nāng laijō . . . .
Uē rē'eng'ok . . . .	Hing laijō . . . .
Ning rē'eng'ok . . . .	Ning laijō . . . .
Nātim rē'eng'ok . . . .	Nānung laijō . . . .
Utim rē'eng'ok . . . .	Hinung laijō . . . .
Rē'engbō, rai'bō . . . .	Laibu . . . .
Rē'engai . . . .	Laitrō . . . .
Rē'eng'ok . . . .	Laijō . . . .
Nāng'mi bimung atong ? .	Nāni mungā atuā ? .
Iē gorāi-mi bosol bisikin dong'ok.	Jā gōraio-ni bisbāng bōsolsō ?
Imiō Kāshmir chīnā bisikin jānā'?	Jānī Kāshmīrānō bisbāng jānnō ?
Nāng-wā'-mi nok-chī bisikin sābāntāe gūnāng ?	Nāni bābēni nokāchi sāpāntai-dikā māngsō ?
Tāni āng rām jānwā'ō rai'ok	Āng taini jānnē laiō .
Āwāng-mi sābāntāe u-mi nāo-ō gāmē sāk.	Āni wāngtīnī sāpāntai hīnī jājunō jik rājō.
Nokchī görāi pibōk-mi jīn gānāng.	Nokchī görāi boknlānī jīn tongō.

Koch (of Dacca).	Konch (Williamson).
Nā̄ hing-ā . . .	Ni laiṭū . . .
Uā hing-ā . . .	Ūa laitū . . .
Chingā hing-ā . . .	.....
Nū̄-pārā hing-ā . . .	.....
U-tāng hing-ā . . .	.....
Āngā hing-ning . . .	Āng laisi . . .
Nā̄ hing-ning . . .	Ni laisi . . .
Uā hing-ning . . .	Ūa laisi . . .
Chingā hing-ning . . .	.....
Nū̄-pārā hing-ning . . .	.....
U-tāng hing-ning . . .	.....
Hing . . . .	Lai . . . .
Hing-nā̄ hai-ā . . .	Lainiyai . . .
Hing-mai . . . .	Laimūng . . .
Nū̄-nē ming mādā ? . .	Nini āṭā mūng ? . .
Ei gorā-nē bos bākhāni ? .	I ghorā koy bossorni ? .
Iā hong-tē Kāshmir bākhāni chellā ?	Kāshmir bisin jānū ?
Nā̄-nē fā-nē nok-āo koi-jon doi dong-ā ?	Nini āwānī nokai koy jon sāsā murg ?
Dā-āl āngā chellā-wā rāmā-khol ri-ai-ā.	Tini ān pānai dūrnijiking läjum paisi.
U-nē abining āng-nē āng-nē doi-ning somondā hong-ai-ā.	Āni ūāntini sāsāwā i māgjūni jānau goni biyā rāksi.
Oi bokkā-wā gorā-nē gāddi nok-āo dong-ā.	Nok bhiture ghure bokni-yāni jin toā.

Tipurā (of Dacca).	Deuri Chuiiyā (Lakhimpur).	Deuri-Chutijā (Sibasagar).	English.
Nung thāng-di	Nā khei . . .	Nā kheri . . .	206. Thou goest.
Bo thāng-ō	Ba khei . . .	Bā kheri . . .	207. He goes.
Chung thāng-ō	Jaru kherona . . .	Jāru kheri . . .	208. We go.
No-rok thāng-di	Nāru khei . . .	Loru kheri . . .	209. You go.
Bo-ro thāng-ō	Baru khei . . .	Bāru kheri . . .	210. They go.
Āng thāng-khā	A khei . . .	Ā kherom . . .	211. I went.
Nung thāng-khā	Nā kherom . . .	Nā kherom . . .	212. Thou wentest.
Bo thāng-khā	Ba kherom . . .	Bā kherom . . .	213. He went.
Chung thāng-khā	Jaru kherom . . .	Jāru kherom . . .	214. We went.
No-rok thāng-khā	Nāru kherom . . .	Loru kherom . . .	215. You went.
Bo-ro thāng-khā	Baru kherom . . .	Bāru kherom . . .	216. They went.
Thāng-di	Khero . . .	Khero . . .	217. Go.
<i>No corresponding word</i>	Kherongna . . .	Kherongna . . .	218. Going.
Thāng-khā	Kheroba . . .	Kheroba . . .	219. Gone.
Ni-ni bumung tāmo ?	Niyā mu dām ?	Niyo muwā dām . . .	220. What is your name ?
I korai-ni omor busuk ?	Lashi ghuri gachiga bība dui?	La ghurina dācha bayakh sārem ?	221. How old is this horse ?
Orobai Kāshmir busuk chāl?	Lachapi Kashmir mai dacha asai?	Lāchāpi Kashmir des mai- dācha sāy?	222. How far is it from here to Kashmir ?
Ni-ni bā-ni no-go bsā-lā kaib-suk tong-ō?	Niyā chipaiy nyā-hā dacha mosha dui?	Niyo chipā-yo ācho-hā pishā-ru dācha dui ?	223. How many sons are there in your father's house ?
Āng tini lāmā hāksāl him-khā	A dinya asa chapi chagu kom.	Ādini bahut chāgu kherje- rumde.	224. I have walked a long way to-day.
Bi-ni āhānok bai ā-ni kākā-ni bsā-lā bai kaija- khā.	Ayā momaior pisha bayā pisiyanā biya nomem.	Ayyo chidaiyo pishā biya pishiānā biya nomem.	225. The son of my uncle is married to his sister.
U korai kufur-ni gāddi u no-go tong-ō.	Purughuriyā kacha acha-hā dui.	Bagā ghuriyo jinā ācho chikimi-hā dui.	226. In the house is the sad- dle of the white horse.

English.	Bôpâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sû or Hills Kachârî (Cachar).
227. Put the saddle upon his back.	Bi-ni bikhunga zim logai-ni	Bi-ni biknung-âo jim-ho	Jin kichâ bê-nê sâna as	Bô-ni shîma-hâ zin ri
228. I have beaten his son with many stripes.	Âng bi-ni fâ-sâ-z'lâ g'hâm-nû bu-bai.	Âng di-ni bishâ-khau gobâng nû shu-â.	Âng bê-nê sâ-ga ângè bêt hatin pathâl-gâng.	Bô-ni bashâ ang gabang shû-ba-jâng shû-bâ.
229. He is grazing cattle on the top of the hill.	Bi hazan-ni sai-âu ting mo-kau-fur gâm-dang.	Bi hâyô bijau sâo mushau gung dong.	Bê parbat-nê-chao masu misa charai-da.	Bô-ni mûshû-rao bô haju His cows that hill tashao-hâ ji-dû. upon are-feeding.
230. He is sitting on a horse under that tree.	Bi gorai-ni sai-âu bampâng sing-âu uthiria danga.	Bi döng-fâng shing-âo gorai sâo jo-thâ-dong.	Bê phâng subâ-nê-tala ghçrâ-nê chao khéjangé thai-da.	Bô bangfang bokolö-hâ That tree beneath bô gorai gâmâ hammi he horse mounted sitting döng-dû. is.
231. His brother is taller than his sister.	Bi-ni bi-fang-â bi-ni náo-nû khri g'zaû.	Bi-ni binânao sâitê bi-ni fongbâia lâu-shin.	Bê-nê gajâl bê-nê nânâo-riba jhuâ.	Bô-ni bud-da (or boifâng) His brother bô-ni bûbi jû-dao. his sister tall-is.
232. The price of that is two rupees and a half.	Bi-ni dâm thâkhâ thai-nè ât ânâ.	Bi-ni dâmmâ tâkâ thai-noi khau-sê.	Bê-nê dâm dui takâ âru âdhâ.	Bô-ni beshing tô Of-that (the)-price rupees giinni gajér. two (and) half.
233. My father lives in that small house.	Âng-ni â-fâ bê nû-i-âu thai-i-û.	Âng-ni âfâ obê nô mudui-âo thâ-i-o.	Ângè fâ pichâ na kichao thao.	Âni bufa bô nô My father (in)that house kâshiba-hâ döng-dû. small-in lives.
234. Give this rupee to him.	Bê thâkhâ bi-nû hû.	Embê tâkâ bi-no ho	Bêi takâ-si bê-ga as	Îbô tâghi bô-kê This rupee-one to-him ri. give.
235. Take those rupees from him.	Boi thâkhâ bi-ni-frai fafina-lû.	Bi tâkâ-mân-khô bi-ni-frâ lâ.	Bêi takâ-si bê-nê-pêrâ lâ	Bô rang That money (or rupees) bô-ni-fârang lang. from-him take.
236. Beat him well and bind him with ropes.	Bi-khô rôsi-sar khana g'hâm-nû bu.	Bi-khau mojângin shô ar daubhong jong thâ.	Bê-ga bhâl-koi pathâl âru jari lâi gârê.	Bô-kê hamshishi Him well shû-dada wudû jang having-beaten ropes with kâ. bind.
237. Draw water from the well.	Gathi-ni-frai dûi dikhâng.	Doikhar-ni-frâ doi doikhâng	Nâd-ê-pêrâ di ti	Kâa-ni-fârang di lâbo Well-from water draw (or bring); 'lift' would be sûgû.
238. Walk before me.	Âng-ni s'gâng thabai-lâng.	Âng-ni shigângao khâbâi	Ângè âgè âgè li	Âni sigang-hâ tung.
239. Whose boy comes behind you?	Nang-ni un-âu sur-ni fâa z'lâ fai-dang?	Nung-ni khîbau khîbau si-ni bishâ fai-ho hulângau?	Châ-nê sâ kichâ pâchhê fida?	Sherê-ni ansâ ni-nl Whom-of the-boy your yaohona (fi-dû or) fai-dû. behind comes.
240. From whom did you buy that?	Nang sur-ni-frai boi-khô bai-nai?	Si-ni-frâ nung bi-khau bai-â-mon?	Bêi kichâ châ-nê-pêrâ kini dam-nâ?	Sherê-ni-fârang ning bô-kê Whom from you that tarai-bâ. bought.
241. From a shopkeeper of the village.	Gâmi dukâni-ni-frai.	Bi hâdat-ni shâ-sê dökândar-ni-frâ.	Jingè gârai-nê kichâ dökâni-nê-pêrâ.	Nolai-ni bêpari-Of-the-village (a)-shop-nlfârang. keeper from.

Dimā-sā or Hills Kachāri (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Pu jim-kha pu-ni pishāo-hā <i>The saddle his back ri. put (give).</i>	Gurēnī jānggilō jin gātbō .
Āng pu-ni pāshā-kha kābāng <i>I his son many nung ta-khā. stripes beaten.</i>	Ānga uni dēpāntēkō birit birit ong'pile dokbēhā (Kamrup, dokbēom).
Pu haibu hājnā rai-hā <i>He that hill top-on musau-mishēp rākho-dāo. cattle grazing.</i>	Uā abri kōsākō mat-chu chā'āmatengā.
Pu hanbu banfang <i>He that trees yākhālā-hā gorai pishao-hā under horse on khām-hi dang. sitting is.</i>	Uā nā bol sālākimō (in the shadow) gurēō gākātē dōngengā (Kamrup, dongē dong).
Pu-ni pufuang pu-ni <i>His brother his pāhāndao-ni pānthā sister than jan dāo. taller is.</i>	Uni jonggipā uni nōgipānā bāte bolchābātā.
Pu-ni dām tba-gni adulī. <i>That-of price two half.</i>	Uni dām gongguīl ādoli .
Āni bābā pu na <i>My father that house khāsēbā-hā dang-rē. small-in lives.</i>	Uā nok chon-gipāō āngpā dongā.
Ību rāng pu-ni <i>This rupess him-of pānthā ri. near give.</i>	Unā iā tāngkākō on'bō .
Pu rāngshi-kha <i>Those rupess pu-ni-fring lāhā. him-from take.</i>	Uōnikō (Kamrup, unikō) uā tāngkā-rangkō rā'bō.
Pu-kha hāmshi da <i>Him well beat taushā-jāng khā. ropes-with bind.</i>	Ukō nāmēdāke dokē buduchi kābō.
Nād-ni-fring dii khāo. <i>Well-from water draw.</i>	Chiākolōnikō (Kamrup, chiākolnikō) chi kōbō.
Āni sigāng-sigāng thāng. <i>Me before walk.</i>	Āngnā skāng skāng rē'bō (Kamrup, ē'bō).
Sherē-ni pāshā nini <i>Whose boy your iyāhang-hā fai-dāo ? behind comes ?</i>	Nāng'nī jā'mān jā'mān sānī dēpāntē rē'bāengā (Kam- rup, ē'bāē dong) ?
Nung sherē-ni-fring pu-kha <i>You whom-from that pārni-khā. did-buy.</i>	Sāōnikō ukō breāhā (Kam- rup, brēom) ?
Pu nolai-ni dokāni <i>The village-of shop-keeper shā-si-ni-fring. one-from.</i>	Songnī pālgipāōnlkō (Kam- rup, pālgipānikō).

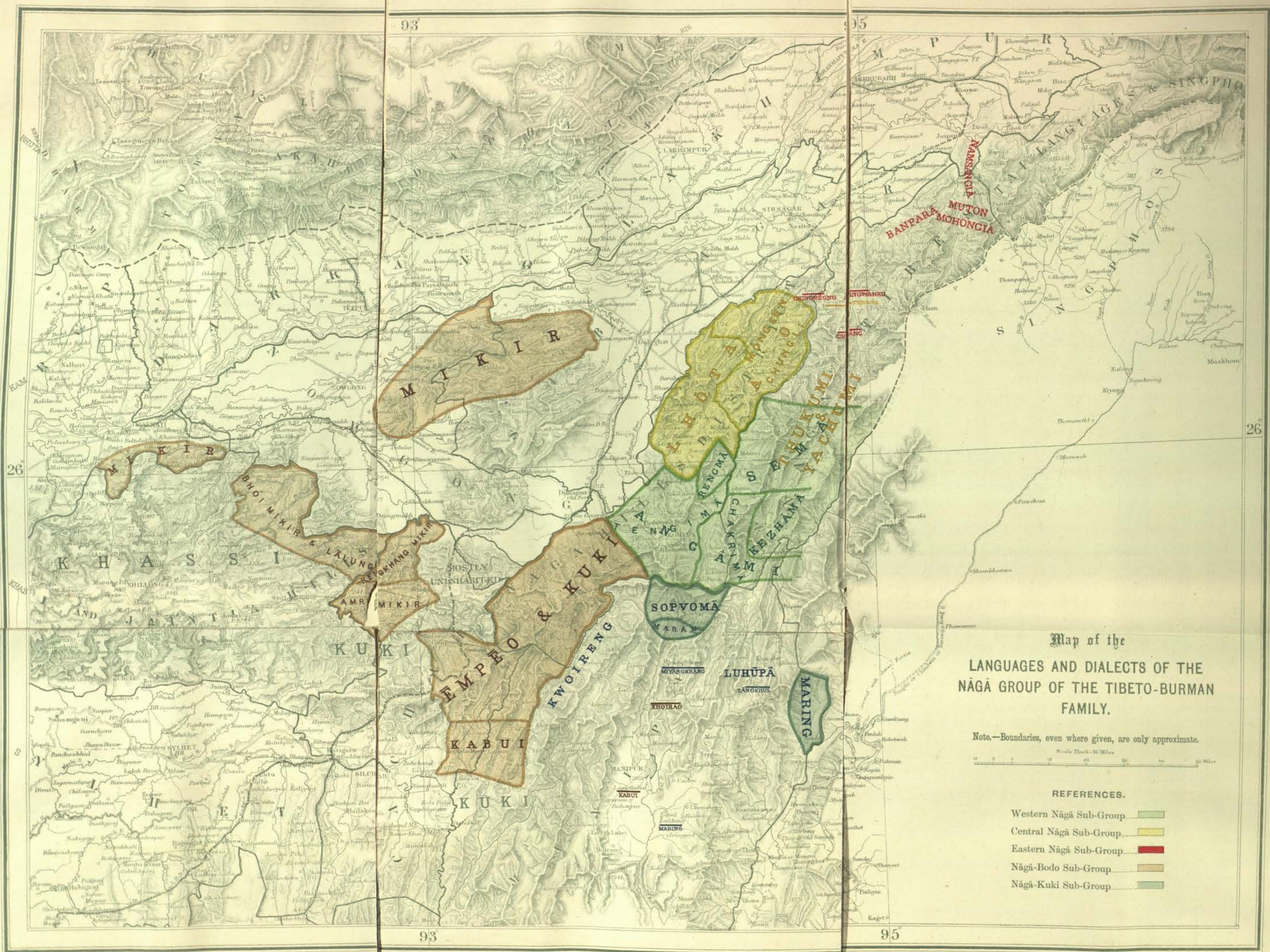
<sup>1</sup> One gong equals two rupees.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Uā jinkō unī jānggil kosākō gātbō.	Jinuō u-ni kunjur-owai lāu
Āngā bini dēpāntēkō dākrē gol'chi dokāhā.	Āng u-ni sānō onēk tōkau
Biā mātsurāngkō ād'ingō chā'āmātongā.	U hōchur-piṛ-wāi mushu chorāi tōu.
Uā bol jāpāngō gōrāni jōngilō āsongongā.	U pān fuku-wai ghōṛā piṛ- wai āmbāk ēi-tōā.
Bini nogipānā bātē bini ādātāng bolchābātā.	U-ni ājōng u-ni ānāōn chēibā lauā.
Unī dām gong sā <sup>1</sup> ānā chet ong'ā.	U-ni dām tākā kār-ning āt gondā.
Angnī āpā uā chon-gipā nokō dongā.	I-ni āwā nogau u pōmor- wai tōā.
Iā tāngkākō bīnā ron'bō .	I tākā-uō u-nā lāu .
Uā tāngkārāngkō biōnikō rā'bō.	U-ni-pri u tākā-uō lā
Bikō bāngē dōkē ming bāgā- chi kābō.	Uō khub tōk, ār kur-man hā
Uā kuāōnikō chī sāldobō .	Chuwāing-pri chikā pāichōk
Āngnā skāng rē'bō .	I-ni māhāng-wai lēi-jēm .
Nāng'nl jāmānō sānī bisā rē'bāā?	Ni-ni jēlām-wai chi-ni sā fai tōā?
Nā'ā sāōnikō ukō breāhā? .	Nung chāngai-pri uō prēi biā?
Uā songni sāksā pālgipāō- nlkō.	Hāsong-ni dōkāndār sāk-sā- ni-pri.

Gārō (Ātong, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Jin-ō u-mi kin-chi tānbō .	Hini kundāmāchī jinnā gātbō.
Āng-ā u-mi sā'-ō kunsāng hāoti tokok.	Āng hini sāpāntaiānō pāngān token tokjō.
Uē mās-drāng-ō ābri kām-bāe-chi sārāmātē dong'ā.	Hing uā ādingāni kārāwāchi māsu-dikānō chāāmditrō.
Uē pānjā pāng-chi gorai kām-bāe-chi muē dong'ā.	Hing pāpāngāni jāpāngāchi gōraiōchī gutrō.
U-mi nāo-nā pāojonggābā kāmbāe choukālā.	Hini jongā hini jājunō bādaiē lāobātō.
U-mi dām rongni ānā chāt-gik dong'ā.	Iāni dāmmā goini ādāli.
Uē milgābā nok-chi āwā' gānāng.	Āni ābā uā nok pāmisāchī tongō.
Iē tāngkā-kō u-nā hun'bō .	Iā takādā hinō ākubu .
Tāngkā-drāng-ō u-mingāo rā'bō.	Uā takāörung hinā rābu .
Uāo nēmē tokbō umie kārō-sāng nēmēkāi tānbō.	Hinō nemē tokē bēduāchī kābu.
Uē kuā-miō tai-ō bitāōbō .	Tikolāōnlā tiā kābu .
Āng-nā dākāng rai'bō .	Āni mikāngāchī laibu .
Nāng kinsāng chāng-mi sā' rai'āwā.	Nāni kundāmāchī nāēgipāōā chāni polsi pīsāōā ?
Nā'ā chāng-miō uā-ō rā'-āk	Uā chānlā pēraiijō ? .
Uē song-mi mingsā pālgābā-mingāo.	Uā gāngāni bipārlānlā .

Koch (of Dacca).	Konch (Williamson).
U-nē jāngul-nē sēk-āo gäddik don.	Ūāni kūnjūai jin lākha
Āngā u-nē doi-ko re-ich-ā bāng-khāl chum-ning.	Ūāni sāsiwau āng pangai tōkā suksi.
Uā pāhār-nē sēk-āo māsu rākhi-nā-hai-ā.	Hākau kārāwāy machu dātauṭī.
Ai fāng-nē ning-āo uā goishā gorā-nē sēk-āo āchchhong-ai-ā.	Ūā pānchūngai ghorauwai māsungāy ḫanṭū.
U-nē abī-nē otē n-nē ādā rau-wā.	Ūāni bhāl ūāni jānainibā mātā.
U-nē dām ārai tākā . . .	Ūāni dām dūl tākā ek ādulli.
Āng-nē fā oi bisā nok-āo dong-ā.	Ūā nok pulāwe ānī āwa tongā.
Ei tākā u-nā hon . . .	Ī tākā ūāni lākhā . . .
U-nē tuki oi tākā-tāng-ko bāng.	Ī tākā ūāni lā . . .
U-ko nām-mai kuri chum ēbang u-ko du-āchā khā.	Īyāni khub tok āra khūrū- gāti khaitān.
Oi kuā-nē tuki chī doi . . .	Khūnī tikkā khong . . .
Āng-nē āgā ri . . .	Āni āge le . . .
Nā-nē khisāngchā sā-nē doi hibār-ā.	Chānī sāsā nini pāse pāiṭī ?
Sā-nē tu ki u-ko nān berai-ā,	Ūau chānī gātai pūrlātānē ?
Oi song-nē goishā dōkāndār- nē tuki.	Gāwnī dūkāndār niyai pūrlātānai.

Tipurā (of Dacea).	Deuri-Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Bi-ni fikung-go gäddi bog-di.	Bayā imarihā ladume kacha	Biyo imāri-hā jinā lädume .	227. Put the saddle upon his back.
Āng bi-ni bsā-no khüb rai-bai bu-khā.	Bayā pishana jam chachare bobem.	Biyo pishā-nā āyos bahut sakātuchang bo-bem.	228. I have beaten his son with many stripes.
No corresponding word for hill or grazing or cattle.	Mushma asiya pichā-hāh are kuri.	Parbata pichā-hā bā mushu mei chorāumde.	229. He is grazing cattle on the top of the hill.
U bafāng tol-āō korai-mäsā-ni sākāō bo ächukgōy tong-ō.	Ba popo kumā-hā ghurayā pichā-hā dudungna dumē.	Bā bāshi popo khumā-hā ghuri mujā pichā-hā duduri	230. He is sitting on a horse under that tree.
Bi-ni ähanok-ni slai bi-ni tākhub klok.	Bayā bebe pisiyana garike dui.	Biyo chipā biyo chipi-nā gāri shui.	231. His brother is taller than his sister.
Bi-ni däm khong-nui mäsā .	Bayā diya muhuni kuba-acha.	Biyo dämā tarā khu khanda	232. The price of that is two rupees and a half.
Ā-ni bā u no-go kusu-ō tong-ō.	Ayā chipawa pisati lashi nyā-hā dui.	Ayyo bābā bāshi churūyā thay.	233. My father lives in that small house.
Bo-no u rāng ro-di . .	Ba dirbu ba-na lare . .	La dirbu tarsā bānā larebe.	234. Give this rupee to him.
Bi-ni thā-ni u rāng-kobāng tlāng-di.	Ba dirbuna ba-chapi laro .	Bāru dirbu tarā khinggā labe.	235. Take those rupees from him.
Bo-no kähām-khlai bu-di ; bo-no buduk bai khā-di.	Bana chachare bongna chiti-chang chidame.	Bānā chucha bobē areke chitiching chidame.	236. Beat him well and bind him with ropes.
U kuā-ni tui tisā-di . .	Akogu chapi ji lahabe .	Akhagu chāpi ji lāgābe .	237. Draw water from the well.
Ā-ni sēkāngō him-di .	Ayā dukojupi khero .	Ayyo dugā dugā yabgāngā khero.	238. Walk before me.
Ni-ni ulo sābo-ni bsā-lā fai-ō?	Sayā mosha niyā chimi-hā kheri?	Niyo mi arihā sāyā maushā kheri?	239. Whose boy comes behind you?
Ubo sābo-ni thā-ni nung pai-khā?	Nā sayā ba-chapi jingna larirom.	Na sāyā bāfi bāshinā jibem?	240. From whom did you buy that?
Grām-ni dōkāndār kai-sā-ni thā-ni.	Atign-hā singtu peya moshiā bopi.	Bāshi atign dukāni afi	241. From a shopkeeper of the village.



# NĀGĀ GROUP.

## GENERAL INTRODUCTION.

The languages composing this group are spoken by tribes inhabiting the districts of Lakhimpur, Sibsagar, the Nāgā Hills, Cachar, and Nowgong, the State of Manipur, and the wild country to the east of the frontier of British India. I have divided them into five sub-groups as follows:—

### Western Sub-group.

Angāmī, spoken by . . . . .	35,410
Semā " "	26,400
Rengmā " "	5,500
Kezhāmā " "	1,620
	68,930

### Central Sub-group.

Āo, spoken by . . . . .	15,500
Lhōtā " "	22,000
Tengsā " "	?
Thukumi, " "	?
Yachumi " "	?
	At least 38,000

### Eastern Sub-group.

Angwānku or Tableng, } spoken by . . . . .	5,000
Chingmēgnū or Tamlu } spoken by . . . . .	
Banparā }	21,600
Mutoniā }	
Mohongiā }	21,870
Namsangiā "	?
Chāng or Mojung "	?
Assiringiā "	?
Moshang "	?
Shānggō "	?
	At least . 10,000

### Naga-Bodo Sub-group.

Mikir, spoken by . . . . .	89,516
Kachchā Nāgā " "	10,280
Kabui " "	11,073
Khoirāo " "	15,000
	125,869

### Nāgā-Kuki Sub-group.

Sopvomā or Māo Nāgā, spoken by . . . . .	10,000
Marām " "	2,500
Miyāngkhāng " "	5,000
Kwoireng or Liyāng " "	5,500
Luhūpā or Luppā " "	25,800
Maring " "	1,500
	At least . 50,000

GRAND TOTAL . At least 292,799

It is questionable whether Sopvomā, which is here classed as belonging to the Nāgā-Kuki sub-group, should not be put amongst the Western Nāgā languages. It possesses points of close connexion with Kezhāmā. Kabui and Khoirāo, which I have classed as Nāgā-Bodo languages, also show points of contact with Kuki.

Nearly all these figures are the roughest of estimates, as no census figures are available for most of these wild tribes. We are, however, safe in saying that at least 300,000 people speak languages belonging to the Nāgā Group.

Regarding the origin of the word 'Nāgā' Mr. A. W. Davis, I.C.S., has been kind enough to give me the following note:—

I think that there can be little doubt that the word 'Nāgā' is our corruption of the Assamese term *নাগা*, pronounced *nogā*. The Assamese apply this term roughly to denote all the tribes inhabiting the hills south of the Brahmaputra River, between Makum in the north-east, and the sources of the Dhansiri River in the west, i.e., the hinterland of the Lakhimpur and Sibsagar Districts. Different tribes or portions of tribes were distinguished by terms like *Hatigoria*, the people using the Hatigor path, *Assiringia*, those using the Assiringia path, *Dupdwāri*, those using the Dup-dwār or Dup-pass, in their visits to the plains of Assam. The old derivations of the word from *nāg* or *nangā* are consequent on the mispronunciation of the word 'nagā.' I can suggest no derivation for 'nagā,' but writing from memory, I think that Mr. S. E. Peal suggested that the word had probably some connection with the word *nok* or *noka*, people, terms used by the people of Banfera, who belong to the Survey Eastern Sub-group. This word *nok* or *lok*, meaning 'an assemblage of people,' occurs also in the Ao language.

Up to the census of 1891 the only account of the Nāgā languages, as a whole, was the article by the late Mr. Damant, entitled *Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers*, which appeared in the Journal of the Royal Asiatic Society for 1880, and which is frequently referred to in these pages. I have, in the main, followed his system of grouping of the various dialects, only departing from it when the additional information gained within the past twenty years has compelled me to do so. The last two groups, the Nāgā-Kuki and the Nāgā-Bodo, have been added by me.

The information regarding the languages mentioned above, which I have been able to gather for the Survey, varies in value and amount. For some languages, such as Angāmi and Ao, thanks to the kindness of Mr. Davis and the Reverend E. W. Clark, the information now given is accurate and full. On the other hand, for the languages of the Eastern Sub-group, I have been able to do little beyond collating previously existing material, much of which was far from accurate. For other languages the information is fuller, if not absolutely satisfactory.

Under these circumstances, I have the less hesitation in reprinting the following valuable note on the Nāgā languages, which was written by Mr. A. W. Davis, I.C.S., for the Assam Census Report of 1891:—

All the tribes in the Nāga Hills District which we lump together under the general term Nāgā, speak languages which are at the present day, whatever they may have been in the remote past, so different that a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe. That these languages were derived from the same stock is, I think, best shown by a comparison of word lists from the various languages. I have therefore given below lists of words from the following Nāgā dialects and Manipuri, i.e., Angāmi, Lhōtā, Semā, and Ao (Chungli and Mongsen).

From these lists, and from the more detailed comparison between Angāmi on the one hand and Kachāri and Mikir on the other, which will be found below, I think that there is good evidence to show that not only Manipuri, but also Bodo and Mikir, are derived from the same stock as the languages spoken by the various Nāgā tribes. Further, in order to show more clearly the common origin of the various Nāgā dialects, I have made a special comparison between the Angāmi and Ao Nāgā languages. I have taken these languages for special comparison for the reason that the tribes in question are separated from each other by the Lhōtā, Rengmā, and Semā tribes, and have from time immemorial never had any connection with each other.

Mikir.													
Angami.	Semāk.	Lhōtā.	Mongsen.	Chuguli.	Kachchā Nágā.	Manipuri.	Kachāri.	Tamlu.					
Two	lōk	lōkī	ekhā	akhe	akhā	kat	anā	huk	huk	is̄i,			
Three	ke-nā	ki-nā'	eni	anā	anā	gand	anī	nḡi or n̄i	nḡi or n̄i	hini.			
Four	de	ke-ti'	ethām	asām	asām	gūjām	añum	thām	cham	ka-tham.			
Five	dā	bid'	mazā	peli	peli	mādāi	mādāi	bre	pelī	phili.			
Six	pōngt	pungu	mungo	pangā	pangā	mingao	mangā	bē (bongā)	n̄gā	phongo.			
Seven	st̄is	sagħā	tirok	tirok	tirok	sūrök	taruk	do, ro	wok	therok.			
Eight	tē-nā	sinī	ti-ing, eong	teni	tenet	sonā	taret	ni	nyet	therok-s-			
Nine	tettā	tikhā	tičā	taset	thi	dassāt	nipal	zat	set	nerkep.			
Ten	kerr'	ohighi	tāro	tekhū	tekhs	shugāi	māpal	skho	ohhā	serkep.			
								grābo	tarā	zā, z̄i	an		
											kep.		

between the words, for 'two,' 'five,' 'six,' and 'nine.' The words are  
and Tamlin.

The words for 'four' are identical in the Ao (Mongsen), Manipuri, Kachin, and Kachinai words for seven. The words for 'four' are identical in the Angami, Semâ, Ao (Mongsen), and Kachinai words for seven. Again we have the great resemblances in the Angami, Semâ, Ao (Mongsen), and Kachinai words for seven. The same thing happens with this same number in the Ao (Mongsen), Kachinai Nügä, interchangeable in the Nügä dialects. Again we have the great resemblances in the Angami, Semâ, Ao (Mongsen), and Kachinai words for seven. The same thing happens with this same number in the Ao (Mongsen), Kachinai Nügä, interchangeable in the Nügä dialects.

The words for 'eight' in Angami, Semeli and Lhotsa are almost the same as Manipuri and Mikir use the same words.

Kachari, and Tamu dialects. It will be observed that in all of these the *l* of *lamb* has become *m*, and the *n* of *man* has become *m*.

Mikir, 8 = *nerkep* = 10-2. Manipuri, 8 = *nipat* or *nipan* = 10-2.

Mikir, 9 = *serlep* = 10-1. Manipur, 9 = *mopal* or *mapan* = 10-1. Muliir are practically identical.

3

English.	Angāmi.	Semā.	Lhōtā.	Mongsen.	Chungli.	Manipuri.
Water	drū	āzu	otsū	ātsū	tsū	ishing.
Fire	mi	āmi	omi	āmū	mi	mai.
Fish	ko	ākā	ongo	āngō	ngo	ngā.
Flesh	themo, chō	āshi	oso	āsā	shī	sā.
Sticks	sī, sā	āsū	otsang	āsūng	sūng	sing.
Pig	the-vo	āgvo	wokoro	ādok	āk	ok.
Paddy	telhā	āghu	otsok	ātsak	tsak	phāu.
Rice	{ shoko telhāko }	{ ātikishi }	otsang	āchang	chang	cheng.
B rice (cooked)	tiē	ākenā	otsi	āchā	chi	chāk.
Mat	zopra	āyupu	ophak	āpak	pāk-ti	phak.
Cloth	kwē, pfē	āphi	oscū	āssū	ssū	phi.
Smoke	mikhu	āmikhu	omiekhu	mūkholi	mūkhoshū	maikhu.
Thatch	zoghā	āghi	tesū	ā-i	āzzū	i.
Cultivation	le	ālu	oli	ālu	lu	lāu.
Tiger	tekhu	āmisipu	mhärr	ākhu	keyi	kei.
Spear	rongu	āni, āngu	otsö	āni	ni	ta.
Liquor	zu	āzi	soko	āzi	yī, vū	yu.
House	ki	āki	oki	āki	ki	yim, sang.
Load	kā	ākico	ohā	āku	ku	pōt.
Sun	tināki	atsunkyihe	engi	tsungi	ānū	numit.
Road	chā	ālā	olam	yemang	lemang	lambi.
Cow	mithu	āmishi	mangsū	māssū	nāshī	sal.
Fowl	therū	āgvu	hono	ān	ān	yel.
Child	nā, nu	nu	ongo	ningcharā	{ chir tanur }	{ machā.
Father	pu, pfō	āpu	opu	ābā	obā	ipā.
Mother	zo, pfū	āzā	opvū	āvū	ochā	imā.
Husband	nupfō	kimi	orapvū	nebōyā	tekinungpo	māwā.
Wife	kimā	nipfū	okikhann	nenū	tekinungtsū	muttu.
Red	{ kemerri kehā }	{ ākuhū }	rakhiā	temaram	temaram	āngangbā.
Black	keti	āketsu	nyikā	tanāk	tanāk	āmubā.
White	kekra, kechā	.....	emhuā	tenen	temessung	āngoubā.
Good	kevi	ākivi	mhonā	{ tāru tepung }	{ tāchung }	aphabā.
Bad	heshā	ākesā	'mmho	tāmāru	tāmāchung	phatabā.
True	kētā	ākutso	otscutso	tetsā	alangchi	āchumbā.
False	ketidji	āmiki	'ntsā	temārāk	tiāzū	minambā.
Hot	kelē	ākelu	tsco-ā	telem	telem	asābā.
Cold	{ kemekhu si }	{ meku si }	{ myimā }	{ temekhung āsuk }	{ āsok }	aingbā.
Die	sā	ti	tchhi	āeū	āsū	si.
Do	chi	si	lyu	tā	si	tāu.
Eat	chi	che	tso	chi	chiung	chā.
See	ngu	zūti	mhu	ngu	ngu	yeng.
Arrive	tso	to	chānā	tung	tung	ihung.
Buy	kri	khi	shi	li	li	lei.
Sell	zē	zē	yē	yuk	yuk	yon.
Cry	krā	khā	khiā	chep	chep	kap.
Laugh	nu	nū	emathā	mani	manū	nok.
Give	trū, pi	tsū	pi	ki	āketsū	pi.
Take	le	lu	pen	tsā	āgi	lāu.
Carry	pfū	kapfū	pu	āpen	āpen	pu.
Run	thā	pove	yung	chen	chin	chen.
Call	ke	ku	tsā	chā	chā	kāu.

These lists, together with those given of the numerals above show, I think, pretty clearly that the Naga languages and Manipuri are all very closely connected. The resemblances between the Ao Naga dialects and Manipuri are especially striking. Thus we find :—

Ao.	Manipuri.	English.
<i>Ngo</i>	<i>ngā</i>	fish.
<i>Āsa</i>	<i>āsā</i>	flesh.
<i>Sūng</i>	<i>sing</i>	sticks.
<i>Āok</i>	<i>ok</i>	pig.
<i>Chang</i>	<i>cheng</i>	rice.
<i>Āchā</i>	<i>chāk</i>	rice (cooked).
<i>Ā-i</i>	<i>i</i>	thatch.
<i>Lu</i>	<i>lāu</i>	cultivation.
<i>Keyi</i>	<i>kei</i>	tiger.
<i>Yi</i>	<i>yu</i>	liquor.
<i>Tā</i>	<i>tāu</i>	do.
<i>Tung</i>	<i>thung</i>	arrive.
<i>Li</i>	<i>lei</i>	buy.
<i>Chen</i>	<i>chen</i>	run.
<i>Chep</i>	<i>kap</i>	cry.

In making comparison between the various hill languages the following common vowel and consonantal changes must be borne in mind. These changes occur not only between different languages, but in the same language in different dialects of it. They are for vowels :—

*Examples.*

ā to i . . . . .	<i>mā, mi</i>	= man (Ang.),
i „ ē . . . . .	<i>mī, mē</i>	= fire (Ang.),
e „ u . . . . .	(Ang.) <i>le</i> = <i>lu</i> (S.)	= fields,
ā „ u . . . . .	<i>nā, nu</i>	= child (Ang.),
o „ u . . . . .	<i>thenumā, thenomi</i>	= woman (Ang.),

and for consonants,

f = sh . . . . .	{ <i>tefū, teshu</i> { <i>fū, shi</i>	= dog (Ang.), = say (Ao),
kw = pf, ph . . . . .	<i>kwō, pfē</i> = <i>phi</i> (S.)	= cloth (Ang.),
t = ch . . . . .	<i>tino, chino</i>	= khel (Ang.),
k = ch . . . . .	<i>ki, chi</i>	= house (Ang.),
ts = t . . . . .	<i>kemetsu</i> (S.) = <i>kemete</i> (Ang.)	= all,
ts = ch . . . . .	<i>tsedā, chedā</i>	= now-a-days (Ang.),
kr = ch . . . . .	<i>krā, chā</i>	= white (Ang.),
y = l . . . . .	<i>yung, aling</i>	= bamboo tie (Ao),
j = d . . . . .	<i>ji, di</i>	= is not (Ang.),
y = v . . . . .	<i>yi, vi</i>	= liquor (Ao),
z = y . . . . .	<i>sok, yok</i>	= send (Ao),
zh = y . . . . .	<i>sha, ya</i>	= help (Ang.),
m = p . . . . .	<i>pete, mete</i>	= all (Ang.),
p = b . . . . .	<i>pa, ba</i>	= he (Ao),
kr = kh . . . . .	<i>kri</i> (Ang.) = <i>khi</i> (S.)	= buy,
r = gh . . . . .	<i>soru</i> (Ang.) = <i>sogha</i> (S.)	= six.

The negative particles are *mo, ma, te, de, hē, ā, e, sho, sī, tivi, na, 'm, dā, ri, kanu*. These negatives are distributed over the following languages :—

	Ordinary.	Negative Imperative.
Angāmi	<i>mo, lho</i>	<i>hē, sho</i>
Semā	<i>mo, lho</i>	<i>tivi, sā</i>
Lhōtā	<i>'m, 'n</i>	<i>ti</i>
Ao	<i>ma</i>	<i>te</i>
Tamlu	<i>na</i>	<i>te</i>
Kachchā Naga	<i>ma</i>	<i>sho</i>
Manipuri	<i>de, te, tre, loi</i>	<i>kanu</i>
Kachāri	<i>ā</i>	<i>dā</i>
Mikir	<i>e</i>	<i>ri</i>

These languages may be divided into two classes—

- (1) Those in which the negative follows the root of the word it qualifies.
- (2) Those in which it precedes the root.

To class (1) belong Angāmi, Semā, Kachāri, Manipuri, and Mikir, i.e.,

Angāmi . . .	<i>vor</i>	= come.
	<i>vormo</i>	= not come.
Semā . . .	<i>gwāgi</i>	= come.
	<i>gwāgimo</i>	= not come.
Kachāri . . .	<i>nu</i>	= see.
	<i>nuā</i>	= not see.
Manipuri . . .	<i>lāk</i>	= come.
	<i>lākde</i>	= not come.
Mikir . . .	<i>vāng</i>	= come.
	<i>vāngve</i>	= not come.

To the second class belong the Ao, Lhōtā, and Tamlu languages, i.e.,

Ao . . . .	<i>alli</i>	= is; <i>malli</i> = is not.
Lhōtā . . . .	<i>li</i>	= is; <i>'nli</i> = is not.
Tamlu . . . .	<i>ang</i>	= is <i>na-ang</i> = is not.

In Kachāri though the ordinary negative follows the root of the verb it qualifies, the imperative negative precedes that root, thus:—

Kachāri . . . .	<i>nu</i>	= see; <i>dā-nu</i> = see not.
While—		
Angāmi . . . .	<i>ngu</i>	= see; <i>ngu-hē</i> = see not.

In Angāmi also there is a trace of the negative particle preceding the verbal root in the phrase '*m-bā-wē* = it is not, where '*m* = *mo* = not, *-bā* is the substantive verb, and *-wē* the verbal termination.

These constructions must be relics of the time when in the Nāgā languages the negative particles were indifferently either before or after the word they qualified.

There is one point with reference to the use of the negative particles in which all the languages mentioned above agree, i.e., they all of them use a form for the imperative negative different to that used in the ordinary conjugation of the negative verb, thus—

Angāmi . . . .	<i>{ po vormo</i>	= he has not come.
	<i>{ vorhē</i>	= don't come.
Ao . . . .	<i>{ pā maro</i>	= he has not come.
	<i>{ taro</i>	= don't come.
Manipuri . . . .	<i>{ mā lākde</i>	= he has not come.
	<i>{ lākkanu</i>	= don't come.
Semā . . . .	<i>{ pā gwāgimo</i>	= he has not come.
	<i>{ gwāgitivi</i>	= don't come.

And so on for all the other languages.

In nearly all these languages the word for 'bad' is merely the word for 'good' used with the negative particle. Thus—

Manipuri . . . .	<i>apha ba</i>	= good, <i>phata ba</i> = bad, i.e., not good. Here <i>pha</i> = good, while <i>ta</i> = not, the initial <i>a</i> and final <i>ba</i> are merely adjectival formative particles.
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Kachāri . . . .	<i>gāhām</i>	= good, <i>hām-ā</i> = not good = bad, here <i>ā</i> = not; the <i>gā</i> in <i>gāhām</i> is the adjectival prefix.
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Ao . . . .	<i>ta-chung</i>	= good, <i>ta-mā-chung</i> = not good = bad, <i>ta</i> = adjectival prefix; <i>mā</i> = not.
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Lhōtā . . . .	<i>mho</i>	= good, <i>'mmho</i> = not good = bad, here <i>'m</i> = not.
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Tamlu . . . .	<i>mayang</i>	= good, <i>na mayang</i> = not good = bad.
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Angāmi and Semā have separate words for 'bad,' i.e., *keshā* and *ākesā*, but the word for 'good' with the negative particle *mo* is as frequently used to express 'bad' as the special words, thus—

Angāmi . . . .	<i>ke-vi</i>	= good, <i>vi-mo</i> = not good = bad,
Semā . . . .	<i>āke-vi</i>	= good, <i>vi-mo</i> = not good = bad,

*ke* and *āke* are adjectival prefixes.

At the time of the Census 1881, the Mikir language was classed by Sir C. Lyall as an outlier of the Bodo group. That the two languages are derived from the same stock and do not at present differ much more from each other than the various Nāgā languages do from each other is, I think, pretty evident from an examination of the lists of words and sentences given by him. I shall now try and demonstrate the fact that

the Bodo and Mikir languages are pretty closely connected with the Naga group of languages. In order to show this connection, I shall take sentences from the Angami Naga languages. In the word lists given at the end I have made comparison with other languages, specially Ao.

*Numerals.*

As far as numerals are concerned, the resemblance that exists between Bodo and the Naga dialects has been referred to in the short notes appended to the lists of words given to show the general connection of all the Naga dialects known to us at present. To this it is not necessary to refer again. I shall now take the resemblances that exist in Bodo, Mikir, and Angami in the method of forming words and sentences.

*Formation of Adjectives.*

These are formed from substantives by the following prefixes:—

<i>G</i> <sup>a</sup>	.	.	Kachari.
<i>K</i> <sup>a</sup> , <i>ke</i>	.	.	Mikir.
<i>K</i> <sup>a</sup> , <i>ke</i>	.	.	Angami.

Examples—

Kachari . . . .	<i>det</i>	= greatness,
	<i>g<sup>a</sup>det</i>	= great.
Mikir . . . .	<i>the</i>	= greatness,
	<i>keth<sup>e</sup></i>	= great.
Angami . . . .	<i>di</i>	= greatness,
	<i>kedi</i>	= great.

The resemblance here is not only in the method of formation, but also in the word; *det*, *the*, *di* are all the same word. The change from final *et* to *a* or *e* is not an uncommon one in the Naga languages:—

Cf. Ao . . .	<i>tenet</i> or <i>teni</i>	= seven,
	<i>akhā</i> or <i>akhet</i>	= one,
	<i>takā</i> or <i>taket</i>	= hand,

*det* and *di* are therefore the same word.

Again cf.

(Mikir) . . . .	<i>phere</i>	= fear	= <i>pri</i> (Angami),
	<i>k<sup>a</sup>-phere</i>	= afraid	= <i>ke-pri</i> .
(Mikir) . . . .	<i>do</i>	= abide	= <i>to</i> (Angami);
	<i>ke-do</i>	= abiding	= <i>ke-to</i> .
(Mikir) . . . .	<i>chok</i>	= beat	= <i>vü</i> (Angami),
	<i>ke-chok</i>	= assault	= <i>ke-vü</i> .

*Method of forming Causatives.*

This is done in a similar way in all three languages. In Bodo by the prefix *f<sup>a</sup>*, *f<sup>e</sup>*, (*pu*, Dimasa), in Mikir and Angami by the prefix *pe*; thus—

<i>Numā</i> (Dimasa)	= <i>ngu</i> (Angami)	= to see.
<i>Pu-numā</i> (Dimasa)	= <i>pe-ngu</i> (Angami)	= to cause to see.

Cf. also,—

<i>Si</i> (Angami), know ; <i>pe-si</i> , inform.
<i>Thi</i> (Mikir), die ; <i>pe-thi</i> , kill.
<i>Ran-nū</i> (Kachari), to be dry ; <i>f<sup>a</sup>-ran-nū</i> , to cause to be dry.
<i>Sā-le</i> (Angami), to be dry ; <i>pe-sā-le</i> , to cause to dry.
<i>Si-nū</i> (Kachari), to be wet ; <i>f<sup>e</sup>-si-nū</i> , to wet (act).
<i>Chs-le</i> , <i>tse-le</i> (Angami), to be wet ; <i>pe-tse-le</i> , to wet (act).
<i>Me-sen</i> (Mikir), good ; <i>pe-me-sen</i> , cause to be good.
<i>Ke-vi</i> (Angami), good ; <i>pe-vi</i> , improve.

These examples are, I think, sufficient to show that the method of forming causatives in the three languages is identical. The formation in Kachari and Angami of compound verbs from two verbs, the first giving the method and the second the result, is similar in both languages. The compounds from the word to 'kill'—(Kachari) *that*, (Angami) *kri*—show this resemblance very clearly, thus:—

Kachari . . . .	<i>gau</i>	{	<i>gau</i> - <i>that-nū</i>	}	shoot;	{	<i>jē</i> - <i>kri-le</i>	}	to shoot and kill.
Angami . . . .	<i>jē</i>	{							
Kachari . . . .	<i>bu</i>	{	<i>bu</i> - <i>that-nū</i>	}	to strike;	{	<i>vü</i> - <i>kri-le</i>	}	to beat to death.

Kachāri . . . dan }  
 Angāmi . . . du } to cut; { dan-that-nā } , to cut and kill.  
 { du-kri-le }

In Angāmi the word *tsē*, break, is used in a similar way, e.g.,—

*Kedā*, trample on ; *kedā-tsē*, break by trampling on.

*Bē*, handle ; *bē-tsē*, to break.

*Vū*, to strike ; *vū-tsē*, to strike and break.

#### Formation of Intensice Verbs.

The method followed in both languages is the same, i.e., intensives are formed by a particle following the verbal root. Thus—

Kachāri . . . mai habai }  
 Angāmi . . . polē lē āwe } he has cut his paddy,

but—

Kachāri . . . mai	ha	- khang	- bai	
Angāmi . . . po-lē	lē	- prē	- āwe	}, he has finished cutting his paddy.
		- all	- is	
		entirely		

Here *khang* (Kachāri) = *prē* (Angāmi).

Again—

Kachāri . . . boi	gāmini	mansūifra	thoi-bai.
Angāmi . . . lu	renā	mā	sā-te.
	that	village	men

And—

Kachāri . . . boi	gāmini	mansūifra	boibū	thoi - tra - bai
Angāmi . . . lu	renā	mā	peteko	sā - { pu <sup>1</sup> } - te.
	that	village	men	all die-completely-did.

Here *tra* (Kachāri) = *pu, kwi* (Angāmi).

Kachāri . . . lamai	au	mansūifur	fai-dang.
Angāmi . . . cha	nu-nu	thomā-ko	vor-zhu-wē.
	road	along	men

And—

Kachāri . . . lamai	au	mansūifur	fai - su - dang.
Angāmi . . . cha	nu-nu	thomā-ko	vor - { pi <sup>1</sup> } - shu-wē.
	road	along	men

Here *su* (Kachāri) = *pi, sē* (Angāmi).

In all these sentences it will be observed that the intensive particles are used in precisely the same way.

#### Formation of the Negative Verb.

The method by which this is done is the same in both Kachāri and Angāmi, i.e., both languages affix a particle to the verbal root. In Kachāri this particle is *ā*, in Angāmi *mo*, thus—

Kachāri . . . nu, see ; nu-ā, not see.

Angāmi . . . ngu, see ; ngu-mo, not see.

#### Definite Article.

This is expressed in a similar way in both languages. In Kachāri it is expressed by the addition of the vowel *-ā* to a noun, and in Angāmi by the addition of *-u*, thus—

Kachāri . . . daū	zlaī-ā	gasip	dang.
Angāmi . . . vū	dzū-u	kha	bāwā.

fowl male-the crowing is, i.e., the cock is crowing.

The above resemblances in word formation and the structure of sentences between Angāmi Nāgā on the one hand and Kachāri and Mikir on the other are, I think, very striking, and go far towards establishing the fact that all these languages are derived from the same source. I append word lists giving words in Mikir and

<sup>1</sup> These are alternative expressions.

Kachārī, which have almost exact equivalents in some of the Nāgā languages. The following abbreviations are used in these lists to indicate the particular Nāgā language from which the specimen is taken :—

Ang.	= Angāmi.	S.	= Semā.
Lh.	= Lhōtā.	M.	= Manipuri.
D.	= Dīmāsā.	K. Nāgā	= Kachchā Nāgā.

## Pronunciation—

- ā = a in 'ball'; ē = a in 'pray';  
 ā = a in 'master'; ū = German ū;  
 u = u in bull.

*List of words in Mikir that are similar to words in the Nāgā dialects.*

English.	Mikir.	Nāgā.
Abide	do	to (Ang.).
Abode	ke-do-ahem	ke-to-ki (Ang.).
Ache	keso	-chi (Ang.), siū (S.).
Afraid	kaphere	kepri (Ang.).
Ascend	thur	ā-to (Āo).
Assault, to	chok	ā-sok (Āo).
Cast away	vār	vā (Ang.).
Cup	bong	bung (Āo), bu (Ang.) = receptacle.
Cut	thu	du (Ang.).
Dead	kethi	keii (S.).
Descendants	asoasu	aso (Āo) = born.
Ear	no	nie (Ang.).
Eat	cho	chi (Ang.), chā (M.).
Egg	voti	vü-dzi (Ang.), a-ti (Tamlu).
Fall	klo	krü (Ang.).
Father	po	po (Ang.).
Female	pi	nupi (M.), pfü (Ang.).
Fire	me	mi, me (Ang.).
Give	pi	pi (Ang., Lh., M.).
Pig	phāk	āk (Āo).
Paddy	sok	tsak (Āo).
Rice	sāng	chang (Āo), cheng (M.).
Yawn	ko-hē	kehē (Ang.).
Fowl	vo	vü (Ang.).
Great	kethe	kedi (Ang.).
Village	rong	renā (Ang.).
Day	ni	ni (Āo, M.).
How many	kođn	kayā (Āo), keiā (M.).
Speak	pu	pu (Ang.).
Sun	ärni	anü (Āo).
Carry	pon	pu (M.), pfü (Ang.).
Ignorant	kelu	keloho (Ang.).
Name	men	nung (Āo), ming (M.).
Ripe	kemen	kemē (Ang.).
Rope	ā-rī	ke-rē (Ang.).
Shield	chong	tsung (Āo).
Snake	phīrui	perr (Āo).
Stomach	pok	ta-bok (Āo).
Stone	är-long	lung (Āo).
Sword	nok	nok = dao (Āo).
Tail	arme	mi (Ang.).
Cloth	pē	pfē (Ang.), phi (S.).
Tiger	te-kē	tekhu (Ang.).
Tooth	so	hu (Ang.).
Youth	riso	krisā (Ang.).
You	nāng	nang (Āo, M.).
Write	tok	tu (Ang.).
I	ne	ni (Āo, S.).

*Similar words in Kachārī and Nāgā dialects.*

<i>English.</i>	<i>Kachārī.</i>	<i>Nāgā.</i>
I	ang	ā (Ang.).
Thou	nāng	nang (Āo, M.).
Fire	at	ā (Tamlu).
Water	dui	dui (K. Nāgā), dsū (Ang.), tsū (Āo).
Hand	a-khai	te-kā (Āo).
Fish	nga	nga (M.), ngo (Āo), ongo (Lh.).
Cow	mosau	ā-mishi (S.), massū (Āo), nashi (Āo), māngsū (Lh.).
Bird	dau	pe-ra (Ang.).
Egg	dau-dui	vū-dzū (Ang.), a-ti (Tamlu).
Tiger	mosā, misi (D.)	āmisipu (S.).
Madh	zau, ju (D.)	zu (Ang.), yi (Āo).
Eat	zā, ji (D.)	chā (M.), chi (Ang., S., Āo).
Walk	thā	tā = ran (Ang.).
Sit	zā	shū = lie down (Ang.).
Laugh	m'ni	m'ni (Āo), nū (Ang.).
Go	thāng	to (Ang.).
Cook	sang	chā (Ang.), su (Āo).
See	nu	ngu (Ang.), ngu (Āo).
Bamboo	ō-ā	wa (M.), ā-u (Āo.).
Say	bung	pu (Ang.).
Now	dā da'nū	thā (Ang.), thanū (Āo) = to-day.
Cut	dān	dā (Ang.).
Wet	si	tse, chē (Ang.).
Great	g*det	kedi (Ang.).
Bitter	g*kha	ta-kā (Āo), kekfū (Ang.).
Long	g*lāu	tulu (Āo).
Deep	g*thān	ke-su (Ang.).
Tall	g*xāu	kechā (Ang.).
Cry, to	gab	krā (Ang.).
Village	gāmī	ghā (S.), ghina (S.).
Fear	gi	ki (M.).
Say	han	hāi (M.).
Chase	hā-su	hā (S.), ho (Ang.).
Cloth	hi	phi (S.), ssā (Āo).
Head	khoro	to-kolāk (Āo).
Quickly	māmār	mhāi (Ang.).
Grave	mangkhor	mokru (Ang.).
Body	mādam	themo (Ang.).
Eye	megan	mhi (Ang.), mek (Mikir).
Husk rice, to	sāu *	tu (Ang.).
Stay	thā	thā (Ang.) = stand.

With a fuller vocabulary of the Kachārī language and with a more extended knowledge of the other Nāgā dialects except Angāmi than I have at present, it would doubtless be possible to make great additions to these word lists. Enough, though, I think have been given to show the resemblance that exists between Kachārī and Mikir on the one hand and the Nāgā dialects on the other.

The Kachārī words and sentences used in this note have been taken from the Rev. S. Endle's 'Outline Grammar of the Kachārī Language.' The Mikir words used have been taken from the Rev. R. E. Neighbor's 'English and Mikir Vocabulary.'

## NĀGĀ GROUP.

### WESTERN SUB-GROUP.<sup>1</sup>

This sub-group includes the Angāmī, Semā, Rengmā, and Kezhāmā languages, and occupies the southern portion of the Nāga Hills district. The speakers of this group are estimated to number as follows :—

Angāmī	.	.	.	.	.	.	.	.	.	.	.	.	35,410
Semā	.	.	.	.	.	.	.	.	.	.	.	.	26,400
Rengmā	.	.	.	.	.	.	.	.	.	.	.	.	5,500
Kezhāmā	.	.	.	.	.	.	.	.	.	.	.	.	1,620
Total													68,930

Very little is known about the languages of these tribes except that of the Angāmī, who have been fully described by various writers. The languages of the other three are now described for the first time, except that vocabularies of Semā and Rengmā have been published.

The distinguishing feature of the languages of this group, as compared with the Central Sub-group, is that in the latter the negative precedes, while in the former it follows, the word which is negated. The two groups also differ widely in vocabulary, but they clearly have a common origin, as has been shown by Mr. Davis in his notes printed on the preceding pages and in the introduction to the Central Sub-group.

<sup>1</sup> I take this opportunity of expressing my gratitude to Mr. A. W. Davis, I.C.S., admittedly the best authority on the subject, for permission to make free extracts from his writings and for his being kind enough to read through the proofs of the section of the Survey dealing with the Nāgā languages. To the latter he has added many most valuable notes and corrections.

## ANGĀMI OR TENGIMĀ.

We are fortunate in possessing more accurate information about this warlike tribe of Nāgās and their language than about other branches of the same people. There are full accounts of the people by Captain Butler in his 'Rough Notes' and by Mr. Davis in the Assam Census Report for 1891. We have several vocabularies of varying length and importance, and two grammars of the language by Captain Butler and Mr. McCabe, respectively. The two most important Nāgā languages which we meet in British Territory are the Āo and the Angāmi. Both of these are spoken in the Nāga Hills district, Āo being spoken in the North and Angāmi in the extreme South of that area. The following account of the Angāmi Tribe is taken from Mr. Davis's note in the Assam Census Report :—

The Angāmis are the largest of the Nāgā tribes of which we have any knowledge. The portion of the tribe censused occupies 56 villages, with a population of 26,880. In addition to these there are 14 villages, with a population of some 5,000, lying outside the district boundary, in the piece of country bounded on the west by the Brahmaputra-Irawaddy watershed range, on the North by the Thezir river, on the East by the Tiza river, and on the South by the Lanier. The censused portion of the tribe occupies the country drained by the Zullu, Sijju, and Zubza rivers, which all have their origin in the Japvo or Burrail range of Hills. This range forms the boundary of the Angāmi country towards the South.

The name Angāmi by which this tribe is known to us, is a corruption of Gnamei, the name by which the tribe is known to the Manipuris, through whom we first came into contact with them (the Angāmis).

The name by which they call themselves is Tengimā, while they are known to the surrounding tribes of Kezhāmās, Semās, and Lhōtās as Tsoghāmi, Tsungumi, and Tsangho.

The Angāmis assert that their people originally came from the South, i.e., the direction of Manipur. They first occupied the spurs just under Japvo, and thence spread north-west and north-east. Their accounts of their origin are extremely vague and untrustworthy, as is to be expected in the case of a people who have no written language.

The Angāmi tribe is divided into three main divisions,—The Chakromā, who live in a few small villages in the western portion of the country, the Tengimā proper, occupying the central portion, and the Chakrimā or Eastern Angāmis, who occupy the country South and East of Kohima on both sides of the watershed range. The Chakromā, who represent but a very small percentage of the whole tribe, are practically identical with the Tengimā in appearance and language. Between the Tengimā and Chakrimā, however, especially the portion of the tribe which inhabits the villages on the right bank of the Sijju river, there are very marked differences, both in dialect and general appearance.

The differences in dress, cut of hair, etc., between these two divisions of the tribe, are in fact greater than those that exist between tribes that are really different, such as the Lhōtās and Āos. And it is only by examination of the language spoken by the Tengimā and Chakrimā that we find that they really belong to the same tribe.

The Angāmi are distinguished from the other tribes within the district by their method of cultivation. While all the other tribes, including the Western or Chakromā portion of the Argāmi tribe, raise their rice crops by *jhūming*, the Angāmis raise their rice crops on irrigated terraces. These terraces are excavated with great labour and skill from the hillsides, and are watered by means of channels carried along the contour of the hills for long distances and at excessively easy gradients.

We have seen from the above that the Angāmis call themselves Tengimā, but that they are called by the Kezhāmās, Semās, and Lhōtās, Tsoghāmi, Tsungumi, and Tsangho, respectively. To this may be added the following information given by Captain Butler in his Note<sup>1</sup> :—

It has been generally believed that the term 'Nāgā' is derived from the Bengali word *nāngfā*, or the Hindustāni word *nangā*, meaning 'naked,' and the specific name 'Angāmi' has been credited with the same source. Another theory suggests the Kachāri word *nāyā*, a young man, and hence 'a warrior,' while a third

<sup>1</sup> P. 309.

theory would derive it from *nāg*, snake. However, be this as it may, the term is quite foreign to the people themselves : they have no generic term applicable to the whole race, but use specific names for each particular group of villages. Thus, the men of Mezomā, Khonomā, Kohimā, Jotsomā, and their allies, call themselves Tengimās; while others, if asked who they are, would reply simply that they were men of such a village, and seem to be quite ignorant of any distinctive tribal name connecting them to any particular group of villages,—a strange fact, which, I think, is in a great measure accounted for by the state of constant war, and constant isolation, in which they live. The Kachāris, I may add, speak of the Nāgās generally as the Magamsā, and of the Angāmi Nāgās in particular as the Dawānsā.

Mr. Damant on page 245 of his *Notes* quoted below, says,—

This tribe, *i.e.*, the Angāmi Nāgās, the most warlike, and probably the most numerous of all the Nāgā tribes with which we are acquainted, occupies the centre of the great range of hills which divides Assam from Manipur. Their country is about 50 miles long from north to south, and about 80 or 100 from east to west. They are bounded on the west by the Kachā Nāgā, on the north by the great uninhabited forest which covers the valleys of the Dhansiri and Doyang rivers, and by the Rengmā and Lhōtā Nāgā, on the east by the Semā and naked Nāgā, and on the south by the Mao, Tangkhul, and Luhupā Nāgā. They are generally separated into two divisions, known as Eastern and Western Angāmi, the boundary between the two being the Sijju river ; they are essentially the same tribe, but there are slight differences in dialect and dress. The Western Angāmi hold forty-six villages, containing about 6,400 houses. . . . . Their principal villages are Jotsomā, Kohimā, Khonomā, and Mezomā. Of the Eastern Nāgā we have no accurate statistics. . . . . Among themselves, the people who inhabit the central part of their country are known as 'Tengimā,' the remainder being called 'Chakromā.' They are a fine set of men, very warlike and enterprising, taking freely to trade, and possessing in themselves the material for forming a fine nation ; but they are blood-thirsty to a degree, village fighting against village, and clan against clan, and in their fiercer quarrels sparing neither age nor sex.

A consideration of the above will show that there are two main dialects of Angāmi,—a western, spoken by the Chakromā and the Tengimā, and called after the latter tribe ; and an eastern, spoken by the Chakrimā. The language, however, varies over the whole area from village to village. Chakrimā has three sub-dialects, *viz.*, Dzunā, Kehenā, and Nāli or Mimā, the last of which is spoken only in one village (Mimā). Besides this there are many other Chakrimā dialects, concerning which I have failed to obtain information. The figures reported are as follows :—

Tengimā	:	.	.	.	26,900	} all reported from the Nāgā Hills District.
Dzunā	:	.	.	.	1,430	
Kehenā	:	.	.	.	6,490	
Nāli or Mimā	:	.	.	.	590	
					TOTAL	35,410

Lists of standard words and sentences have been obtained in all these dialects. There are also two specimens in Tengimā. The version of the parable of the Prodigal Son in that dialect has had the advantage of being revised by Mr. Davis himself, and I am also indebted to that gentleman for the preparation of the second specimen. I must also express my indebtedness to Captain A. E. Woods and Lieutenant W. M. Kennedy for the share they have taken in the preparation of the version of the parable, and to the latter gentleman for the list of words in all the dialects. The Dzunā, Kehenā and Nāli lists were only obtained with great difficulty.

The following is a list of the authorities which I have seen dealing with Angāmi :—

#### AUTHORITIES—

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- BROWN, The Rev. Nathan,—*Specimens of the Naga Language of Assam*. *Journal of the American Oriental Society*, Vol. ii, 1851, pp. 155 and ff. Contains a comparative vocabulary of a number of Naga Languages, including Angami and Mozome (? Mezomā)-Angami.
- STEWART, R.,—*Notes on Northern Cachar*. *Journal of the Asiatic Society of Bengal*, Vol. xxiv, 1855, pp. 582 and ff. Account of the Nagas generally on pp. 607 and ff., of the 'Angamie' and 'Kutchā' Nagas on pp. 649 and ff. Comparative vocabularies of Arung Nāgā and Angāmi Nāgā on pp. 656 and ff. The latter name is sometimes spelt 'Angami,' sometimes 'Gnāmi,' and sometimes 'Gnāmie.' On p. 672 the headings of the columns for Arung and Angāmi have been interchanged by the printer.
- BEAMES, J.,—*Outlines of Indian Philology, with a map showing the distribution of Indian Languages*. Calcutta, 1867. Appendix A contains numerals in Angāmi.
- HUNTER, Sir W. W.,—*A Comparative Dictionary of the Languages of India and High Asia, with a Dissertation*. London, 1868. Based on Hodgson.
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- BUTLER, Capt. J.,—*A rough comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District*. *Journal of the Asiatic Society of Bengal*, Vol. xlvi, 1873, Pt. I, Appendix. Includes Angāmi.
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- DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 228 and ff. Classification of the Nāga Languages on pp. 229 and ff. Account of Angāmi Nāga on pp. 245 and ff. Vocabulary on p. 256.
- MCCABE, R. B.,—*Outline Grammar of the Angāmi Nāgā Language, with a Vocabulary and Illustrative Sentences*. Calcutta, 1887.
- DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891* by E. A. Gait, I.C.S. Note on Angāmi compared with other languages by A. W. D. on pp. 163 and ff. Account of the Angāmi Nágás by the same on pp. 237 and ff. Shillong, 1892.

The following account of the grammar of the language spoken by the Tengimā Angāmi Nágás is mainly based on that given by Mr. McCabe in the book quoted above. It in no way professes to be complete. For full particulars the student is referred to that work. Mr. Davis has kindly made several corrections and additions.

**Pronunciation.**—Angāmi pronunciation is very well provided for by the system of spelling used in this Survey. Perhaps the following extra signs are required; at any rate, I have adopted them from Mr. McCabe's Grammar, as they are also used in the specimens, and have become, so to speak, established. The letter à, represents the sound of *a* in 'pan,' and *o*, unmarked, represents the sound of the *o* in 'hot.' The sound of *a* in 'all' is represented as elsewhere in this Survey by á. Th is pronounced as in 'hot-house,' not as in 'think.' The *n* in the word *un*, thy, is very faintly sounded. The suffix *te* of the passive is pronounced *ta* when not followed by *wé*. There are local varieties of pronunciation. The long á used in Khonómā and Mezomā villages is changed to à at Kohimā. In the eastern villages à and i are frequently interchanged. Again *pf*, *kw*, and *kf* are interchangeable. Also *n* and *l*; *o* and *u*; *t* and *th*; *ts* and *ch*; and *p* and *m*. Angāmi is said to be rich in tones, but no information is available concerning them.

**Prefixes and Suffixes.**—Angāmi expresses the various meanings which a root can assume partly by the aid of suffixes and infixes and partly by the aid of prefixes. These

will be explained in their proper places, but the following prefixes require to be mentioned here. They have no special meaning of their own, and they are frequently dropped,—

1. The following prefixes are used in forming adjectives, adverbs, and present participles :—

*ka* or *ke*

*me*

*pe*

*re.* Thus,—

*ke-zhā*, large

*ke-vi*, good

*ke-re-ku*, concave

*ke-me-ku*, ditto

*pe-sā*, *me-sā*, or *re-sā*, above

*pe-krā*, or *re-krā*, below.

*ka-ti*, black

*ke-me-thi*, strong

*pe-tē*, or *me-tē*, all

*ke-vor*, coming

*ke-chi*, doing

*ka-nghu*, seeing.

The adjective usually follows the noun it qualifies. When this is the case, and an indefinite article is also used, the prefix *ke* is not dropped. When, on the other hand, the adjective is a predicate, the prefix is elided. Thus,—

*Themmā ke-zhā po*,

Man big one, i.e., a big man.

but,— *Themmā hāu zhā*

Man this big, i.e., this man is big.

2. In names of animals and objects the prefixes *the*, *te*, and *mi*, are often dropped when the sentence is definite, and no misapprehension is likely to arise from the elision.

Thus, *te-fūh*, a dog, but *ā fūh*, my dog.

3. Nouns of agency are formed by suffixing *mā*, man, to the present participle. Thus, *bā*, to sit; *ke-bā*, sitting; *ke-bā-mā*, a sitting man, a sitter.

4. Other nouns are formed from verbs by prefixing *the* or *te*. Thus, *bā*, to sit; *the-bā*, a chair.

5. The prefix *u* often replaces *te* or *the* or, rather, in most cases both are used indifferently. Thus, *the-vū* or *u-vū*, fowl; *the-vo* or *u-vo*, pig; *si* or *u-si*, wood; *te-fū* or *u-fū*, dog. *U* is always prefixed to nouns signifying parts of the body when used in an indefinite sense, and when a personal pronoun, or the word *mā*, an individual is not employed. Thus, *u-phi*, the foot or feet; *u-bi*, the hand or hands; *u-tsa*, the head or heads.

So :—

*u-phi pe themmā-no chā-toyā-wē*.  
the-feet by men walking-in-the-habit-are, the feet are used in walking.

*u-tsa gi tepē pfayā-wē*.  
the-head on loads carried-are.

Like the Lhōtā *ō*, and the Semā, Rengmā and Mikir *ā*, this *u-* is almost certainly derived in such cases as the above from an old possessive pronoun meaning 'his,' which has in most instances lost its original signification.

**Articles.**—The numeral *po*, one, is used for an indefinite article. Thus, *mā po*, a man.

For definite articles *hā-u*, this; *lu*, that; and the relative particle *u*, he who is, are used. Thus, *te-khu hā-u* or *te-khu lu*, the tiger.

*Nichu-mā andu kevor-u.*

Young-male yesterday come-he-who-is, i.e., the boy who is the one who came yesterday, the boy who came yesterday.

As in the above examples, the article invariably follows the noun which it qualifies. If there is an adjective, it follows the adjective. Thus, *te-füh ka-ti po*, a black dog.

**Nouns.**—Nouns descriptive of parts of the body, or expressing relationship, must always be preceded by a possessive pronoun. Thus, *ā-phi*, my feet; *po-phi*, his feet. *Phi* cannot be used by itself. So, *ā-po*, my father; *un-po*, thy father. *Po*, father, cannot be used by itself.

**Gender.**—This is only apparent in the case of animate nouns. It is indicated in the case of nouns of relationship by the use of different words. Thus, *ā po*, my father; *ā zo*, my mother. In the case of other nouns it is indicated by the following suffixes,—

Masculine,—*pfō*, *chü*, *dá*, *dzü*.

Feminine,—*kru*.

Some nouns take one suffix and some another. The prefixes *the*, *te*, and *mi* are commonly dropped, as explained above, when these generic suffixes are added. Examples are,—

*Te-füh*, a dog, *füh-pfō*, a male dog, *füh-kru*, a bitch.

*Tsu*, an elephant, *tsu-chü*, a male elephant, *tsu-kru*, a cow elephant.

(This last pair of suffixes is used for almost all wild animals.)

*Mi-thu*, a cow, *thu-dá*, a bull, *thu-kru*, a cow.

(This pair is commonly used for domestic animals.)

*The-vü*, a fowl, *vü-dzü*, a cock, *vü-kru*, a hen.

(This pair is commonly used for birds.)

If a pronoun or adjective follows a feminine noun, it takes the suffix *pfü*, instead of *u*. Thus, *thu-kru lu-pfü*, that cow; *thu-kru ke-vi ka-ti lu-pfü*, that good black cow.

**Number.**—Number is only indicated when it is not evident from the context. In such a case, the singular is indicated by suffixing *po*, one, and the plural by suffixing *ko*. This *ko* is the plural of the suffix *u* used as a definite article. It hence invariably has a definite signification. Thus, *mi-thu*, cow or cows generally; *mi-thu po*, a or one cow; *mi-thu-u*, the cow; *mi-thu-ko*, the cows. So,—

*Ā un-ki nu te-füh po ngu-lē*

I your-house in dog a saw, i.e., I saw a dog in your house.

*Te-füh-ko télē-chē*

The-dog-s catch, i.e., catch the dogs.

The particle *ko* follows the noun, and if there are adjectives it follows them. It also follows the generic suffix if any. Thus,—

*Vü-kru ka-chā hā-pfü-ko*

Hens white these, i.e., these white hens.

Note the irregular form *náná*, children, the plural of *ná*, a child.

The pronouns form a dual number, which is used to form duals of substantives as follows :—

*No u-sāzāu u-nā mhāchē shābāwē.*

You your-brother you-two sick are, i.e., you and your brother are sick.

*Case.*—Cases are formed by suffixes, added to the nominative, which remains unchanged. The accusative and genitive usually take no postpositions. The genitive precedes the noun on which it is dependent. The nominative sometimes takes *no* (corresponding to the Lhōtā *nā*) when it is the subject of a transitive verb. Mr. Davis has only heard it used with interrogative pronouns. *No* is also occasionally used as a suffix of the genitive, generally with proper names. *Nā* serves the same purpose in Semā. We may also compare the Āo Locative suffix *nung*. For the Accusative verbs of asking require the suffix *ki*. The usual suffixes are,—

*nu*, in, to, or from.

*lā*, for.

*pē*, by (literally ‘taking in the hand and carrying,’ hence only used with inanimate nouns).

*ki*, to, used with proper names of persons only. Proper names of places take no suffix in the dative.

Examples of the various cases are the following :—

Nominative,— *Themmā hā-u vor-wē.*

Man this came, this man came.

*Sopo-no hā-u chi-lē-wē?*

Who this did ?

Accusative,— *Ā themmā hā-u ngu-lē.*

I man this saw, I saw this man.

*Po-ki ketsochē.*

Him ask.

*Po-ki rakā chālēchē.*

Him money ask-for, ask him for money.

Instrumental,— *Nhā-si pē po vā pēvūlē-nitā-shē.*

Jungle-fruit by his belly to-fill-wished, he wished to fill his belly with jungle-fruit.

Dative,— *Ā tisonhā lē nu tsu-yā-wē.*

I daily fields to go-habitually, I go to the fields every day.

*Po Sāhā ki vo-te-wē.*

He the-Sahib to went, he went to the Sahib.

but *Ā Kohirā vo-te-wē.*

I to-Kohimā went, I went to Kohimā.

*Ā ā-sāzāu lā kwe po lē-to-wē.*

I my-brother for cloth a take-will, I want a cloth for my brother.

Ablative,—      *Ā thevā lē nu vor-wē.*  
                   I at-dusk the-fields from came, I returned at dusk from  
                   the fields.

Genitive,—      *Themmā hā-u zā.*  
                   Man's this name, this man's name.

*Lhurukrē-no mā.*

Lhurukrē's men.

*Luvanu-no ki.*

Luvano's house.

*No kiu-no rā mā gā?*  
         You what-of village man are ?

*Ā Kekia-no renā mā po wē.*  
         I Kekia's village man one am.

Locative,—      *Lē nu thezu chāperē-wē.*  
                   Fields in rats many-are, rats abound in the fields.

There are many other such postpositions; e.g., *mho*, *mho-ghī*, on; *ki*, *vākri*, across; *lā-nu*, according to; *dā-nu*, between; *ki*, by; *ghī*, above; *mho-dzū*, before; *sā*, behind; *zē*, with; *krā*, below; *matsā-nu*, through; *sā*, except.

**Adjectives.**—When it is necessary to clearly distinguish the gender of the noun with which it agrees, the addition of the suffix *pfū* makes an adjective feminine. Thus, *the-nu ke-vi-pfū po*, a good woman. Otherwise, adjectives undergo no change. An adjective follows the noun it qualifies, unless it is so intimately connected with the noun it qualifies as to form one compound word with it. Thus, *themmā ke-vi po*, a good man, but *kevi-mā po*, a good man *par excellence*, i.e., a warrior. So *lu-krō*, that month, i.e., last month; *hāu-krō*, this month, i.e., the present month.

The particle of comparison is *ki*. Thus,—

*Themmā hā-u lu ki vi-wē.*  
         Man this that than good-is, this man is better than that.

*Sibo hā-u petē-ko ki zhā.*  
         Tree this all than large, this tree is the largest of all.

The numerals are given in the list of words. They follow the words they qualify. Thus,—

*Te-fūh ke-zhā sē.*  
         Dogs large three, three large dogs.

Ordinals are formed by adding *u*, he who is, to the cardinals. Thus, *po*, one; *po-u*, he who is one, first. We have also *ke-rā-u*, he who is in front, for 'first,' and *ke-nā-u*, he who is behind, for 'second.'

**Pronouns.**—The following are the *Personal Pronouns*. They have a dual,—

Singular,— *Ā*, I      *No*, thou      *Fo*, he, she, it.

*Ā*, my      *Un*, thy      *Po*, his, her, its.

Dual,—      *A-vo*, thou and I.      *U-nā*, *ne-nā*, you two.      *Hā-nā*, they two, near.  
                   *He-nā*, he and I.      *Lu nā*, they two distant.

*He-ko, he*, our.      *Ne-ko, nē*, your.      *Hā-ko*, etc., their.

The genitive is in most cases the same as the nominative. The *n* in *un*, thy, is very faintly sounded. These genitives always precede the nouns on which they depend. Thus, *ā nupfō*, my husband; *un ki*, thy house.

### The Demonstrative Pronouns are,—

*Hā-y*, feminine *hā-pfū*, this. Plural, *hā-ko*.

*Lu*, feminine *lu-pfū*, that. Plural, *lu-ko*.

There is no *Relative Pronoun*. The suffix *u*, he who is, feminine *pü*, she who is, plural *ko*, is used instead. Thus,—

*Themmā ke-vor-u,*  
Man come-he-who-is, the man who is come.

*The-nu lu ki nu ke-bā-pfū.*

Woman that house in dwelling-she-who-is, the woman who lives in that house.

The *Interrogative Pronouns* are,—

*So-po*, feminine *so-pfū*, who?

*Ki-u*, feminine *ki-pfū*, which? adjective.

*Keji-po, kedi-po, so-po, what?*

The *Reflexive Pronoun* is formed by suffixing *thē* or *thā*, as *ā-thē vor-wē*, I came myself. *Ā-thē*, I myself. *Ā-thē ā-*, my own; thus, *ā-vē*, my property; *ā-thē ā-vē*, my own property.

**Verbs.**—There are five different verbs, with different radical meanings, which are used to express the verb substantive. The most common is *bā*, be. The others are *to*, root meaning ‘exist’; *zhū*, root meaning ‘recline’; *ni*, root meaning ‘possess’; *tā*, root meaning ‘stand.’ Verbs do not change for gender, number, or person. Tenses are formed by suffixes. As in other cognate languages, there is little or no distinction between present and past time. The main distinction is between time which is future (indicated by the suffix *to*) and time which is non-future (no special suffix). Every verbal form which contains a direct statement usually ends with the syllable *-wē*, closely corresponding to what is called the categorical *ā* in Mundā languages. This syllable (which is sometimes dropped when no ambiguity will ensue) serves to define the verbal character of the word to which it is suffixed. It hence converts adjectives and nouns into verbs. Thus, *mā po*, a man, *mā-po-wē*, (I) am a man (of such and such a village); *ke-vi*, good; *vi-wē*, is good. It is most often dropped in the past and in the future. Two other suffixes which should be noted are *shi* and *lē*. They do not appear to affect the meaning of the verb in any way. They are, however, generally (unless they accompany the *to* of the positive future) used with a past tense, either singly or both together. Some verbal roots can take either of these suffixes, while some affect one and some the other. The root meaning of *shi* is ‘to place,’ and that of *lē* either ‘to take’ or ‘to go.’ Instead of *wē* we often meet the suffix *m'*, which is used in exactly the same way, and is quite as common. Thus, *ā puwē* or *ā pum'*, I speak; *ā pushiwē* or *ā pushim'*, I spoke;

*po so-du vortowē* or *vortom'*, he will come to-morrow. Subject to these remarks, the tenses of the Angāmi verb may be said to be formed as follows :—

The suffix of the present, of the present definite, and of the imperfect is merely the categorical *wē*. Thus, *ā pu-wē*, I speak, I am speaking, or I was speaking. So also in the past.

A present definite is also formed by *zhū*, as in *si tetsu-zhū-wē*, the tree is falling.

The suffix of the present habitual is *yā-wē*, as *ā tisonhā pherē-yā-wē*, I am in the habit of walking daily.

The suffixes of the past tenses, generally, are *wē*, *lē-wē*, *lē*, *shi-wē*, or *shi-lē-wē* as—

*Ā injōsā po ngu-wē.*

I last-year him saw, I saw him last year.

*Ā un-ki ke-pu mhodzū po ngu-lē-wē.*

I thee-to speaking before him saw, I had seen him when I spoke to you.

*Ā mhā-chi-lē-wē.*

I thing-ate, I have eaten.

*Ā po-ki pu-shi-wē.*

I him-to spoke, I spoke to him.

The suffix of the positive future is *to-wē* or *to*. Thus, *ā vor-to-wē* or *ā vor-to*, I shall come.

The suffix of the negative future is *lelho* or *lelho-wē*, as *ā vor-lelho-wē*, I shall not come.

The suffix of the future of doubt is *nhīù* or *nhā*, added to the positive future, as *ā vor-to-nhīù*, I may come.

The suffix of the imperative is *chē* as *pu-chē* or *pu-shi-chē*, speak; *vū-chē*, strike; *totā-chē* or *totā-lē-chē*, go away. In the third person of the imperative, the suffix *bo* or *bu* is added to the subject, as *po-bo ki-nu vor-chē*, let him come into the house.

Similarly, *mi-thu-bu tizā nu lē-hē-chē*

cows-permit garden in enter-not-(imperative suffix), don't let the cows into the garden.

*Lhurukrē-bu pu-shi-chē*, let Lhurukrē speak.

*Ā-bu to-tā-chē*, let me go.

*Ā-bu un kithā kemhā chi-chē*, make me as one of thy hired servants.

This is properly a causative or permissive particle. It can be attached to any noun or pronoun, and when this is done the verb acquires a permissive or causative sense. Compare causal verbs below.

The negative imperative is formed by inserting *hē*, as *pu-hē-chē* or *pu-shi-hē-chē*, do not speak; *zē-chē* or *zē-lē-chē*, sleep; *zē-hē-chē* or *zē-lē-hē-chē*, do not sleep. When the suffixes *shi* and *lē* are used with the positive imperative, and when they are not used with the negative imperative, the suffix *chē* can be omitted: *to-lē-chē*, *to-shi-lē-chē*, *to-lē*, or *to-shi-lē*, move on; *po-ki pu-shi*, tell him; *po-bu vor-hē*, do not let him come.

The suffix of the conditional is *rā*, as *po vor-rā*, if he should come.

The suffix of the infinitive of purpose is *lō* added to the positive future, as—

*Ā un-ki pi-to-lō vor-wē.*

I your-house to-see came, I came to see your house.

The suffix of the future infinitive is *ye* added to the infinitive of purpose. The whole is then conjugated as an independent verb, as—

*Ā tā-to-lō-ye-wē.*

I about-to-start-was, I was going to start.

The suffix of the adverbial present participle is *ki*, in, the prefix *ke* being also used as explained above. Thus,—

*Ā dē ke-pu-ki themmā lu ā vü-wē.*

I words speaking-in man that me struck, while I was speaking that man struck me.

The suffix of the past (or conjunctive) participle is *di*, with or without the prefix *ke*, as—

*Po dē pu-di, tā-te.*

He words having-spoken, went-away; having spoken, he went away. *Ke-zā-wā-di*, having divided.

The idea of passivity is indicated by the suffix *te*, which, if it is not followed by *wē*, is pronounced *ta*; thus, *po andu ngu-te*, he was seen yesterday. Sometimes *wāte* is used, as *ā vü-wāte*, I was beaten, also *wāho*, as *ā vü-wāho*, I was beaten. This *wā* is merely an intensive infix. See below.

The suffix *te* is also used with intransitive verbs, as in *themmā hāu vor-te-wē*, this man has come. *Ho* often merely emphasizes a verb, as in *po vor-mo-ho*, he has not come.

As in other connected languages, Angāmi uses a large number of infixes which can be added to a verbal root in order to modify its meaning. The following are a few of these infixes which occur in the parable of the Prodigal Son. There are many others.

Infix.	Meaning.	Examples.
<i>hu</i>	entirely	<i>mhā-chi-hu-lelho-di</i> , things to eat all not being able.
<i>lā</i>	again	<i>ngu-lā-lēwē</i> , found again is.
<i>mē</i>	always	<i>to-mē-yā</i> , living always are.
<i>ni</i>	desire	<i>pevūlē-ni-tā</i> , to-fill desire was.
<i>pi</i>	much	<i>chi-pi-tādi</i> , arisen greatly having.
<i>prē</i>	all	<i>kezēchi-prē-rū</i> , together-feasted all having.
<i>pu</i>	all, entirely	<i>peji-pu-ā</i> , lost entirely.
<i>se</i>	very	<i>ni-se-di</i> , glad very being.
<i>tā</i>	entirely	<i>mhā ji-tā-tā</i> , things wanting entirely were.
<i>tē</i>	entirely	<i>chi-tē-lē-di</i> , devoured entirely having.
<i>wā</i>	gives an intensive force.	<i>tsü-wā-chē</i> , give out and out.
<i>zo</i>	gives emphasis	<i>un vē zo-lē</i> , your goods assuredly-are.

The last mentioned, *zo*, is always used in the formula for oaths : *ā un vē regu mo-zo*, I your things steal not-most-assuredly, I assuredly did not steal your property.

Reciprocity is expressed by prefixing the syllable *ke* to the verbal root. Thus :— *mengu*, desire, love; *ā-vo kemengu-to-wē*, we two will love each other: *vü*, beat; *kevü*, mutual beating, to fight: *ngu*, see; *kengu*, to see each other, to meet; *henā chā-nu kengu-wē*, we two met on the road: *zā*, share; *kezā*, to divide.

Potentiality is indicated by the suffix *lēto*, as in *ā tā-lēto-wē*, I can go. The negative of this is indicated by the suffix *kalēji*, as *ā tā-kalēji-wē*, I cannot go. Here *kalē* means

'physical power,' and *ji* is the negative verb substantive. Potentiality is also expressed by the words *vi*, good, and *shā*, bad, used with the verbal root with *lē*. Thus, *ā thā Khonorā vo-lē-vi mu shā-gā*, I to-day Konomā to-go well or bad is? can I go to Konomā to-day? The same construction occurs in Āo with the words *zung*, good, and *māzung*, bad.

The idea of a frequentative verb is indicated by the suffix *tāzo*, as *ā tā-tāzo-wē*, I go frequently. The same suffix signifies continued action, as in *ā chi-tāzo-wē*, I go on working.

A verb becomes causal by suffixing *bu* or *bo* to the object (compare the 3rd Singular Imperative). Thus *po the-vo kwē-wē*, he tends or tended pigs, but *ā po-bu the-vo kwē-wē*, I caused him to tend pigs.

The negative particle is *mo*. The tense suffix *wē* may be omitted when it is used. It is suffixed to the verb, before *wē*, *lē*, or *te*, when they are employed. Thus, *ā pu-mo*, I did not speak; *ā po ngu-mo-wē*, I did not see him; *po betsā-wā-mo-te*, it was not broken. When both *lē* and *wē* are used, *mo* comes between them, as *ā si-lē-mo-wē*, I did not know. When both *te* and *wē* are employed, *mo* precedes both, as *po vor-mo-te-wē*, he did not come. Regarding the negative imperative, see above.

Angāmi possesses a negative verb substantive, *ji* or *ji-wē*, is not. Thus, *rakā jirā neko mhā-po-ri kri-lelho-nhā*, money not-being you anything buy-will-not-perhaps, if you have no money, you will probably not be able to buy anything.

The interrogative particles are *gā*, *ro* and *mā*. They are always placed at the end of a sentence. *Gā* and *ro* are used with interrogative pronouns, *mā* without. Thus,—

No      *kitsā vo-to-gā* (or *vo-to-or*)?

You    whither                will-go?                where are you going?

No      *vor-to-mā*?

You    will-come?    are you coming?

When *gā* and *ro* are used without an interrogative pronoun, they must be preceded by the words *mu-mo*, or not, thus,—

No      *lē-nu tsu-to-mu-mo-gā*?

You    field-to    will-go-or-not?    are you going to the field?

Any word can be treated as a verbal root, and conjugated throughout. Thus, from *ke-vi*, good, we have *vi-wē*, it is good. From *ki-u*, which? *ā ki-to-gā*, what shall I do?

The word *pe* prefixed to an adjective converts it into an adverb. Thus, *vi*, good; *pe-vi*, well. Adverbs cannot be treated as verbs. Thus, *pevilēchē*, is meaningless, and does not mean 'do (it) well.' In such cases another verbal root must be prefixed, as in *hāu chi-pe-vi-lē-chē*, this make(chi) well, do it well.

**Order of Words.**—The usual order is subject (with its adjuncts), direct object, indirect object, verb. Adverbs usually follow the words they qualify. When they qualify verbs, they usually, but not always, follow the root. Thus *peri* is 'well' and *chi-peri-lēchē* means 'do it well.' The adverb *lā*, again, precedes the roots of intransitive verbs, and follows those of transitive ones. Thus, *lā-vor-chē*, come again; *chi-lā-shichē*, do it again.

[No. I.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## WESTERN SUB-GROUP.

## ANGĀMI OR TENGIMĀ.

TENGIMĀ DIALECT.

(DISTRICT NĀGA HILLS.)

## SPECIMEN I.

*(Capt. A. E. Woods, I.S.C.**Revised by A. W. Davis, Esq., I.C.S.,  
and Lieut. W. M. Kennedy, I.S.C., 1899.)*

Mā po po nānā kennā bā-lē. Sirā nichu-u po pu-ki  
*Man a-certain his sons two were. And younger-the his father-to*  
 pu-lē, 'ā-pu un-vē kezā-wā-di ā-zā pē ā  
*said, 'my-father your-goods mutually-divided-thoroughly-having my-share bringing me*  
 tsū-wā-chē.' Sirā po po-vē petē-ko kezā-pē po nā-nā tsū-ā-wē.  
*give-out-and-out.' And he his-goods all division-by his sons-two gave.*  
 Sesā hocho-todi po nā nichu-u po vē petē kesē-lē-di  
*Afterwards a-little his son younger-the his goods all gathered-together-having*  
 renā kepechē nu vo-te-di, sinonu retsi-di po vē  
*country far into gone-having, there living-riotously his substance*  
 peji-pu-āshē. Sirā po vē peji-pu-ādi sū-renā-nu tekri  
*lose-entirely-did. And his goods lost-entirely-having, that-country-in famine*  
 chi-pi-tādi mhā ji-tātā-to-zhū-wē. Sirā po vo-di  
*arisen-greatly-having things wanting-entirely-began-to-be. And he gone-having*  
 sū-renā-nu mā po ki-thā-wē. Sirā themmā-lu  
*that-country-in man a joined-himself-to (as a servant). And man-that*  
 lē-nu po ketse-shi-di po-bu the-vo kwē-wē. Sirā po the-vo  
*fields-into him sent-having him (made) pigs tend. And he pigs*  
 chi-kechu nhā si pē po vā pevūlē-nitā-shē. Sirā mā-po-ri mhā-po-ri  
*eaten jungle fruits by his belly to-fill-wished. And man-one-even thing-one-even*  
 pē po tsū-mo-wē. Sirā sesā po sāle-lē-di, po  
*bringing to-him gave-not. And afterwards he to-himself-come-having, he*  
 pu-lē, 'he, ā-pu ki-thā-mā kichu mhāchi-hu-lelho-dī  
*said, 'ah, my-father's servants how-many food-to-eat-entirely-not-being-able*  
 mbāni-pi-totē, sirā ā khā-di sātāto-zhū-wē. Ā sē-di  
*abundance-great-have, and I of-hunger to-die-likely-am. I arisen-having*  
 ā-pu ki vo-di ā-pu ki pu-to-wē, "ā-pu, ā Kepenāpfū  
*my-father to gone-having my-father to say-will, "my-father, I God*

mhodzü un mhodzü ri mhā keshā chiā-wē, mu ā un nāwū  
 before you before too deeds bad done-have, and I your son  
 pu-rā no mā mhodzü mengā-lē, selā ā-bu un ki-thā  
 called-if you men before ashamed-are, therefore me-let your hired-servant  
 kemhā chi-chē.' Sirā po sē-di po pu ki vor-wē. Sirā po  
 as be.' And he arisen-having his father to came. And (but) his  
 pu kepechē-nu po ngu-lē-di, po ngu-mēzhiē-di, tā-vo,  
 father a-great-way-off him seen-having, on-him compassion-having, running-went,  
 po chēpe-lē-di, po mebotē-shē. Sirā po nā po ki pu-shē, 'ā-pu  
 him embraced-having, him kissed. And his son him to said, 'my-father  
 ā Kepenāpfū mhodzü un mhodzü ri mhā keshā chi-wā-ru, ā un  
 I God before you before also deeds evil done-having, I your  
 nāwū pu-rā no mā mhodzü mengā-lē.' Derri po pu po  
 son called-if you men before ashamed-are.' But his father his  
 tekye-mā ki dē khā-shi-wē, 'kwē petē-ko donu ke-vi-thā sevor po-bu  
 servants to order gave, 'clothes all among the-best bringing him-let  
 bi-lē-chē; sirā jē-kha po sevor po jē-kino nu shi-chē, sirā phikhu  
 put-on; and ring a bringing his finger on put, and shoes  
 sevor po-bu pfū-lē-chē; sirā uko-bu kezēchiprē-rā u-ko  
 bringing him-let wear; and us-let together-feasted-all-having we  
 ni-to-wē; selā ā nā hāu-hā sātā-ru, rhi-lā-vor-wē;  
 be-merry; for my son this dead-having-been, alive-again-comes;  
 ji-tā-ru, ngu-lā-lē-wē.' Sirā lu-ko uni-lē-wē.  
 be-not-having-been, found-again-is.' And they merry-were.

Siki po nā pichu-u lē nu to-wē. Sirā po lē nunu ki penā  
 Then his son elder-the fields in was. And he fields from house near  
 ke-vor-ki mā tsāli chi-kechū, mu melo-rejhū kechū, si-lē-tē. Sirā  
 the-coming-at-time men music making, and dancing (making), heard. And  
 po tekye-mā po keshi-di ketso, 'lāhā kejipo chi-gā?' sirā po  
 he servant a called-having asked, 'there what going-on-is?' and he  
 po-ki pu-wē, 'un sazē-u vor-wē, sirā un pu po sherhoto  
 him-to said, 'your brother has-come, and your father him safe-and-sound  
 ngu-kēlā-nu mā-zē lhē-bā-wē.' Mu po ni-mo-di ki nu  
 receiving-on-account-of men-with feasting-is.' And he pleased-not-being house into  
 le-lelho-bā-lē. Selā po pu kitā pār po sē-wē. Sirā po  
 go-not-would. Therefore his father out coming him entreated. And he  
 po pu ki pu-wē, 'ā tsi kichu un zē ki-thā. Ā konhā  
 his father to said, 'I years how-many you with have-served. I one-day  
 ri un dē lēmotā-mo-wē, derri no konhā-po-ri the-nū-nā  
 even your commandment transgress-not-did, but you day-one-even kid

po-ri              ā-bu              ā-zē-mā      zē      ni-to-kechū      khāshi-mo-te.      Derri  
*one-even*      *in-order-that-I*      *my-friends*      *with*      *merry-be*      *give-not-did.*      *But*  
 un      nā      un      vē      petē-ko      the-thenu-mā      zē      chi-tē-lē-di,      po  
*your*      *son*      *your goods*      *all*      *harlots*      *with devoured-entirely-having,*      *he*  
 vor      tsēmetā      no      mā      ke-shi-di      lu-ko      zē      lhē-bā-wē.<sup>3</sup>      Po      po      nā      ki  
*coming*      *as-soon-as*      *you men called-having them with feasting-are.*<sup>3</sup>      *He his son to*  
 pu-lē,      ‘ā      nā      no      ā-zē      to-mē-yā;      ā      vē      petē-ko      un      vē      zo-lē.  
*said,*      ‘*my son you me-with being-ever-are; my goods all your goods are.*  
 Un      sazē-u      sā-tā-ru      rhi-lā-vor-wē;      jī-tā-ru      ngu-lā-lē-wē,  
*Your brother dead-having-been alive-again-comes; be-not-having-been found-again-is,*  
 selā      u-ko      ni-se-di      kāyu-kenyū      iri      vi-wē.<sup>3</sup>  
*therefore we glad-very-being merry making-also good-is.*<sup>3</sup>

[No. 2.]

## TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

## WESTERN SUB-GROUP.

ANGĀMI OR TENGIMĀ.

TENGIMĀ DIALECT.

(DISTRICT NĀGA HILLS.)

## SPECIMEN II.

(A. W. Davis, Esq., I.C.S.)

Jesu po ki-mā sā-tā, po nānā kennā the-nu-mā po the-pfo-mā po. Mā Jesu his wife died, his children two (were) girl a boy a. Man po u-nā-bu dzükhu-nu dzü u chi-mo-te. Vor po a these-two-let the-well-from water to-draw made-not. (So they) coming their pu ki pu, 'Henā-bu urā-mā dzükhu-nu dzü u chi-mo-te-lē, father to said, 'Us-two-let our-villagers the-well-from water to-draw make-not, henā ki-to-gā?' Sirā Jesu, 'O, mhā-mo-wē. Mā nenā-bu dzükhu-nu we what-shall-do?' And Jesu, 'O, it-is-nothing. People you-two well-from dzü u-mō-tā-rā, ā dzükhu ke-sā po kwē-shi-to-wē,' i-di, dzükhu ke-sā po water drawing-prevent-if, I well new a make-shall, saying, well new a kwē-shē. Sesā po nānā dzü u tsumu, derri dzü krā-reniēbā. made. Afterwards his children water to-draw went, but the-water dirty-was. Po nānā lā ke-vor-ki po pu-wē, 'kitoi-di nenā dzü ke-krā pfū His children back the-coming-at-time he said, 'why you water dirty bringing vorāgā?' 'Hē, ā-po, si-mo-lē. Henā mhodzü mā-po vo have-come?' 'O, our-father, (we)-don't-understand. Us-two before some-one going pe-krā-wayā-lē.' 'Tidjū bā-hē; mā po vo-mo. Ne-tidjū-rā ā nenā vū-to-wē.' dirty-made (it).' 'Lies tell-don't; man a went-not. You-lie-if I you-two shall-beat.' 'Henā tidjū si-rā, no kodu-ā tsu, dzü u-di, vor us-two lying (you)-understand-if, you one-morning going, water drawing, coming henā rā-chē,' i-di, po pu-ki pu-lē. Po pu kodu-ā tsu us-two rate, saying, their father-to said. Their father one-morning going dzü-u-shē. Dzü krā-niē-bā-rā, 'Hē, ā nānāwē ketā-wē. So mā water-got. The-water dirty-being, 'O, my children truth-spoke. What man dzü perhuā-shi,' i-di, po 'zhū po ngu chi-pfū-di, tsu dzükhu lāzū-shē. the-water dirtied-has, saying, his shield his spear taking, going the-well watched. Sirā terhōwūmiā tsu dzü u-tā. Ketsē ke-zhā po dzü ki And goddesses descending the-water drew. Stone large a the-water near

zhū-shē. Terhōwūmiā po mi pē-di ketsē-gi pe-zhü-di,  
*was-lying. The-goddesses their head-ropes bringing the-stone-on (them)-placing,*  
 dzü-relutā-shē. Jesu ngu-lē-di po-ngu pē-di mā-po mi kekā-lē.  
*bathed. Jesu seeing-(this) his-spear taking one's head-rope stole.*  
 Kekā-pē-rā po-bā pē bā-lē. Sidi mā kekri-mā  
*Having-stolen-it his-seat making(it) sat. Then persons the-other*  
     ‘se-vór-mo-rá’ u-pípfu-má’  
     ‘don't-bring-if our-parents  
     ‘u-rá’tomú dzü sé-voké,’  
     ‘us-will-scold water taking-go-let-us,’  
 i-di, vo-tā. Po mi ke-ji-pfū. ‘Hē ā-kro-mā, ā  
*saying, went-off. She (her)-head-rope the-losing-one. O my-comrades, I*  
 mi ji-te-lē,’ si-shē, derri po ke-zē-ko po kwē-mo-di vo-tā.  
*(my)-head-rope have-lost,’ said, but her companions her awaiting-not had-gone.*  
 Po ke-zē-ko vo-tā meta, Jesu prár, po tese-lē-shē. Po po-ki,  
*Her companions had-gone as-soon-as, Jesu coming-forth, her seized. He her-to,*  
 un zā so-po-ro? Un zā pumorā, ā un mi lāshi  
*your name what-is? Your name (you)-tell-don't-if, I your head-rope back*  
 un-tsü-lelho-wē,’ i-di, lu-pfū, ‘ā pu-shi-to-wē, ā zā Vihuju-wē.’ Sirā Jesu,  
*you-give-will-not,’ saying, she, ‘I shall-tell (you), my name Vihuju-is.’ And Jesu,*  
 ‘no ā ki-mā chi-to-rā, ā un mi lāshi un-tsü-to-wē.’ ‘Oh sirā,  
*‘you my wife will-become-if, I your head-rope back to-you-give-shall.’ O then,*  
 ā un kimā chi-to-wē,’ i-di, Jesu, ‘kwē, ā-vo u-ki vo-to-kē.’  
*I your wife will-be,’ saying, Jesu (said), ‘come, us-two house-to go-let.’*

#### FREE TRANSLATION OF THE FOREGOING.

*How Jesu got a goddess for his wife.*

Jesu's wife died, leaving him two children, a daughter and a son. Some one would not let these two draw water from the (village) well, so they came and said to their father, ‘our villagers would not let us get water from the well. What shall we do?’ Then Jesu saying, ‘O, never mind, I will make a new well for you,’ and accordingly made a new well. Afterwards his children went for water, but the water was all muddy, and when the children came back, their father said, ‘why have you brought dirty water?’ (They replied), ‘O father, we don't know. Somebody has been there before us and has dirtied the water.’ (Jesu said) ‘Don't tell lies, no one has been there. If you tell me lies, I will beat you.’ ‘(All right),’ they said, ‘if you say we are lying, go one morning and get water, and then come back and rate us.’ So their father went one morning and got water. He found the water dirty and said, ‘O, my children spoke the truth. Who has dirtied the water?’ So taking shield and spear, he went and watched the water. And (as he watched) goddesses came down and drew water. There was a big stone at the edge of the well, and the goddesses put down their head

ropes (*i.e.*, head bands used for carrying loads) on the stone and bathed. Jesu, on seeing this, stole away a head-rope, and after stealing it, sat upon it. Then the rest exclaiming,

‘If water (quick) we do not bring,  
Our parents us will rate,’

went away. And she who had lost her head-rope cried out, ‘O comrades, wait for me, I can’t find my head-rope.’ But her comrades had gone without waiting for her. When her companions had all gone, Jesu came forth and seized her, saying, ‘what is your name? Unless you tell me your name, I won’t give you back your head-rope.’ She (replied), ‘I will tell you, my name is Vihuju.’ Then Jesu said, ‘Be my wife, and I will give you back your head-rope.’ (She replied) ‘O then, I will be your wife.’ Jesu (then said), ‘come along let us go home.’

#### DZUNĀ, NĀLI OR MIMĀ, KEHENĀ.

These three dialects are all spoken in the Nāga Hills District, to the south of Kohima. Dzunā is the most northern. Then comes Mimā, spoken only in the village of that name, while Kehenā is the most southern of the three. The numbers of their speakers are given on p. 205.

I am indebted to the kindness of Captain A. E. Woods, I.S.C., and Lieutenant W. M. Kennedy, I.S.C., for lists of words in these Nāga dialects. It was only after many attempts that these lists were obtained, and they both state that they found it extremely difficult to obtain accurate renderings of some of the forms. They, hence, cannot guarantee absolute correctness. No one is in a better position than the writer of these lines to appreciate the care and labour which have been expended in supplying materials for the Survey from this polyglot district. Of most of the languages illustrated little except the names has hitherto been known, and this opportunity is gladly taken of acknowledging the debt which linguistic science owes to these gentlemen.

It will be seen that these dialects bear a very close relationship to Tengimā. Kehenā alone shows any striking points of divergence. The following are the principal points of difference in the grammar of each dialect:—

In Dzunā, the principal differences are in vocabulary, not in grammar. The participles, as is seen from Nos. 169-174 of the list of words, are formed differently, and the interrogative particle is *kē* or *gē* instead of *gā*.

In Nāli, the suffix of the dative is *kēi* and of the ablative is *kēilo*, instead of *ki* and *kinu*, respectively. There is a contracted dual in *popo-nnā* instead of *popo kenna*, two fathers. The particle of interrogation seems to be *ghē*.

In Kehenā the relative particle is usually written *o* instead of *u*. The suffix *mā* sometimes becomes *mi*, as in *reli mi keshā po* for *relumā keshā po*, a bad girl. The suffix of the ablative is *kinā*, instead of *kinu*. The comparative is construed with the ablative and not with the dative, see No. 133. The pronoun of the first person is *i* or *ā*, with a plural *hā-ko* instead of *he-ko*. Regarding this pronoun Lieutenant Kennedy states that *i* and *ā* cannot be used interchangeably, but that he has not been able to find out when one should be used and when the other. *Hē-o* is ‘this,’ and *lu-ā* is ‘that.’ In verbs, the suffix of the past is *lü*, and of the imperative *tē* or *lē-tē*. The interrogative particle is *ghē*. Generally speaking the pronunciation of this dialect is broader than that of Tengimā, and the vowel *ā* is much more common than in the standard form of speech,

Regarding these three dialects Mr. A. W. Davis, I.C.S., writes to me as follows :—

The differences from the standard dialect, which, so far as McCabe's Grammar is concerned, is a blend of the language as spoken in the villages of Mezoma, Jotsoma, and Khonoma, are not very great, and hardly amount to more than the usual variations from village to village, which occur in all these languages that we know. There are great differences, both in vocabulary and pronunciation, for instance, between Mezoma and Kohima amongst the Angāmis, between, say, Firui and Mekula amongst the Lhōtās, and between Nunkam in the south and Deka Haimong in the north of the Ao country.'

## SIMI OR SEMA.

Very little has been known about this tribe or its language till of late years. The first person to describe them was Damant, in his article quoted below, which was published in 1880. It is true that the Rev. N. Brown in the year 1851 published a vocabulary of Mulung or Sima,<sup>1</sup> but an examination of the words entered therein shows that they have only a distant resemblance to the Semā described in the following pages, and belong to some other dialect closely connected with Tablung. The only full account of this tribe is that written by Mr. Davis in the Census Report of Assam for 1891. From this I take the liberty of quoting the following extracts :—

Of this large tribe, who call themselves Simi, but are known to us by their Angāmi name of Semā, there are only nine villages within the [Nāga Hills] district boundary. Outside the district there are about 70 villages belonging to the tribe. The Semās occupy the whole of the Tizu valley, and the whole of the country on the right bank of the Doyang, from the junction of the Sijju and Zulu rivers to the point where the Teshi river flows into the Doyang.

The Semās differ in language, customs, and appearance from the tribes near them. Their language is more like Angāmi than it is like any of the other languages spoken in this district.

The Semās are the most barbarous and savage tribe with which we have yet come in contact in these hills. But four years ago the custom of head-hunting was in full swing amongst all the villages to the east of the Doyang river, and the use of money was unknown to almost every village of the tribe. That this should have been so is not surprising, regard being had to the fact that the Semās have never had any chance of intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture, owing to their treacherous and blood-thirsty habits. In treachery and lying they were and are quite unsurpassed, even amongst Nāgās: to entreat a man well, who came to your house as a guest, and then when he was off his guard to kill him was not considered by a Semā to be other than a meritorious action. A Semā oath is worth less than the oath of any other Nāgā tribe; not excepting the Āos, who, as liars, run a good second to the Semās. Judged by the Nāgā standard, the Semās are good fighting men, and were much respected by their neighbours. Towards the north they kept the Āos in a continual state of dread, and were gradually ousting them from the possession of a great deal of valuable land. Our occupation of the Āo country has, however, stopped this movement, and the only outlet for this rapidly increasing tribe is towards the east.

Semā has only been reported as spoken in the Nāga Hills district and in the independent country to its east. The number of speakers is estimated at 26,400. Of these, 5,200 inhabit the revenue-paying area of the Nāga Hills district, and as many outside it, but within political control. Outside that control there are possibly another 16,000 or so. Two dialects are reported, *viz.*, Simi and Zhimomi, but the relative proportions existing between the speakers of each have not been recorded. The specimens and the list of words show that, as stated by Mr. Davis, the Simi dialect is not widely different from Angāmi. No specimens have been obtained of Zhimomi. I am indebted to Mr. A. W. Davis, I.C.S., Inspector General of Police, Assam, for the following three specimens of Semā :—

The following is a list of authorities on Semā,—

DAMANT, G. H.,—*Note on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 247 Mr. Damant classes Semā with Lhotā and Hatigorriā, i.e., Āo, as belonging to the Central Nāgā family, while he classes Angāmi as belonging to the Western family. The two languages are, however, really somewhat closely connected. There is a short Semā vocabulary on p. 257.

A. W. DAVIS, I.C.S.,—*Report on the Census of Assam for 1891* by E. A. Gait. On pp. 163 and ff. there is a note by A. W. D. on the various Nāgā languages, containing comparative vocabularies of several, including Semā. On pp. 246 and ff., there is an account of the tribe from the pen of the same gentleman.

<sup>1</sup> Journal of the American Oriental Society, Vol. ii, 1851, pp. 159 and ff. This Sima is a village near Tablung and has nothing to do with the Simi or Semā tribe.

The following imperfect sketch of Semā grammar is based on the forms found in the specimens and list of words and on information kindly supplied by Mr. A. W. Davis, I.C.S. :—

**Prefixes and Suffixes.**—These are much the same as in Angāmi. The prefix *ki* or *ke* is used with adjectives and participles. Thus, *ki-vi*, good; *ke-sā*, bad; *ki-je-na*, dividing; *ki-tzi-shū*, having collected.

The prefix *ti* or *thi* is used like the Angāmi *the*, as in *mi*, *ti-mi*, or *thi-mi*, a man.

As in Angāmi, parts of the body and nouns of relationship require a pronominal prefix. Thus *pā-pfo*, his belly; *i-pu*, my father. There is, however, this difference, that when it is not stated to whom the member or relation belongs, the prefix is *ā*, which probably originally meant ‘his,’ but does not now appear to be used in that sense. This prefix *ā* is of very common occurrence, and is used with nouns and adjectives of all kinds. Thus, *ā-ki*, a house; *ā-zu*, water; *ā-tsū*, a dog. In these last cases, the original meaning of the *ā* is doubtful.

**The Article.**—The indefinite article is the numeral *lāki*, one. Thus, *mi lāki*, a man. The definite article is formed, as in Angāmi, by suffixing the relative particle, *u*, he who is. Thus *ā-kiti-u*, the younger.

**Gender.**—The generic particles which I have noticed are *tsū* for the masculine, and *ku* for the feminine. Thus, *ā-mishi-tsū*, a bull; *ā-mishi-ku*, a cow. The Angāmi feminine termination *pfū* is also used, as in *ā-ni-pfū*, a wife.

**Number.**—The definite plural is formed, as in Angāmi, by suffixing *ko*, when necessary. Thus, *ti-mi lāki*, a man; *ti-mi-ko*, (the) men. Sometimes *no-ko* is used, as in *i-pu-no-ko*, my fathers.

**Case.**—The Nominative, Accusative, and Genitive usually take no suffixes. The nominative may optionally take the suffix *nā* before a transitive verb. The genitive precedes the word which governs it. It sometimes takes the suffix *nā*. Thus, *pā-nā-ghā mi lāki ki-lā gwā-no*, having gone to the house of one man of that village. Note the position of the *nā*. Compare the position of *ko* mentioned under the head of adjectives, below.

The principal suffixes of case are *lā*, to, in; *vūlā*, to; *lā-āno*, from; *ngu*, from; *sā*, with.

Examples are *ki-lā*, to the house, in the sentence just quoted; *ālu-lā*, in the fields; *kyē-mi vūlā ātsā pisilē*, he spoke an order to the servants; *ālu-lā-āno*, from the fields; *pā-ngu ininu-velā*, he asked from him; *ketākālimi sā*, with harlots.

**Adjectives** follow the noun they qualify as in Angāmi. Thus, *ti-mi ā-kivi lāki*, a good man. The plural suffix seems to be added to the noun and not to the adjective. Thus, *ti-mi ko ā-kivi*, good men, not *ti-mi ā-kivi ko*. The adjective prefix is *āke* or *āki*, corresponding to the Angāmi *ke*. Thus,—

Semā.	Angāmi.	
āki-vi	ke-vi,	good.
āke-sā	ke-shā,	bad.
āke-lu	ke-lē,	hot.
āke-tso	ke-tā,	true.
āke-tsū	ke-ti,	black.

The following is a good example of comparison,—*ā-phi kemetsū ā-gwolho ā-kivi-u*, clothes all among that-which-is-good, i.e., the best garment.

**Pronouns.**—*First person*.—This is *ngi*, plural *ngi-ko*, *ngingu-ko*, or *ningu-ko*. The sign *ko* of the plural can be omitted when no ambiguity will occur. This pronoun takes the form *i* or *ni* in composition. Thus, *i-pu*, my father; *i-sāzō*, my share; *i-gwou*, my property; *i-tsū*, give to me; *i-ki-lā*, or *ni-ki-lā*, to my house. We have, however, *ngi-vūlā*, to me.

In the second specimen there are several instances of the dual. The following are typical instances,—*ā-kuzā povēnya*, we two, i.e., you and I, shall elope; *pā-pu pā-zā nikuzo kuchelu-velā*, her father and her mother calling took us two, i.e., her and me away; *ni-kuzā āu-lā*, we two (she and I) remained (in Kukia's village).

*Second person*.—This is *nā*, plural *nā-ko* or *nangu-ko*. In composition, this pronoun takes the form *un* or *u'*. Thus, *un-pu* or *u'-pu*, your father.

The pronoun of the *third person* is *pā*, plural *pā-ko*. In composition it retains its form, as in *pā-pu*, his father.

Examples of other pronouns are *i-nu hi*, this my son; *likā hipāhi*, this rupee; *hipā me*, the price of that; *kivi*, who? *kivitai*, what? *kiu-nu*, whose son? *kiu shi-ai*, what is being done; *nā kiutā pfundā ā-kuzā chi-chenyi*, you, what carrying, we two shall eat? how will you carry away enough to provide us with food? *ngi kisingo Toswelhē lunyēāi*, I what-doing Toswelhē take-can? how can I get hold of Toswelhē?

**Verb.**—The verb substantive is usually *ā-ngi* or *ā-ni*, which is used both for present and past time, and which corresponds to the Angāmi *ni*. Thus, *ā-ki ki-thum lahē i-pu ā-ngi*, my father dwells, lit. is, in the small house; *pā-nu kinni ā-ni*, his-sons two were, he had two sons. The second singular is contracted to *nā-ngi*, thou art. Other verbs of this nature appear in *i-nu*, *nā ā-lholochu i-sā ā-chē*; *i-gwou kemetsū unguou suchē*, my son, thou always with me art; all my property your property is. The root *ā* (which is also written *āu*) means 'to be' or 'to remain,' and corresponds to the Angāmi *bā*. On the other hand, (*ā-*)*chē* is the exact equivalent of the Angāmi *to*, to exist. Thus—

Angāmi, *no rakā pfū-to-mu*  
Semā, *nā likā pfū-chē-mo*  
English, you money carrying-are?

have you any money about you? *Su* = become; *su-chē*, lit., = is becoming.

As in Angāmi, the main distinction in verbs is between non-future (i.e., both present and past) and future time. The simplest form of the non-future tenses is the plain root of the verb, the commonest suffix is *lā* (or *läung*, as in *i-tsū-lälē-läung*, promised to give me; *ni tivenchē-läung*, I will die), which is simply a categorical suffix like the Angāmi *wē*, and can be used with any tense. Instead of *lā*, *vē* (also corresponding to the Angāmi *wē*) may be used. This *vē* sometimes drops the initial *v* after a vowel, and we have only *ē*. When *vē* and *lā* are combined we get *velā*, which gives a past significance. Thus *pi-velā*, he said. When *vē* is suffixed to the verb *gwo* or *gwā*, go, it has the force of the Angāmi *tā*, 'away.' Thus *gwo-vē*, or *gwā-vē*, go away. On the other hand, the verb to come is *gwāgi* or *gwegi*. Corresponding to the Angāmi *shi* and *lē*, we have *sū* or *si* and *lu* respectively, and one or other of these is generally added to the root of the

verb to form the imperative. Subject to the foregoing remarks, the following appear to correspond to the English *Present* tense :—

*ngi gwo-lā*, I go.

*pā gwo-vē*, he goes away.

*pā bu-ē*, he strikes.

*pā gwo*, he goes.

The following may be classed as *Present Definite* :—

*i-nipfū ki-temi su-che-lā*, my wife is becoming old.

*un-pu ilhu-āni*, your father is feasting.

*itiyu kiu-nu gwo-chē-ni*, whose boy comes behind?

*ningu kevi shi-āni*, we are making rejoicing.

*ilhu-ā*, you are feasting. These are all formed with various verbs substantive.

As regards *Past* time, there is a great variety of suffixes. The following are the most important of those noted :—

(a) Sometimes there is no suffix at all, as in,—

*pā gwo*, he went.

*pā pu pā-gwu ki-jē-pē pā-mā tsü*, his father having divided his property gave it to them.

*pā-nu pā-vūlā pi*, his son said to him,

*pā pā-pu ki-lā gwo-vē*, he went away to his father's house.

*ngi isuzo ālāghi kasu gwāgi*, I have walked a long way to-day.

*un-tikezu gwāgi*, your younger brother is come.

*pā-pu ātsā pī-si-lē*, his father spoke an order.

*pā-pu pā-zā mo-i-lē*, her parents did not say, *i.e.*, refused.

*pā lu-mo-no ā-ki-lā gwāgi mo-i-li*, he not being pleased did not say to come into the house, *i.e.*, did not wish to enter.

*pā-pu pā sūto-li*, his father entreated him.

(b) The suffix *lā* is common, as in,—

*kinimi su-lā*, we became rich.

*Visāthā kūmsü āu-lā*, love of Visāthā has arisen.

*ngi kintimi-vūlā pi-lā*, I said to the woman.

*ni-kuzā Kukiēnā-ghā-lā āu-lā*, we two remained in Kukia's village.

(c) Much the most common, however, is a compound of *vē* and *lā*, which is written *velā*. Thus,—

*ā-kiti-u ā-ghinā shē-shu-ghā gwo-velā*, the younger son went to a distant village.

*pā-gwu pu-kā-velā*, he totally lost his property.

*ngi ā-kesā shi-velā*, I committed sin.

*pā-ngu ininu-velā*, he asked from him.

*ā-pi ku-hu i-tsü-velā*, a red cloth was given to me.

*pā Visāthā ki-lā nhi-velā*, she married into Visāthā's house.

(d) Sometimes we find *lāung* used instead of *lā*, as in,—

*ngi pā-nu bu-she-lāung*, I have beaten his son with many stripes.

(e) Sometimes periphrastic forms are used with the verb substantive, as in,—

*pā ti-vehutino pi-āni*, he coming to himself said.

*ngi ā-nipfū lunshi-āni*; *putsā-āni*, I wished to take a wife; I made proposals.

As regards *Future* time, the most common suffix is *unchē* or *nchē*, as in,—  
*ngi kitāmi nu lu-nchē*, I shall take another girl.

*ā-kuzā zhē chi-unchē*, we two selling shall eat.

*ngi ā-māghā un-vūlā pi-nchē*, I shall tell to you a love-philtre.

*ngi un-tsū-nchē*, I shall give it to you.

*pā chi-lu-nchē*, she will take to eat (*i.e.* smoke).

*ngi pā-ki-lā nhi-nchē*, I shall marry into his house.

Connected with this are,—

*ngi bu-si-nchē-ni*, I shall strike. Here *ni* is the verb substantive, and the phrase is, literally, I striking will be, as in *Angāmi ā vū-shi-to-bā*.

*ngi tiu-ngi-nche-lā*, I am at the point of death. (*Lit.*, I die-desiring-to-am. Here the *nchē* gives the force of the infinitive.)

*ngi ēdēwū ngi-ghā-lā āu-ve-nche-lā*, I again shall dwell in my own village. (*Here lā*, as in the preceding, is the categorical suffix.)

Similarly, *ngi ti-ve-nche-lāung*, I shall die.

Another form ends in *nyi* or *nya*, as in,—

*ngi i-pu-vūlā pi-nyi*, I will say to my father.

*nā kiutā pfund ā-kuzā chi-che-nyi*, you what carrying, we two shall eat? *i.e.*, what will you carry away for us to live upon?

*ā-kuzā po-vēnya*, we two shall elope.

*ā-kuzā Kukiēnā-ghā-lā āu-vēnya*, we shall remain in Kukia's village.

The *Imperative* is sometimes the bare root, as in *i-sāzē i-tsū*, give to me my share, and sometimes takes the suffix *sū* or *lu*, as in *bu-sū*, strike; *sturu jin kā-sū*, put the saddle on the horse; *pā-pe-sū*, bind him; *kwe-lu*, put on. Regarding the negative imperative, see below.

The *Conditional* suffix is *zā* or *āzā*, as in,—

*ngi un-nu i-li pi-āzā*, I your-son saying if said, *i.e.*, if I were called your son.

*nā un-nupfūlā i-ki-lā pi-nhi mo-i-zā*, if you do not give your daughter in marriage to my house.

*un-gwu zē-chi khāvē-āzā*, if, *i.e.*, when, your property has been sold and eaten and so used up.

*kintimi ā-kivi lu-āzā*, if you take a good woman.

*nā-zā āghā ā-kuo-lāki pfē i-ketsu-ngu lēsu-mo*, if you do not bring a load of love-philtre, and empty them on my head.

*nā timā tā i-tsū-zā*, if you give me something small.

*ā-khāpuhu-lā āghā su-nā chi-āzā*, if you place the love-philtre in your hookah, and eat, *i.e.*, smoke, it.

The force of a *Conjunctive Participle* is usually given by the suffix *no*, which is sometimes spelt *nā* to which *ve* is occasionally prefixed. Thus,—

*ā-mushi-no pā-gwu pu-kā-velā*, having lived riotously he entirely lost his property.

*pu-kā-ve-no*, having lost entirely; *pukri-kā-ve-no*, a severe famine arose.

*pā-ki-lā timmi hā-no*, there not being anything in his house; *pā-nā-ghā-mi lāki ki-lā gwā-no*, having gone to the house of a man of that village.

*ā-khāti āgwo tsu lu-no*, having taken the fruits eaten by pigs.  
*un-zu ā-kesā shi-ve-no*, having committed sin before you.  
*likā ākhē tsū-ná*, having given a hundred rupees.  
*moyā kessū haffu-ná*, secretly carrying-off two annas.

The following forms also occur:—

*ki-jē-nā i-tsū*, having divided give me.  
*ki-jē-pē tsū*, having divided he gave.  
*pā-gwū ki-tzi-shū*, having collected his property.  
*pā gwāgi ki-ti-li ilhu-ā*, immediately on his coming you are giving a feast.  
*ā-ki-vūlā gwāgi-che-lā*, at the time of coming to the house.

The causal suffix corresponding to the Angāmi *bu* is *plo*, as in *pā-plo ā-gwo kyēani*, caused him to tend his pigs. Another causal form is made by prefixing *pi* to the verb, as in *nhi*, to marry (of a woman), *pi-nhi*, to cause to marry, to give a woman in marriage.

The Negative particle is, as in Angāmi, *mo*, which is used as follows:—

*timmi-hē pā-tsū-mo*, gave not anything to him.  
*pā lu-mo-no ā-ki-lā gwāgi morili*, he, not being pleased, said not, i.e., desired not, to come into the house.  
*minyē-mo*, I shall not love.

Other examples will be found above, under the head of the past tense.

In the imperative *tivi* is suffixed, as in *gwāgi-tivi*, do not come.

The negative verb substantive is *ākāhā*, which is only used in the third person. It is interesting as Semā is the only language of the western group in which the word *ākā*, is, occurs, while it is of very common occurrence in Ao. The *hā* in *ākāhā* is 'not,' and we see it again in the Angāmi negative imperative suffix *hē*. Compare *pā-ki-lā timmi hā-no*, there not being anything in his house.

[No. 3.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## WESTERN SUB-GROUP.

SIMI OR SEMĀ.

## SPECIMEN I.

SIMI DIALECT.

(DISTRICT NĀGA HILLS.)

(A. W. Davis, Esq., I.C.S., 1899.)

Mi laki pā nu kinni āni. Ākitī-u pā-vūlā pi, 'un  
*Man one his children two were. Younger-the him-to said, 'your*  
 gwu ki-jē-nā i-sā-zē i tsū.' Sūzā pā pu pā gwu  
*property dividing my-share to-me give.' So his father his property*  
 ki-jē-pē pā-mā tsū. Ipehi aglo sā-āno ākitī-u pā gwu  
*dividing to-the-two gave. Few days remaining younger-the his property*  
 kitzishū ā-ghi-nā she-shū-ghā gwo-velā. Pā-nāghā lā āmushi-no pā  
*collecting village far-off-to went. That-village in living-riotously his*  
 gwu pu-kā-velā. Pā gwu pu-kā-veno pā-nā-ghā lā pukri  
*property lost-all-did. His property lost-all-having that-village in famine*  
 kā-veno pā ki-lā timmi hā-no pā-nā-ghā-mi lāki ki-lā  
*much-arising his house-in anything not-being that-of-village-man one house-to*  
 gwā-no pā sā āno pā kyē āni; imu pā pā hāsūho pā-plo  
*going him with remaining his servant was; and he him sending him-cause*  
 ā-gwo kyē-āni. Sizū pā ā-khāti ā-gwo tsu lu-no pā pfo suli-  
*pigs tending-was. So he fruits pig eaten taking his belly to-fill-*  
 chā-āni. Thimi lāki mo timmi-hē pā tsū-mo. Sizū pā  
*was-desirous. Man one even anything to-him gave-not. So he*  
 ti-vehuti-no pi-āni, 'I pu nā sā-akhaāmi chi  
*coming-to-himself said, 'my father of servants-the to-eat*  
 kālho āni, ngi timmi chi kinyū hā no  
*everything-being-unable (food)-remains, I anything eat to not being*  
 tiunginchelā. Ngi gwoto-no i pu ki-lā gwo-no i pu-vūlā pi-nyi,  
*die-to-am-about. I arising my father house-to going my father-to will-say,*  
 "I-pu, ngi teghāmi-ipunitiū āzu un-zu āke-sā shi-velā.  
*"my-father, I God before (and)-you-before sin have-committed.*  
 Ngi un-nu ili piāzā nā thimi so kuzo; he-ghengu  
*I your-son saying if-said you men before (have)-shame; therefore*

i-plo un kigwo shi-lu." Sizū gwoto-no pā pā pu ki-lā gwo-vē.  
*me-cause your servant to-be."* So rising he his father house-to went.  
 Pā gwāgi-chi pā pu lulu pā züti-no pā kimigyē-ā-no po-no  
*He coming his father from afar him seeing him pitying running*  
 pā kugwā-kāluno pā minyū-ali. Sizū pā nu pā-vūlā pi, "i-pu  
*him embracing him kissed.. So his son him-to said, 'my-father*  
 ngi Teghāmi-ipunitiū āzu un-zu ākesā shi-veno ngi un-nu  
 I God before (and)-you-before sin committing I your-son  
 ili pi-āzā nā thimi so kuzo.' Imu pā pu pā  
*saying if-said you men before shame-(have). But his father his*  
 kyē-mi vūlā ātsā pī-sile, 'ā-phi kemetsū āgwolho ākivi-u sūgwo  
*servants to order spoke, 'clothes all among best-one-the taking*  
 pā-plo ulu; mu āū-kekā lāki sūgwo pā-plo ā-ū-kālu, ākupu-kekwo  
*him-let put-on; and ring a taking him-cause to-wear-it, shoes*  
 sūgwo pāplo kwelu; sizū ningu pana-ngu-plo kemetsā tsuāzo  
*taking him-cause to-put-on; so we every-one together feasting*  
 ākivi. Hi-ghengu i-nu hi ti-vetē, khū idā gwāgi;  
*will-be-pleased. This-for my-son this having-died, alive back has-come;*  
 ākāhā-vetē, zütiluvelā.' Sizū huli nilā-āni.  
*having-been-lost, found-again-has-been. So they rejoiced.*

Tilāli pā-nu ākichi-u ālu-lā āni. Ālu-lā āno āki vūlā  
*At-that-time his-son elder-one-the field-in was. Field-in from house near*  
 gwāgi-chelā thimi ālishi ākānye āvehutilu. Sizū ānu-kishimi lāki  
*coming-at-time men singing dancing heard. So servant one*  
 kusā-no pā ngu ininuvelā, 'Hule kiu shi-ai?' Sizū pā pā-vulā  
*calling him from asked, 'There what is-being-done?' And he him-to*  
 pi, 'un-tikezu gwāgi; un-pu pā ākivi-shicheti  
*said, 'your-younger-brother has-come; your-father him good-health-having*  
 zuti-luno pā lu-āno thimi sā ilhuāni.' Sizū pā lu-mo-no  
*found-having him taking men with feasting-is.' So he pleased-not-being*  
 āki-lā gwāgi-mo-ili pā pu kālāu pāgi pā  
*house-into to-come-not-desiring(lit. 'said') his father outside coming him*  
 sūloli. Sizū pā pāpu vulā pi, 'ni āmphē hijehi un sā  
*entreated. So he his-father to said, 'I years so-many you with*  
 chē-no kānyemo un tsā kipi inikumo shichemo, imo  
*remaining one-day-even your word spoken hearing-not did-not, but*  
 kānyemo i-plo āpāmi sā ākivi-shi-niti anū beti lākimo  
*one-day-even me-caused companions with rejoice-to goat young-one one-even*  
 i-tsū-mo; imo un-nu un-gwu kemetsū pfē ketākālimi sā  
*to-me-gave-not; but your-son your-property all taking harlots with*  
 chi-pā-kā-no pā gwāgi-kitili thimi kusā ilhuā.' Pā  
*eaten-and-lost-entirely-having he on-coming men calling feasting-are.' His*

pu pā vūlā pi, 'i-nu, nā ālholochu i-sā ā-chē;  
 father him to said, 'my-son, you always me-with are-(living);  
 i-gwu kemetsü un-gwu-suchē. Un tikezu tivetē,  
 my-things all your-things-are. Your younger-brother died-having  
 khū idā gwāgi; ākā-hā-no, züti kupālu, chi-ghengu ningu  
 alive back has-come; lost-being, found-has-been again, therefore we  
 nilā kevi-shi-āni.'  
 being-pleased rejoicing-making-are.'

[No. 4.]

## TIBETO-BURMAN FAMILY.

## NĀGA GROUP.

## WESTERN SUB-GROUP.

## SIMI OR SĒMĀ.

## SPECIMEN II.

SIMI DIALECT.

(DISTRICT NĀGA HILLS.)

(Lieut. W. M. Kennedy, I.S.C., 1899.)

Ngi ānipfū lunshiāni, ālimi luniyili. Putsā-āni pāpu  
 I a-wife to-take-wished, a-girl to-marry. (I)-made-proposals her-father  
 pāzā nikilā pi-nhi moilē. Ngi pāpu  
 her-mother my-house-to (in)-marriage-to-give refused. I her-father  
 pāzā vūlā pi, 'nā un-nupfūlā ikilā pinhi moi-zā,  
 her-mother to said, 'you your-daughter my-house-to (in)-marriage-to-give if-refuse,  
 ngi kitāmi nu lunā likā ākhē kinhi kethē tsūnā  
 I another girl taking rupees hundred two three giving  
 lunchē. Tsūzā nālo kumotivi.' Ālimi ngi vūlā pi, 'Kupu  
 shall-take. Therefore your-mind don't-worry.' The-girl me to said, 'Kupu  
 nā ākivi. Ngi unkilā nhinishiāmo. Ipu izā  
 you are-a-fine-man. I your-house-in marriage-wish-to-make. My-father my-mother  
 iplo unkilā nhimoilē. Tsūzā ā-kuzā enāmighā  
 me your-house-in marriage-will-not-give. Therefore we-two another-village-(to)  
 povēnya.' Ngi kintimi vūlā pilā, 'nā kiutā pfunā ākuzā chichenyi?'  
 shall-elope. I the-woman to said, 'you what carrying we-two shall-eat?'  
 Ālimi ngi vūlā pilā, 'Ipu izā ākilā kāhālā sikkī moyā  
 The-girl me to said, 'my-father my-mother house-in not-being 4-annas 2-annas  
 kessū hapfunā, ākuzā zhē chiunchē.' Ngi pā vūlā pilā, 'un gwu  
 secretly carrying-off we-two selling eat-shall.' I her to said, 'your property  
 zē-chi khāvēzā timā kāhāngu, ālomoghā.'  
 selling-eating used-up-when anything not-remaining, own-minds-troubled-will-be.  
 Ālimi ngi vūlā pi, 'chi-khāvēno ngi-u phē timā shilumonishi?  
 The-girl me to said, 'eaten-quite-up-being my-hands by anything done-can-or-can't-be?  
 unlo misātivi.' Ngi pā vūlā pilā, 'Tsūzā ākuzā po Kukiēnā-ghā-lā  
 heart afraid-let-not-be.' I her to said, 'Then we-two eloping Kukia's-village-in  
 ūvenya. Nikuzā Kukiēnā-ghā-lā ālā. Kinimi suli. Ngi kinimi  
 shall-remain. We-two Kukia's-village-in remained. Rich became. I rich

su tegengu, inipfūnā pāpu pāzā nikuzo kucheluvelā. Ngi being on-account-of, my-wife-of her-father her-mother us calling-took-away. I edēwū ngi-ghā-lā auvenchelā. Edēwū kinimishinā kijekosomi sulā. again my-village-to coming-shall-remain. Again rich-being a-great-man became.

Mishi-ki-lā āpi kuhu itsüvelā. Ipu sābā āmūsēhu The-Government-house-from cloth red me-to-was-given. My-father the-sāhib gun lāki itsülālēlāung. Ngi-ghā-lā āshi ākhāni. Ngi phē one me-to-give-promised. My-village-in shikār is. I taking-(the-gun) āshi mekā niyelē. Inipfū lutī āmphē tetchē shivelā. Inu shikār to-go-to wish. My-wife taking years eight haveelapsed. My-children kintimi bedi, kintimi<sup>1</sup> kethe, āni. Inipfū kitemi suchelā, ngi inipfū sons four, daughters three, are. My-wife old is-becoming, I my-wife vūlā pilā, 'nā kitemi suchelāi ngi ngi-simi gelai ālimi to said, 'you old becoming I our-Semā custom-according-to a-girl kethe lunchē. 'Nā unlonyēmoi?' Inipfū ivūlā pi, 'nilulo. new take-shall. You your-mind-pleased-or-not?' My-wife me-to said, 'you-take-(her). Kintimi ākivi luāzā, ngi ilokivi sē-enchē.' Woman good take-if, I my-mind-good very-will-be.'

#### FREE TRANSLATION OF THE FOREGOING.

Wishing to take a wife, I made proposals for a certain girl. Her father and mother refused to give her to me in marriage. I said to them, 'If you won't let me marry your daughter, I shall take another girl, and give two or three hundred rupees for her, so don't you worry yourselves.' The girl said to me, 'Kupu, you're a fine fellow, and I want to marry you, but my father and mother won't let me, so we must run off to another village.' I replied, 'What will you take with you for our support?' The girl said, 'When my father and mother are out of the house, I shall secretly carry off their money, and we shall live on that.' I replied, 'When we have used up all your property, and nothing is left, we shall be in trouble.' The girl said, 'When we have consumed it all, can't I work with my hands? Keep a good heart.' I said to her, 'Then we two shall elope, and remain in Kukia's village.' (So) we lived at Kukia's village. I became rich. As I had become wealthy, my wife's father and mother summoned us back, so I shall again return to my village, and live there. Again being rich, I became a great man. I was given a red cloth by Government. The Sāhib has promised to give me a gun. There is shikār to be had at my village and I want the gun for that. Since I married my wife eight years have elapsed. I have four sons and three daughters. My wife is getting old. I said to her, 'You are getting old, and according to our Semā custom I shall marry a new wife. Will you be pleased or not?' My wife said to me, 'Take her. If you marry a good woman I shall be delighted.'

<sup>1</sup> The word *kintimi* is used alike for 'male' and 'female,' the only difference being in the intonation. The *ki* in *kintimi*, 'female,' is pronounced in a higher key than the *ki* in *kintimi*, 'male.'

[No. 5.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## WESTERN SUB-GROUP.

## SIMI OR SEMĀ.

## SPECIMEN III.

SIMI DIALECT.

(DISTRICT NĀGA HILLS.)

(Lieut. W. M. Kennedy, I.S.C., 1899.)

Visāthā      Toswelhē      pāmāchā      kūkūghā.  
 Viāthā (and)      Toswelhē      these-two      story-concerning.

Visāthā (log.)-‘Toswelhē-u      ngi      undzu      iloiam.      Ngi  
 ‘Toswelhē-O      I      you-seeing      my-mind-pleased-is.      I  
 unlunchē.’

you-will-take.’

Toswelhē (log.)-‘Visāthā,      nāzā      āghā      ākwolāki      pfē      iketsungu  
 ‘Visāthā,      you-if      love-philtre      load-one      bringing my-head-on  
 lesūmo      ngi      minyēmo.’

empty-if-not      I      love-you-shall-not.’

Visāthā to  
old woman.

‘Tomphumi,      ngi      Toswelhē      lunyeli      pi,      āghā      pfē  
 ‘Old-woman,      I      Toswelhē      to-take-want-(her)      told,      love-philtre      taking  
 patsūmo      ikilā      nhi-mo-ilē.      Tomphumi,      ngi      kisingo  
 her-if-give-not      my-house-in      marry-not-said.      Old-woman,      I      what-doing

Toswelhē lunyēai?’

Toswelhē take-can?’

Old woman  
to Visāthā.

‘Nā timā tā      itsüzā,      ngi      āmāghā      unvūlā      pinchē.’  
 ‘You some little me-give-it,      I      a-love-philtre      you-to shall-tell.’

Visāthā to  
old woman.

‘Ngi      untsünchē.’  
 ‘I      you-shall-give.’

Old woman  
to Visāthā.

‘Akhāpuhu      lā      āghā      sunā      pāvūlā      isunā,      chiāzā      pā  
 ‘Hookah      in      love-philtre      placing      her-near      sitting,      smoking-if      she  
 chilunchē.’

to-smoke-will-take.’

Toswelhē.

‘Ngi      Visāthā      ’khāpuha      chi-izunā,      Visāthā      kūmsü      aulā.  
 ‘I      Visāthā’s      hookah      smoking-by,      of-Visāthā      love has-arisen.  
 Visāthā      küsü.      Ngi      pākilā      nhinchē.’      Pa      Visāthā      kilā      nhivela.  
 Visāthā      call.      I      his-house-in      marry-shall.’      She      Visāthā’s      house-in      married.

Visāthā to  
Toswelhē.

'Visāthā, nikuzā ānā timāhē chikinikāhā.'  
'Visāthā, we-two together-live-if anything eat-to-is-not.'

FREE TRANSLATION OF THE PRECEDING.  
THE STORY CONCERNING VISĀTHĀ AND TOSWELHĒ.

## CHARACTERS:

- (1) *Visāthā*—An elderly Semā, in love with Toswelhē.
- (2) *Toswelhē*—A Semā girl.
- (3) An old woman, famed for her love philtres.

Visāthā to  
Toswelhē.

'Oh Toswelhē, when I look at you, my mind is filled with joy. I shall marry you.'

Toswelhē to  
Visāthā.

'Visāthā, if you do not bring a load of love philtres and empty them on my head I shall not love you.'

(Visāthā consults the old woman.)

Visāthā to  
old woman.

'Old woman, I told Toswelhē that I wanted to marry her; (but) she said that if I give her not a love philtre to take, she will not marry me.'

Old woman  
to Visāthā.

'If you give me a small (present), I shall tell you about a love philtre.'

Visāthā to  
old woman.

'I shall give you one.'

Old woman  
to Visāthā.

'If you put the love philtre in a hookah, and sit near her, and smoke, she will take it and smoke (too).'

(Visāthā does as advised.)

Toswelhē.

By smoking Visāthā's hookah I have fallen in love with him. Call Visāthā, I shall marry him.

She (accordingly) married Visāthā.

(Some time after marriage.)

Toswelhē  
complaining  
by to Visāthā.

'Visāthā, we two are living together, but we have not anything to eat.'

(The rest is omitted as being obscene, and of no linguistic value.)

## RENGMĀ OR UNZĀ.

The seat of the Rengmās is in the Nágá Hills to the south of the Lhótās. Unlike the latter, whose speech is connected with Áo, and belongs to the Central Sub-Group of Nágá Languages, Rengmā belongs to the Western Sub-Group, and must be classed with Angāmi, Semā, and Kezhāmā. It has Angāmi on its south and west and Semā on its east.

The members of the tribe call themselves Unzā, but about half speak what they call the Māyi Language, and the others what they call the Unzā. The whole tribe is known amongst themselves as Unzā. Māyi is said to be also spoken across the Tizu River outside British Territory. The Rengmā Nágás are closely allied to the Semās. In Themokedima, the largest village of the tribe, the people are bi-lingual, *i.e.*, they all talk Semā (Simi) as well as their own language, and most of the village songs are sung in that tongue, and not in Rengmā. The name Rengmā itself is a foreign one, probably Assamese, and is unknown to the people themselves or any of their neighbours. Its origin has not been ascertained.

A version of the Parable of the Prodigal Son and a list of words in this language have been obtained with considerable difficulty by the Deputy Commissioner of the Nágá Hills. They form the first attempt at reducing the speech of this savage tribe to writing and are confessedly imperfect. Many passages are extremely doubtful, and the spelling is not always consistent. So far as I could, I have separated out the various elements of each word by means of hyphens, but I have had to leave many riddles unsolved. In order to complete the materials for investigation, I have added a list of words (so far as they were available) taken from Captain Butler's vocabulary mentioned below. That is all that I have been able to do. The affinity of Rengmā with the Western Sub-Group is obvious. Mr. Damant's is the only notice of the tribe which I have found. It is as follows :—

The original site of the Rengma or Injang tribe, as they are called in their own tongue, is a tract of country lying between the Rengmapani and the Doyang rivers, where seven villages inhabited by this tribe are still to be found. They are surrounded by the Angāmi, Semā, and Lhótā tribes, with whom they are constantly at war. . . . . The largest villages are Themokdima and Tesephima, both of which contain more than 500 houses. Some years ago a number of them were driven out by the constant attacks of neighbouring tribes, and settled on a range of hills lying between the Mikir Hills in the Nowgong district and the forests of the Dhansiri. They now inhabit thirty small villages or hamlets and their population numbers about 2,000; this portion of the tribe is fast losing its savage customs, and taking to the habits of the people of the plains to some extent, while the others still retain their primitive simplicity.

The number of speakers of Rengmā reported from the Nágá Hills district is estimated as follows :—

Unzā . . . . .	2,750
Māyi . . . . .	2,750
TOTAL . . . . .	<u>5,500</u>

The Census of 1891 gives the total number of Rengmās as 9,080.

### AUTHORITIES—

BUTLER, CAPT. J.—*A Rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills"* District. *Journal of the Asiatic Society of Bengal*, Vol. xlii, 1873, Pt. I, App., pp. i and ff. Contains a number of vocabularies including one of 'Rengmá Nágá.'

DAMANT, G. H., I.C.S.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers.* Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 245 there is the account of the tribe above quoted, and on p. 256 a short vocabulary based on Butler's.

Many passages in the version of the Parable of the Prodigal Son, and many words in the list, are so doubtful, that it is impossible to compile a satisfactory account of the grammatical features of this language. The following notes, which have these materials for their only basis, must therefore be taken with every reserve. So far as I have been able to collate the facts, I here give the principal peculiarities of Rengmā grammar.

In the specimens there is no certainty as to the spelling of words. The same word is sometimes spelt in two different ways. Thus the word for 'son' is sometimes written *nyu*, and sometimes *nyo*. I have not considered myself justified in adopting a uniform spelling, unless it is clearly certain which of two alternative methods of writing is correct.

The **Prefixes** *ke*, *ka* and *the* are used much as in Angāmi. Thus *ke-guā*, good; *ka-jē*, distant; *the-bā*, swine. *The* sometimes appears as *tā*, as in *The-ro-nyū*. God, which in the list of words appears as *Tā-ro-nyū*. The prefix *ā* is, as in Semā, of very common occurrence. It means both 'my' and 'his,' but has often merely the force of a definite article, as in *ā-nchegū*, the younger. There is a **Suffix** *nyu* or *nyū* corresponding to the Angāmi *mā* or *mi*. Thus, *Thero-nyū*, God; *kechi-nyu* (Angāmi, *ke-tekye-mā*), a servant; *āgo-nyu*, a servant; *āpfū-nyu*, a friend; *kāshu-nyu*, a harlot.

**Article.**—For the definite article, the prefix *ā* is used as shown above. For the indefinite article, the numeral *mē*, one, is employed.

**Gender.**—The only suffixes of gender which I have been able to identify are *tsē* for the masculine, and *lē* for the feminine. Thus *metu tsē mē*, a bull; *metu lē mē*, a cow.

**Number.**—The usual suffix of the plural seems to be *dang*, as in *metu tsē-dang* bulls. *Abong* occurs in *ā-pfū-ābong*, fathers.

**Case.**—The Nominative takes the suffix *lē*, much like the Āo *e*. This suffix is used before both transitive and intransitive verbs. In one case, apparently, *ē* is used instead of *lē*. Examples are *nyu-lē kohung bi-nē*, there were two sons; *ā-pfū-lē ā-zō-hā-shi*, his father said; *un-si-kāzang-ē si-lā-se-lē*, thy brother died. The termination, as in Āo, is omitted when no ambiguity will ensue. Thus, *ā-nchegū ā-pfū-kā zō-lē*, the younger said to his father. The relative particle, corresponding to the Angāmi *u* is apparently *gū*, as in *ā-nche-gū*, the younger; *peshi-gū*, the elder.

The Accusative takes no termination, as in *ā-hong ā-pui un-kē-lā-lē*, wasted the whole of his property.

The Genitive takes no termination, and precedes the noun that governs it, as in *the-bā chu*, swine's food.

Other suffixes of case are *kā* or *ki*, to; *hu*, to; *ki*, from; *kā*, in; *nyū*, in; *ghenyū*, from; *zanho*, with. Examples, *ā-pfū-kā zō-lē*, said to his father; *ā-nyu-hu pfsū-lā-tā*, gave to his son; *reni kaje-ki gū-ho*, going to a distant village; *ā-pfū-ki zō-ti-lē*, will say to my father; *ā-ki ki-lo-tā*, take from him; *tsū-renyi-kā*, in that village; *kā-kā*, in a house; *lo-nyū*, in a field; *kā-nyū*, in the house; *kā-shu-nyu zanho*, with harlots.

Adjectives follow the nouns they qualify, and in that case, case- and number-suffixes are added to them, and not to the noun, as in *reni kaje-ki*, to a far country. They take the prefix *ke* as in *Angāmi*, thus, *ke-gwā*, good.

**Pronouns.**—It will have been noticed how economical Rengmā is in the use of the suffixes of case, the same syllable being used to illustrate such widely different ideas as ‘to’ and ‘from.’ This is also strikingly true with the personal pronouns, those of the first and third persons being identical in form. It is possible that in such cases the two words which are the same in appearance are distinguished by being pronounced with different tones, but no information is available on this point. The following are the forms of the personal pronouns which I have noted:—

*First person.*—Nom. *ā-lē*; *ā-nyo*, we; *ā-no*, to me; *ā*, my. The list of words gives the plural as *ā-pwi*, *aghū-nē*, *agun*, *hagha-lē*. The *nē* of the second form and the *n* of the third, may be corruptions of the Nominative suffix *lē*, or *nē* and *n* may be contracted forms of *nyo*. *Aghū*, *ogu*, *hagha*, are almost certainly different ways of recording the same sound. In the list as received by me the only form recorded opposite No. 17 was *ā-pwi*. The other forms have been taken from other occurrences of the word ‘we’ in the list. The syllable *ā* is used as a pronominal prefix, meaning my, me, to me. Thus, *ā-pfū*, my father; *ā-tsū-tā*, give to me.

*Second person.*—Nom. sing. *nē*. For the Nom. plur. the list of words originally gave opposite No. 23 *apürenyi*, in addition to which other entries in the same list give *haghu-nē* and *lidan*. The *-nyi* in *apürenyi* is possibly the same as the suffix *nyu*. Compare *ā-nyo*, we. The gen. sing. is *un* or *u'*, as in *un-si-kāzang*, thy brother; *u'-hong*, thy property.

*Third person.*—The Nom. sing. is *ā-lē*. Other cases are *ā-kā*, to him; and *ā* common as a prefix, as in *ā-pfū*, his father; *ā-khu-lo-ho*, seeing him. For the plural the list of words gives *apürenyi*, and also *haghu-nē*.

*Hi-lē* is ‘this.’ *Tsū-gē*, pl. *tsū-nyu*, ‘that’. *Tsū-renyi-kā*, in that village.

*Sagē-ho*, who? *ngutē-ho*, what? *tā-mē*, anyone. The interrogative particle is *ho* placed at the end of a sentence.

**Verbs.**—These present many points of uncertainty. As in *Angāmi*, the suffixes of the present and of the past tenses are the same, and the meaning of the verb must be concluded from the context.

The most common verb substantive is *bi-nē*, is or was. *Bi-nyong* is also common with the same meaning. *Āzang-he-lē*, thou livest with me. As in other connected languages, the verbal suffixes can be added to substantives, adjectives, etc., as in *u'-hong-nē*, is thy property.

In the case of other verbs, the most usual suffix of the present is *lē* or *nē* as in *vū-lē*, beats; *tē-bi-nē* is making. In *tē-bi-nyong*, was doing, *nyong* apparently gives a continuative or durative sense.

An example of the simplest form of a past tense is *zō-lē*, said. In *un-kē-lā-lē*, wasted, and *gū-rā-lē*, came back, *lā* and *rā* are infixes modifying the root-meaning, and not tense-signs. Other forms translated as past tenses are *pfsū-lā-tā*, gave; *zō-yā*, said; *ā-zō-hā-shi*, ordered; *zō-ni-shi-lē*, and *zō-ni-shi*, said.

The simplest form of the future is *vü-ti*, will strike. Connected forms occurring in the Parable are *kan-si-ti-sá*, shall die, in which *si* is the root; *zō-ti-lē*, will say; *ā-kanü-ti-lē*, we will be merry. *Ā-nyo gū-dē-gwā-lē*, which I am unable to analyse, is translated, ‘we will be happy.’ The root *gū* signifies ‘go,’ and *gwā* means ‘good.’

As in Kezhāmā, the imperative ends sometimes in *tà*, and sometimes in *lo*. Thus, *ā-tsü-tù*, give to me; *heki-rā lo*, come.

The infinitive of purpose seems to end in *ngon*, as in *ni-shi-ho tsügē kwē-bi-ngon*, sending him to feed. The form is, however, very doubtful. Possibly it is only incorrect for the durative suffix *nyong*.

The conjunctive participle ends in *ho*, as in *ni-shi-ho*, sending, and many others. Other forms translated as conjunctive participles are *kan-jipē*, dividing; *kekwe-no*, having collected; and, beside *gū-ho*, going, *gū-ngē*, going, and *gū-tsē*, having gone.

The causative particle, corresponding to the Angāmi *bu* is *no*, as in *ā-pui-no ā-kanü-ti-lē*, let us all be merry.

As an example of a desiderative verb, we may quote *tē-bi-sü-bi-nē*, wished to eat.

The negative particle is *mo* as in *ā-tsü-mu-ho*, not giving to him, here the *mo* is changed to *mu*, probably a false spelling; *ke-mo-tē-lā-si-lē* and *ke-mo-tē-lā-lē*, did not, the root being *tē*, do; *sā-ri-mo-lē*, broke-not; *ā-pfsü-mo-lē*, did not give to me.

[No. 6.]

## TIBETO-BURMAN FAMILY.

## NĀGA GROUP.

## WESTERN SUB-GROUP.

## RENGMĀ OR UNZĀ.

(DISTRICT NĀGA HILLS.)

Mà nyu-lē kohung bī-nē, sānā ā-nche-gū ā-pfū-kā zō-lē,  
*Person-of son two were, and the-young his-father-to said,*  
 ‘ā-pfū, u'-hong kan-jipē ā-jipē ā-tsü-tā,’ sānā ā-pfū  
*\*my-father, thy-property dividing my-share me-give; and his-father*  
 hong kan-jipē ā-nyu-hu pfsü-lā-tā. Bindin-tsē ā-nyu ā-nche-gū  
*property dividing his-son-to gave. After-a-little-while his-son the-young*  
 ā-hong ā-pui ke-kwe-no, reni kaje-ki gū-ho, teki  
*his-property the-whole having-collected, village distant-to going, there*  
 un-stühe-ho ā-hong ā-pui un-kē-lā-lē, sānā ā-hong  
*living-riotously his-property the-whole wasted, and his-property*  
 mhē-kē-lā-ho, tsü-renyi-kā chendāte-ho tāmē'-ndi-lā-lē. Sānā  
*having-completely-lost, that-village-in famine-being everything-wanting-was. And*  
 ā-lē gū-ngē tsü-renyi-kā mà kā-kā bi-nē ā-go tē-bi-nyong.  
*he going that-village-in person-of house-in was his-house-work continued-doing.*  
 Sānā themmi tsügē ni-shi-ho tsügē lo-nyū the-bā kwē-bi-ngon; tā-mē  
*And man that sending him field-in swine to-feed; any-one*  
 ā-tsü-mu-ho, nyā-ha-ho, the-bā chu āyi tē-bi-sū-bi-nē. Āsi  
*to-him-giving-not, being-hungry, swine's food even to-eat-he-wished. Then*  
 re-chü-no-ho, ‘hē, ā-pfū ke-chi-nyu āyi tā tē-tsü-bi-hā nyāsa-bi-nyong.  
*coming-to-himself, alas, my-father servants also all (?)cannot-eat rich-are.*  
 Ā-lē ta-tē.'randi-ho kan-si-ti-sā. Ā-lē ā-pfū-ki gū-ho, ā-lē gū  
*I to-eat-wanting shall-die. I my-father-to going, I having-gone*  
 ā-pfū-ki zō-ti-lē, “ā-pfū, ā-lē tsangē kebingē mho-dē-kā sāni  
*my-father-to will-say, “my-father, I sky dweller before also*  
 u'-mho-dē-kā-i gwā ke-mo-tē-lā-si-lē. A-lē nyo-lē senya lo. Sānā ā-no  
*you-before good not-did. I son like not. And me-cause*  
 u'-gotehe-lo,” sānā ā-pfū-kā zō-ti-lē.” Ā-lē ā-pfū-ki gū-tsē,  
*your-servant-to-be,” and my-father-to will-say.” He his-father-to having-gone,*  
 ā-khu-lo-ho teri-lē, ā-nje-hē-tso-ho, tin-gū-nre-ho, ā-tam-pē-no-lē-ā-ten-no-ho  
*him-seeing first, him-to-being-kind, running-going, (?)having-embraced*  
 ā-imbā-lē. Sānā ā-pfū-kā zō-yā, ‘ā-pfū, tsangē The-ro-nyū be-tingē  
*him-kissed. And his-father-to said, ‘my-father sky God (?)against*

ā-mho un-dē-kā-i gwā ke-mo-tē-lā-lē; ā-lē nyo-lē-tsū ke-zhā-sē-lē.' Tsānā-i before you good not-did; I son-to-be am-ashamed.' But ā-pfū-lē ā-go-nyu-kā ā-zō-hā-shi, 'phi ā-pui ā-zo-kā pbi ke-gwā mē his-father servants-to ordered, 'cloth all among cloth good one sang-re-ho ā-no bē-no-tā; ā-bē-kekhiu mē sang-re-ho ā-pfsū-tā, phājē bringing him-cause to-put-on; his-hand-ring one bringing to-him-give, shoe sang-re-ho ā-no pfū-lo-tā; ā-pui-no kerhang, tē-ke-lo ā-kanū-ti-lē. Ā-nyo-lē bringing him-cause to-wear: we-all-let joining, feasting be-merry. My-son si-ke-lā-gunzi, rhāni gü-rā-lē; mhē-nā-o, rā-ningü-rā-lē, ā-nyo gü-dē-gwā-lē.' was-dead, alive came-back; lost-being, back-again-came, we will-be-happy.'

Sikā ā-nyo peshi-gü lo-nyü bi-nyong. Ā-lē kā ko  
*That-time his-son elder field-in was. He house near*  
 ningwā-rē tāhu kātungā lelē kāti shā-lo-ho sikā ā-go-nyu  
*approached-when music beating singing sound hearing that-time his-servant*  
 mē kopē ke-tsa-lē, 'hi-lē nyü-gheogu-ho?' Ā-go-nyu-lē zō-ni-shi-lē,  
*one calling asked, 'this (?) what is it? His-servant said,*  
 'un-si-kāzang gü-lē-gwo-re-lē, sānā u'-pfū-lē gwā ke-bi hi-lo-hon  
*'your-brother came-back, and your-father well being finding*  
 su-ghenyü magui tē-bi-nē.' Su-ghenyü ā-nuntā-ho kā-nyü gü-mo-lē  
*therefore feast making-is. Therefore he-being-angry house-in went-not.*  
 Su-ghenyü ā-pfū-lē kā-mu-ki phi-rē-ho ā-jū-lo-lē Sānā ā-lē  
*Therefore his-father house-outside-to coming him-entreated. And he*  
 ā-sikā ā-pfū-kā zō-ni-shi, 'hirē, ā-lē ā-chē hon'-bi-nge-i kā-nū-mē  
*that-after his-father-to said, 'lo, I year so-many-past ever*  
 u'-zō sā-ri-mo-lē, tsānā ā-pfū-nyu zanho kaiyütē tē-nū-nu  
*thy-word broke-not, but my-friends with merry-making goat-child*  
 mē ā-pfsū-mo-lē. Tsānā u'-nyu hi-lē kā-shu-nyu zanho u'-hong  
*one to-me-gavest-not. But thy-son this harlots with thy-property*  
 ke-nji-nha-lē, ā-lē gworenyemho magui lē-bi-nā-sa-lē.' Sūkā ā-kā zō-lē,  
*wasted, he as-soon-as-he-comes feast gavest. Then him-to said,*  
 'hirē, ā-nyu ā-ketōu-lē ā-zang-he-lē. Sānā ā-hong ā-pui u'-hong-nē.  
 'lo, my-son living me-with-art. And my-property the-whole thy-property-is.  
 Tsānā un-si-kāzang-ē si-lā-se-lē, rhāni gwo-re-lē; mhē-nā-ho, ni-lo-lē,  
*But thy-brother was-dead, alive came-again; was-lost, was-found,*  
 su-ghenyü u'-kānye-ho, kaiyütē-mu-tā-shu-lē.'  
*therefore to-be-merry, to-play-not-doing-bad-is,*

## KEZHĀMĀ.

Regarding this tribe, I have even less information than concerning the Rengmās. They inhabit the south-eastern border of the Nága Hills district, and have the Angāmis immediately to their west and south. To their east are the wild little explored tribes of the unsettled country. To their north are the Semās. We know all their villages well. In appearance and customs they do not differ from the Angāmis in whose country their villages lie.

The Deputy Commissioner estimates that there are about 1,620 speakers of Kezhāmā. Their language differs considerably from Angāmi and Semā, but clearly belongs to the same sub-group. Through the kindness of the Deputy Commissioner, I am enabled to publish a version of the Parable and a list of standard words and sentences in the language, which do not profess to be altogether correct, and which were obtained with considerable difficulty.

I have not found any authority which deals with this people or their language.

The following account of the principal peculiarities of Kezhāmā grammar is based on the specimens which have been now made available for the first time. Everything that is said below must be taken with great reservation, for, owing to the difficulties experienced in obtaining the specimens, there can be no doubt that they contain several errors. Where I have been able, I have separated out the various component parts of each word by hyphens, but this has not been done uniformly, as I have left doubtful words untouched. In many places the interlinear translation is most uncertain, and, in some places, I have not been able to offer any translation at all. I can only therefore say that the following appear to be the noteworthy points of the grammar.

Nouns have a prefix *e*, corresponding to the Semā and Rengmā *ā*, which was originally the pronoun of the third person and means 'his,' but often has the force only of the definite article, or even has no meaning whatever, as in *e-nē me-chū*, a distant town. Corresponding to the Angāmi relative suffix *u*, we have *o*, as in *kachū-o*, he who was the younger. The Angāmi *mā*, person, is represented by *mi*.

In nouns, the nominative singular takes the suffix *nyi* before transitive verbs, corresponding to the Lhōtā *nā*. As in that language, the suffix can be omitted when no ambiguity will ensue. Thus, *kachū-o-nyi pu*, the younger said; but *pu*, not *pu-nyi*, *gwo-lā*, he went.

The genitive, as in other cognate languages, takes no termination, and precedes the governing noun, as in *sū e-nē mi kelē kē*, that town's man one's house, the house of a man of that town.

The dative takes the suffix *nhà*, as in *e-pfū-nhà*, to his father.

The locative takes *chē*, as in *e-lá-chē*, in the field, and *azo* means 'with,' as in *krokromu-azo*, with harlots.

The sign of the plural is, as in Angāmi, *ko*.

As regards pronouns, we have the following forms,—

*Yē* or *iyē*, I; *āwū-ko*, we. The word *vē* means 'property,' as in *ā-vē*, my property, but is also used to give the force of various cases to the personal pronouns, as in *ā-vē*, with me. *Ā*, by itself, is used as a prefix meaning 'my,' as in *ā-pfū*, my father.

*No*, 'thou' and 'you'; used as a prefix *i* means 'thy,' as in *i-pfū*, thy father; *i-vē*, thy property, with thee; *no i-vē*, means 'thy son.'

*Pu*, he; *āwu-ko* means 'they' as well as 'we.' The prefix is *e* or *pu*, as in *e-pfū*, his father; *pu-vē*, his property. *Pu-ē*, apparently for *pu-vē*, is 'to him'; *pu-nhà*, to him. The nominative before transitive verbs is *pu-nyi*.

*Sü*, that; *hi*, this; *tu-o*, who? *di*, what?

As to verbs, we have *bā*, is, was. Adjectives take verbal terminations, as in *vē-ā*, it is good. The present tense in the list of words is not very clear, but it is probably meant that *yē-nyi dā*, means 'I beat.'

The usual suffix of the past tense is *nā*, as in *psū-nā*, gave; *chū-nā*, as well as *chū*, did. Sometimes we find *lā*, as in *gwo-lā*, went; *e-nyi-lā*, was happy. Another suffix is *ā* or *wā*, as in *pu-ā*, said; *gwo-ā*, has come; *me-lho-wā*, has given food. Finally, there are several instances in which no suffix is used, as in the present. Thus, *pu*, said; *gwo*, went; *chū*, did.

The suffix of the future is *dā*, as in *pu-dā*, will say; *e-nyi-dā*, will be happy.

The suffix of the imperative seems to be *nē*, as in *psū-nē*, give.

The usual suffix of the conjunctive participle is *ngi*, as in *ngu-ngi*, seeing. There is also *pfā* in *ke-zē-pfā*, dividing; *me-lo-pfā*, sending.

*Ká-ke-lā*, seems to be an infinitive of *ká*, call.

The causal suffix, corresponding to the Angāmi *bu*, is probably *lā*, as in *pu-ē-lā*; *mā-pfu-lo*, cause him to wear.

The following are examples of negatives, *psū-mo*, gave not; *pyē-mo-tā* I am not worthy; *e-nyi-mo*, was not happy; *liū-mū-bā*, did not wish; *mo-tā-mo-lio*, transgressed not; *psū . . . . . mo*, gavest not. We have also *ho-tā*, was not; *to-huē-hotā*, who cannot eat, the root *to* meaning 'eat.'

[No. 7.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## WESTERN SUB-GROUP.

## KEZHĀMA.

(DISTRICT NĀGA HILLS.)

Mi kelē e-no-mi kenhī bā. Kachū-o-nyi e-pfū-nhā  
 Person one his-son-person two were. Younger-the his-father-to  
 pu, 'yo ā-pfū, i-vē ā-tā-zē ā-vē psū-nē.' Sūkā e-pfū-nyi  
 said, 'O my-father thy-property dividing my-property give.' And his-father  
 pu-vē ke-zē-pfā psū-nā. Sachī-sū eshuo e-no kachū-o pu-vē  
 his-property dividing gave. After-that (?)a-little his-son younger-the his-property  
 me-pu-o me-chlāa-ngi e-nē me-chū ketemi gwo-a-ngi ke-zu-mi-āzo  
 all-the collecting town distant in going riotous-person-with  
 zu-a-ngi pu-vē-ko me-ken-nā. Pu-vē me-pu-o me-ken-nā sū e-nē  
 living his-properties lost. His-property all-the lost that town  
 mi me-krā-tā. Sūkā pu mhā hotā. Sachī pu gwo sū  
 (?)man famine. And his (?)food was-not. Afterwards he going that  
 e-nē mi kelē kē gwo-lā. Sū mi-nyi pu-ē-lā e-vo pfā dē-cho  
 town's man one's house went. That man him-caused swine food feeding  
 me-lo-pfā e-lā-chē. Sūkā vo-lhā me-sā-ke-thē to-ngi mi kelē  
 sending field-in (says). And pig-food remainder that-also man one  
 psū-mo. Sachī sū te-chi-lo-ngi pu-nyi pu-ā, 'ā-pfū ke-thē-mi  
 gave-not. After that becoming-sane he said, 'my-father's servant  
 to-huē-hotā sū yē ke-ku-o chē-do-ā. Yē gwo ā-pfū-nhā  
 eat-all-cannot but I who-am-hungry will-die. I going my-father-to  
 hi pu-dā, "yo ā-pfū, e-chie ke-thē-mi-nhā i-ka-ngu-nhā mhā kesū  
 this will-say, 'O my-father, sky dwelling-man-to thy-sight-to (?)deed bad  
 chū-nā. I-no chi-ke-thā kā-ke-lā pyē-mo-tā. Ā-vē-lā i-kē-thē  
 did. Thy-son being call-to worthy-am-not. Me-cause thy-house-servant  
 kelē tuchi nyi.'" Sachī sū e-pfū-nhā gwo, sūkā pu me-chū  
 one like (?)give.'" After that his-father-to went, and he distant  
 ke-thē-kē-lā pu-pfū pu-ā ngu-ngi, zo-me-zhe-ngi, tā-gwo-ngi, ke-gho-chē  
 staying his-father him seeing, being-kind, running, neck  
 pfū-lo-ngi, ke-bzo mē-mā. Sūkā pu-no-nyi pu-nhā pu, 'yo ā-pfū,  
 embracing, cheek kissed. And his-son him-to said, 'O my-father,  
 e-chie ke-thē-mi jhi-nhā i-ka-ngu-nhā yē mhā kesū-chū; i-no  
 sky dweller-man before thy-sight-to I (?)deed bad-did(?); thy-son

chi-ke-thà kā-ke-lá pyē-mo-tà.' Sūkā e-pfū-nyi ke-thē-mi-nhà pu-chi,  
*being call-to worthy-am-not.'* And his-father servants-to said,  
 'e-rā me-pu te-nhà-lá ke-vi-o pfu-gwo, pu-ē mhā-chi-di, bā  
*'cloth all among that-which-is-good bring, him-to dress; hand*  
 ke-khē, ke-thē pezhü pfu-gwo pu-ē-lá mā-pfu-lo; sūkā āwu-ko mhā-to-ngi  
*ring, (?) foot shoe bring him-cause to-wear; and we eating*  
 e-nyi-dà; sūkā ā-no hi-no-hi si-te-ngi, rhi-lā-gwā; ho-te-ngi,  
*will-be-happy; and my-scn who-that having-died, is-alive-again; being-lost,*  
 ngu-kelā-lá, sū-jū e-nyi-lâ.  
*is-seen-again, therefore are-happy.'*

Se-nhà e-no ke-se-o là tà. Sachī e-kē-nhà gwo-là  
*At-that-time his-son elder field had-gone. After the-house-near went*  
 e-lübūdā e-le-châ che-lâ, sūkā ke-ke-thē-mi kelē kâ agnū, 'hi  
*music singing heard, and servant one calling asked, 'this*  
 di chuâ?' Sūkā ke-ke-thē a-gni-pu, 'i-tsi-kezü gwo-ā:  
*what (?) is ?' And the-servant said, thy-younger-brother has-come:*  
 sūkā i-pfū-nyi pu te-rho-ke-thē ngu-lo-ngi e-mi-àzo mhā-to-wā.' Sūkā  
*and thy-father his healthy-being seeing man-with is-feeding.' And*  
 pu-nyi e-nyi-mo, kē-hu liü-mü-bā. Sū-jū-lâ e-pfū-nyi kē-dzu  
*he was-not-pleased, house-in wish-not-was. Therefore his-father house-outside*  
 prâ pu-ā jē-e-nye pu. Sachī sū pu-nyi e-pfū-nhà pu, 'yo,  
*coming him-to soft-words said. After-that he his-father-to said, 'Oh,*  
 yē mā-pfō hi-datahi i-vē ke-pfi-e-nyi; yē ke-niyē i-selâ  
*I years so-many thee-with remained; I ever thy-order*  
 mo-tà-mo-lio, si-inyi no ke-niyē e-mü chü kelē â-vē psü ke-ze-mi-àzo  
*transgressed-not, but thou ever goat child one me-to gave friends-with*  
 e-nyi-kâ-thâ mo. Sinyi no i-vē me-pu-o krokromu-àzo tolehua-ngi  
*to-be-merry not. But son your-property all-the harlots-with having-lost*  
 pu gwā-cho me-sâ no mi-a-kâ-chi-ni me-lho-wā.' Pu-nyi e-no-nhà  
*he on-coming at-time thou persons-calling food-gave.' He his-son-to*  
 pu-ā, 'ā-no, â-vē zetémepria; â-vē-hi me-pu-o i-vē.  
*said 'my son, me-with thou-stayest; my-property all-the thy-property.*  
 I-tsi-kezü si-te-ngi, rhi-lā-gwā, ho-tl-di-mo, ngu-kelā-lâ,  
*Thy-younger-brother having-died, is-alive-again, being-lost, is-seen-again,*  
 in-jū-lâ āwu-ko e-nyi-ngi lâprâ me-vâ vē-ā.'  
*therefore we being-happy merry doing good-is.'*

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES  
OF THE WESTERN NĀGĀ SUB-GROUP.**

## STANDARD WORDS AND SENTENCES IN THE

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kehenā, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
1. One . . . .	Po . . . .	.....	.....	.....
2. Two . . . .	Kennā . . . .	.....	.....	.....
3. Three . . . .	Sē . . . .	.....	.....	Shē . . . .
4. Four . . . .	Dā . . . .	.....	.....	.....
5. Five . . . .	Pangu . . . .	Pongu . . . .	Pengu . . . .	Pengu . . . .
6. Six . . . .	Suru . . . .	.....	Serā . . . .	Sairau . . . .
7. Seven . . . .	Thenā . . . .	Thennā . . . .	Thennā . . . .	Thennā . . . .
8. Eight . . . .	Thethā . . . .	.....	.....	.....
9. Nine . . . .	Tekwū . . . .	.....	Tekhi . . . .	Tekko . . . .
10. Ten . . . .	Kerr . . . .	Ker ( <i>the r has a sound between l and r.</i> )	Kerrū . . . .	Kerru . . . .
11. Twenty . . . .	Mekwū . . . .	.....	Mekhi . . . .	Mekko . . . .
12. Fifty . . . .	Lhi-pangu . . . .	Lhi-pongu . . . .	Lhi-pengu . . . .	Lhē-pengu . . . .
13. Hundred . . . .	Krā(po) . . . .	.....	.....	.....
14. I . . . .	Ā . . . .	.....	I, ā . . . .	.....
15. Of me . . . .	Ā . . . .	.....	Ā . . . .	.....
16. Mine . . . .	Ā, ā-thē ā-( <i>my own</i> ), ā-vē ( <i>my property</i> ). . . .	.....	Ā, ā-zhi, ā-noun-wē . . . .	Ā, ā-vi ( <i>my property</i> ). . . .
17. We . . . .	He-ko, he-nā, ā-vo, u-ko . . . .	Heko, ( <i>he and I</i> ) henā, ( <i>you and I</i> ) awū. . . .	Hā-ko, hā-nā, . . . .	Hiko, ( <i>he and I</i> ) henā, ( <i>you and I</i> ) alubwi. . . .
18. Of us . . . .	He-ko, hē . . . .	Heko, etc. . . . .	Hā-ko, etc. . . . .	Hiko, etc. . . . .
19. Our . . . .	He-ko, hē . . . .	Heko, etc. . . . .	Hā-ko, hā-ko-zhi, hā-ko-noun-wē. . . .	Hiko, etc. . . . .
20. Thou . . . .	No . . . .	.....	.....	.....
21. Of thee . . . .	Un. . . .	.....	.....	.....
22. Thine . . . .	Un. . . .	.....	Un-zhi, un-noun-wē . . . .	.....
23. You . . . .	Ne-ko, ( <i>you-two</i> ) ne-nā . . . .	.....	.....	Nye-ko, ( <i>you two</i> ) una . . . .
24. Of you . . . .	Nē . . . .	.....	.....	Nye-ko, etc. . . . .
25. Your . . . .	Nē, ne-ko . . . .	.....	Ne-ko-zhi, neko-noun-wē . . . .	Nye-ko, etc. . . . .

LANGUAGES OF THE WESTERN NĀGĀ SUB-GROUP.

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Lāki . . . .	Mē . . . .	Kāmmē . . . .	Kelō . . . .	1. One.
Kinni, kinhi . . . .	Kong-hu, kohung . . . .	Kēnhiun . . . .	Kenhi . . . .	2. Two.
Kethu, kethe . . . .	Kingshan . . . .	Keshān . . . .	Katsü . . . .	3. Three.
Bidi, bedi . . . .	Pezi . . . .	Kējhē . . . .	Pedi . . . .	4. Four.
Pangu . . . .	Pfū . . . .	Pūng . . . .	Pāngu . . . .	5. Five.
Tsugwo . . . .	Saro . . . .	Sērro . . . .	Sārr . . . .	6. Six.
Tsinyi . . . .	Sanü . . . .	Sēni . . . .	Signi . . . .	7. Seven.
Tachē, tetchē . . . .	Tetsē . . . .	Tassē . . . .	Tichē . . . .	8. Eight.
Tukhu . . . .	Tekhē . . . .	Takkā . . . .	Tepfū . . . .	9. Nine.
Chighi . . . .	Serr . . . .	Sērrāh . . . .	Chiro . . . .	10. Ten.
Muku . . . .	Nki . . . .	Nki . . . .	Mechi . . . .	11. Twenty.
Lhopungu . . . .	Hem-pfū . . . .	Hain-pūngh . . . .	Lhapangu . . . .	12. Fifty.
Akhē [ . . . .	Tsi . . . .	Chē . . . .	Kri . . . .	13. Hundred.
Ngi . . . .	Ālē . . . .	Ālē . . . .	Iyē . . . .	14. I.
Ngi . . . .	Ā . . . .	....	Iyē . . . .	15. Of me.
Ngi . . . .	Ā . . . .	....	Iyē . . . .	16. Mine.
Ngi-ko, Ngingu-ko, Ninguko.	Ā-pwi, aghu-nē, hagha-lē, agun.	Nēalē . . . .	Āwuko . . . .	17. We.
Ngingu-ko . . . .	Ā-pwi . . . .	....	Āwuko . . . .	18. Of us.
Ngingu-ko . . . .	Ā-pwi . . . .	....	Āwukojelā . . . .	19. Our.
Nā . . . .	Nē . . . .	Nē . . . .	No . . . .	20. Thou.
'Nghengu . . . .	Un . . . .	....	No . . . .	21. Of thee.
Nā-ko, Nangu-ko . . . .	Pfu un ghenyu ( <i>sic</i> ) . . . .	....	No . . . .	22. Thine.
Nangu-ko . . . .	Apürenyi, haghu-nē, lidan . . . .	Ndu . . . .	No . . . .	23. You.
Nangu . . . .	Apürenyi . . . .	....	Nēukojelā . . . .	24. Of you.
.....	Apürenyi . . . .	....	Nēukopelā . . . .	25. Your.

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kehenā, when different from Tengimā).	Angāmi (Nālī or Mimā, when different from Tengimā).
26. He . . . .	Po . . . .	.....	.....	.....
27. Of him . . . .	Po . . . .	.....	.....	.....
28. His . . . .	Po . . . .	.....	Po-zhi, po-noun-wē . . . .	.....
29. They . . . .	U-ko, lu-ko, hä-ko . . . .	.....	Po-ko . . . .	.....
30. Of them . . . .	U-ko . . . .	.....	Po-ko . . . .	.....
31. Their . . . .	U-ko . . . .	.....	Po-ko-zhi, po-ko-noun-wē . . . .	.....
32. Hand . . . .	Bi, dzē . . . .	.....	.....	Bē . . . .
33. Foot . . . .	Phi . . . .	Phē . . . .	Phē . . . .	Phē . . . .
34. Nose . . . .	Nhichā . . . .	.....	Nichā . . . .	Nhyiki . . . .
35. Eye . . . .	Mhi . . . .	Mhū . . . .	Mhā . . . .	Mhā . . . .
36. Mouth . . . .	Mē . . . .	Thā . . . .	Thā . . . .	Mē-thā . . . .
37. Tooth . . . .	Hu . . . .	.....	Hū . . . .	Ho . . . .
38. Ear . . . .	Nie . . . .	.....	Nū . . . .	Nyi . . . .
39. Hair . . . .	Tā . . . .	Thā . . . .	Thā . . . .	Thā . . . .
40. Head . . . .	Tsu . . . .	Pi . . . .	Pi . . . .	Pi . . . .
41. Tongue . . . .	Melü, mewü . . . .	Meliē . . . .	Meliē . . . .	Melyē . . . .
42. Belly . . . .	Vā, vädi . . . .	Vā . . . .	Vā . . . .	Vā . . . .
43. Back . . . .	Chē, nāku . . . .	Chē . . . .	Chē . . . .	Chē . . . .
44. Iron . . . .	Thezhū . . . .	Thezhi . . . .	Thezhi . . . .	Thezhē . . . .
45. Gold . . . .	No word . . . .	.....	.....	.....
46. Silver . . . .	Rakajō . . . .	.....	Rākā . . . .	Rākā . . . .
47. Father . . . .	Po, pu, (my father) à-po . . . .	Po . . . .	Po . . . .	Po . . . .
48. Mother . . . .	Zo . . . .	.....	Ze . . . .	.....
49. Brother . . . .	Dzerāu (older), sāzēu (younger). . . .	Dzerā-u (older), sāzā-u (younger). . . .	Dzerā-u, sāzā-u . . . .	Dzerāu, sāzā-u . . . .
50. Sister . . . .	Lüpfü, wüpfü . . . .	Lipfū . . . .	Lēpu . . . .	Lipfū . . . .
51. Man . . . .	Mā, themmā . . . .	.....	Temmā . . . .	.....
52. Woman . . . .	Thennu-mā . . . .	.....	Teno-mi . . . .	Theno-mā . . . .

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Pā	Nē, hilē, alē . . .	Higā . . .	Pu . . .	26. He.
	Nē, ī . . .	.....	Pu . . .	27. Of him.
	.....	.....	Pu-vē ( <i>his-property</i> ) .	28. His.
Pā-ko	Apürenyi, haghu-nē, tsünyu	Hidēn . . .	Āuko . . .	29. They.
	Apürenyi . . .	.....	Āuko . . .	30. Of them.
	Apürenyi . . .	.....	Āuko-vē ( <i>their-property</i> ) .	31. Their.
Au	Nbē . . .	Bēn . . .	Bā . . .	32. Hand.
Ākupu	Phā . . .	Phā . . .	Phē . . .	33. Foot.
Āniki	Nhikā . . .	Hikong . . .	Nhukā . . .	34. Nose.
Āngniti	Āyehte . . .	Nghē . . .	Nhēchū . . .	35. Eye.
Ākichi	Amang . . .	Māngkhong . . .	Keti . . .	36. Mouth.
Āhu	Ahē . . .	Hāh . . .	Efū . . .	37. Tooth.
Ākini	Nyēli . . .	Nitun . . .	Kenū . . .	38. Ear.
Āsā	Peheh . . .	.....	Etā . . .	39. Hair.
Āketsu	Peh . . .	Api . . .	Kepsū . . .	40. Head.
Āmili	Ingi . . .	Ī . . .	Meli . . .	41. Tongue.
Āpfo	Anghinda . . .	Ghēn . . .	Mevo . . .	42. Belly.
Akichi	Nsē . . .	Chong, bothāng . . .	Kechē . . .	43. Back.
Āghi	Taghi . . .	Tagi . . .	Ezū . . .	44. Iron.
	.....	Honūngi . . .	.....	45. Gold.
	Rākāgi . . .	.....	Rākāchū . . .	46. Silver.
I-pu ( <i>my father</i> )	Āpfū . . .	Āpē . . .	Āpfū . . .	47. Father.
I-zā ( <i>my mother</i> )	Āju . . .	Āzo . . .	Āzo . . .	48. Mother.
Izhukighi ( <i>elder</i> ), ātikeyu ( <i>younger</i> )	Ātsā, ātsū, si-kāzang	Sāgah ( <i>elder</i> ), sezhingē ( <i>younger</i> ). . .	Jükeri ( <i>elder</i> ), itsikozū ( <i>younger</i> ). . .	49. Brother.
Achepfū	Ālāghi, alēgi . . .	Ālēki . . .	ēpi . . .	50. Sister.
Timi, mi	Tammi . . .	Tamē, pechoniū . . .	Emi . . .	51. Man.
Kintimi	Taninyu . . .	Tainiū . . .	Nichūmi . . .	52. Woman.

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kebenā, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Teungimā).
53. Wife . . .	Ki-mā . . .	.....	Ki-mi . . .	Kai-mā . . .
54. Child . . .	Nichu-mā, nā . . .	Nochu-mā . . .	Nhāchu-mi . . .	Nichu-mā . . .
55. Son . . .	Nā . . .	No . . .	No . . .	No . . .
56. Daughter . . .	Nā-pfū . . .	No-pfū . . .	No-pu . . .	No-pfū . . .
57. Slave . . .	Dē-mā . . .	Dē-mā . . .	Te-dji . . .	Thedi-mā . . .
58. Cultivator . . .	Lēketi-mā . . .	Lēti-mā . . .	Lēketi-mi . . .	Thetē kechu-mā . . .
59. Shepherd . . .	Tekā ke-kwē-mā, ke-kwē-mā, nyūnā kwē-mā.	Teko kekwē-mā . . .	Teko kekwē-o . . .	Tekō kekwē-mā . . .
60. God . . .	Kepenāpfū ( <i>Birth-giver</i> ), Terhopfō, Terhomā.	Terho-mā ( <i>whether good or evil</i> ), kepenopfū ( <i>birth-giver</i> ).	Terho-mi . . .	Kemonopfū . . .
61. Devil . . .	Terho keshā-mā . . .	Rālo, terho keshā-mā . . .	Terho-rolā . . .	Rālo . . .
62. Sun . . .	Tināki, nāki . . .	Nakhē . . .	Nāki . . .	Nākei . . .
63. Moon . . .	Krō . . .	Krū . . .	Krū . . .	Krū . . .
64. Star . . .	Themū . . .	Tēnu . . .	The-mi . . .	Mü . . .
65. Fire . . .	Mi . . .	.....	.....	Mei . . .
66. Water . . .	Dzü . . .	.....	Dji . . .	.....
67. House . . .	Ki . . .	.....	.....	Kei . . .
68. Horse . . .	Kirr, kwirr ( <i>possibly a corruption of the Hindostāni</i> ).	Kwirr . . .	Gwirl . . .	Kwirrū . . .
69. Cow . . .	Mithu . . .	.....	Thā . . .	Thāo . . .
70. Dog . . .	Tefüh . . .	Uhē . . .	Uhi . . .	Uhē . . .
71. Cat . . .	Nunā, niānā, the-nia ( <i>wild</i> )	Lünā, nānā . . .	Kenyā-lē . . .	Ullnu . . .
72. Cock . . .	Vödzü . . .	.....	Vü-dji . . .	Vü-dzü . . .
73. Duck . . .	Tophā . . .	.....	Hophi . . .	.....
74. Ass . . .	<i>Not known</i> . . .	.....	.....	.....
75. Camel . . .	.....	.....	.....	.....
76. Bird . . .	Pera . . .	Merā . . .	Ārā . . .	Merā . . .
77. Go . . .	Vo ( <i>to go</i> ), lē ( <i>to go on the level</i> ), ke ( <i>to go down</i> ), ko ( <i>to go up</i> ), pi ( <i>to go a short distance</i> ), tsu ( <i>to go down, always used of going to the fields</i> ), pzā ( <i>to go out (roots)</i> ).	Vo-lē-chē, tā-tā-chē ( <i>Imperative</i> ).	Tā-tā-tē, vo-tā-tē ( <i>Imperative</i> ).	To-tā-chē, vo-chē ( <i>Imperative</i> ).
78. Eat . . .	Chi . . .	Chi ( <i>Root</i> ) . . .	Tu ( <i>Root</i> ) . . .	Chi ( <i>Root</i> ) . . .

Semā.	Rengnā.	Rengnā (Butler).	Keshāmā.	English.
Nipfū . . .	Ānu . . .	Nēniū . . .	Kāmi . . .	53. Wife.
Itimi . . .	Ints-ānyu . . .	Anin . . .	Kachūmi . . .	54. Child.
Ā-nu, i-nu ( <i>my-son</i> ) . . .	Ānyu . . .	Nio . . .	Enomi . . .	55. Son.
Kintimi, nupfūlā . . .	Kāmi . . .	Nio . . .	Enopi . . .	56. Daughter.
.....	Do. . .	.....	Pramino . . .	57. Slave.
Alushitimi . . .	Lonyu katsinyu . . .	.....	Etā ketāmi . . .	58. Cultivator.
Kikemi . . .	Metu kokwenya . . .	.....	Mhā kopfēmi . . .	59. Shepherd.
Teghami ipu zakishu . . .	Tā-ro-nyū . . .	Tērrogha . . .	Ropfā . . .	60. God.
Teghami . . .	Hāsongāri . . .	Tērrogagwē . . .	Eromi . . .	61. Devil.
Ātsinkihē . . .	Iyēkā . . .	Hēkā . . .	Tenyinhu . . .	62. Sun.
Ākhi . . .	Shē . . .	Chākāgong . . .	Ekrū . . .	63. Moon.
Āye . . .	Shenū . . .	Chama . . .	Eghē . . .	64. Star.
Āmi . . .	Mā . . .	Mā . . .	Emē . . .	65. Fire.
Āzu . . .	Dzū . . .	Di . . .	Ejū . . .	66. Water.
Āki . . .	Kā . . .	Kā . . .	Ekiē . . .	67. House.
Sturn . . .	Karui . . .	Kērrū . . .	Pferi . . .	68. Horse.
Āmishi . . .	Me-tu . . .	Mēnthalainio . . .	Echē . . .	69. Cow.
Ātsū . . .	Tēhi . . .	Tēhi . . .	Etsū . . .	70. Dog.
Ākwesā . . .	Niāngu . . .	Āi . . .	Ketho . . .	71. Cat.
Āghudu . . .	Teroghedza . . .	.....	Pfūjū . . .	72. Cock.
Sophā . . .	Tsopā . . .	.....	Pfūpsū . . .	73. Duck.
.....	.....	.....	.....	74. Ass.
.....	.....	.....	.....	75. Camel.
Aghāu . . .	Toghē . . .	Tēga . . .	Rochū . . .	76. Bird.
Gwō or gwā (Root) . . .	Tinā . . .	Gokhēgottā . . .	Tatā . . .	77. Go.
Chi . . .	Tēlolo . . .	Tūlogottā . . .	Talā . . .	78. Eat.

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kehenā, when different from Tengimā).	Angāmi (Nālī or Mimā, when different from Tengimā).
79. Sit . . . .	Bā . . . .	.....	.....	.....
80. Come . . . .	Vor, ler ( <i>in</i> ), pir ( <i>from a short distance</i> ), ker ( <i>down</i> ), par ( <i>out</i> ), tsur ( <i>down</i> ).	Pir, vor . . . .	Phi . . . .	Vor . . . .
81. Beat . . . .	Vü . . . .	.....	Vö . . . .	.....
82. Stand . . . .	Thā . . . .	.....	.....	.....
83. Die . . . .	Sā . . . .	.....	.....	.....
84. Give . . . .	Tsü, khāshi . . . .	Pi . . . .	Pi . . . .	Pi . . . .
85. Run . . . .	Tā . . . .	.....	.....	.....
86. Up . . . .	Pesātsa, pesōnu . . . .	Le-mho-piā . . . .	Li-pi-pyo . . . .	Lhe-mho-pi . . . .
87. Near . . . .	Ke-penē . . . .	Ke-menā . . . .	Ke-menā . . . .	Ke-me-no . . . .
88. Down . . . .	Pekrātsa, pekrānu . . . .	Le-tho-piā . . . .	Li-tho-pyo . . . .	Le-tho-pi . . . .
89. Far . . . .	Chāchā . . . .	.....	Rā-du . . . .	Ti-ti . . . .
90. Before . . . .	Mhodzū . . . .	.....	Dji . . . .	Mho-dzu . . . .
91. Behind . . . .	Sā, sātsā . . . .	Sā-piā . . . .	Sā-pyo . . . .	U-sā-pi . . . .
92. Who . . . .	Sopo . . . .	.....	So-ā . . . .	.....
93. What . . . .	Kejipo, kedipo . . . .	Keji-po . . . .	Dē-yā . . . .	Keji-po . . . .
94. Why . . . .	Kidi . . . .	Keji-po chē-kē . . . .	De-lano . . . .	Keji-po lā-nu . . . .
95. And . . . .	Mu, ri . . . .	Sikē . . . .	Sichēo . . . .	Mu . . . .
96. But . . . .	Derri . . . .	Seri . . . .	Shēri . . . .	She-lē . . . .
97. If* . . . .	-rā or -ru, or -di, as a verbal suffix.	-rā (suffix) . . . .	Sherr . . . .	-kü (suffix) . . . .
98. Yes . . . .	Uwē . . . .	.....	E-lo . . . .	.....
99. No . . . .	Mo . . . .	.....	.....	.....
100. Alas . . . .	Hesh, akrü . . . .	Hē . . . .	Hü . . . .	Hēi . . . .
101. A father . . . .	Ā-po, ā-pu ( <i>my-father</i> ) . . . .	Po-po . . . .	Po-po . . . .	Po-po . . . .
102. Of a father . . . .	Po-pu ( <i>of his-father</i> ) . . . .	Po-po . . . .	Po-po . . . .	Po-po . . . .
103. To a father . . . .	Po-pu ki . . . .	Po-po ki . . . .	Po-po ki . . . .	Po-po kēi . . . .
104. From a father . . . .	Po-pu kinu ( <i>ghinu</i> ) . . . .	Po-po kinu . . . .	Po-po kinā . . . .	Po-po kēilo . . . .
105. Two fathers . . . .	Po-po kennā . . . .	Po-po kennā . . . .	Po-po kennā . . . .	Po-po nnā . . . .

Semā.	Rengmā.	Rengmā (Butler).	Keshimā.	English.
Ishu . . . . .	Dongbino . . . . .	Bhēintā . . . . .	Bàlo . . . . .	79. Sit.
Gwāgi . . . . .	Hekirālo . . . . .	Rotah, kulokottā . . . . .	Tbagwo . . . . .	80. Come.
Bu . . . . .	Vū-tsū-tā . . . . .	Vūchē, vūtā . . . . .	Dàchi . . . . .	81. Beat.
Al . . . . .	So-tā . . . . .	.....	Etalo . . . . .	82. Stand.
Ti . . . . .	Si-lā-tā . . . . .	.....	Tsitā . . . . .	83. Die.
Tsū . . . . .	Ki-shi-tā . . . . .	Lopimū . . . . .	Pseudō . . . . .	84. Give.
Po . . . . .	Ntonggolo . . . . .	.....	Tāmhachü . . . . .	85. Run.
Lhasho . . . . .	Lügē . . . . .	.....	Leripā . . . . .	86. Up.
Kunulo . . . . .	Kenoka . . . . .	Nūnan . . . . .	Kenā . . . . .	87. Near.
Chilu . . . . .	Loringki . . . . .	.....	Letropā . . . . .	88. Down.
Kasu . . . . .	Kajēki . . . . .	Kajōgi . . . . .	Ledetā . . . . .	89. Far.
Zu . . . . .	Mho-dē-kā . . . . .	Hodi . . . . .	Ejhüpā . . . . .	90. Before.
Itiyu . . . . .	Siki . . . . .	Shēgi . . . . .	Etsipā . . . . .	91. Behind.
Kivi . . . . .	Sagē-ho . . . . .	.....	Tuo . . . . .	92. Who.
Kivitai . . . . .	Ngutē-ho . . . . .	Dē . . . . .	Dipiyē . . . . .	93. What.
Kishino . . . . .	Ngutē-ho . . . . .	Dē . . . . .	Ditcho . . . . .	94. Why.
Ghi . . . . .	Tsonā-i . . . . .	.....	Yi . . . . .	95. And.
Chūshimo . . . . .		.....	Sūnyi . . . . .	96. But.
Chūshimo . . . . .		.....		97. If.
Ilāon . . . . .	Aye . . . . .	Jē . . . . .	Iyā . . . . .	98. Yes.
Mo . . . . .	Muh . . . . .	Mūlē . . . . .	Mā . . . . .	99. No.
Hesh . . . . .	Hesh . . . . .	.....	Hesh . . . . .	100. Alas.
Āpu . . . . .	Āpfū mē . . . . .	Apē . . . . .	Āpfū . . . . .	101. A father.
Āpu . . . . .	.....	.....	Āpfū . . . . .	102. Of a father.
.....	.....	.....	Āpfū-nēlho . . . . .	103. To a father.
.....	.....	.....	Āpfū-nhā . . . . .	104. From a father.
Āpu kinni . . . . .	Āpfū kong-hu . . . . .	.....	Āpfū-kenhi . . . . .	105. Two fathers.

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kehenā, when different from Tengimā).	Angāmi (Nālī or Mimā, when different from Tengimā).
106. Fathers . . .	U-pu-nomā . . .	Putsano-ko . . .	Po-po-tsāni-ko . . .	Po-po-no-ko . . .
107. Of fathers . . .	U-pu-nomā . . .	Putsano-ko . . .	Po-po-tsāni-ko . . .	Po-po-no-ko . . .
108. To fathers . . .	U-pu-nomā ki . . .	Putsano-ko ki . . .	Po-po-tsāni-ko ki . . .	Po-po-no-ko kēi . . .
109. From fathers . . .	U-pu-nomā kinu . . .	Putsano-ko kinu . . .	Po-po-tsāni-ko kinā . . .	Po-po-no-ko kēilo . . .
110. A daughter . . .	Nâ-pfū po . . .	Tenuno po . . .	<i>As Dzunā</i> . . .	Nopfū po . . .
111. Of a daughter . . .	Nâpfū po ki . . .	Tenuno po . . .	<i>Ditto</i> . . .	Nopfū po . . .
112. To a daughter . . .	Nâpfū po kinu . . .	Tenuno po ki . . .	<i>Ditto</i> . . .	Nopfū po kēi . . .
113. From a daughter . . .	Nâpfū po għainu . . .	Tenuno po kinu . . .	Tenuno po kinā . . .	Nopfū po kēilo . . .
114. Two daughters . . .	Nâpfū kennā . . .	Tenuno kennā . . .	<i>As Dzunā</i> . . .	Nopfū kennā . . .
115. Daughters . . .	Nâpfū-ko ( <i>the daughters</i> ) . . .	Tenuno-ko . . .	<i>Ditto</i> . . .	Thenuno-ko . . .
116. Of daughters . . .	Nâpfū-ko . . .	Tenuno-ko . . .	<i>Ditto</i> . . .	Thenuno-ko . . .
117. To daughters . . .	Nâpfū-ko ki . . .	Tenuno-ko ki . . .	<i>Ditto</i> . . .	Thenuno-ko kēi . . .
118. From daughters . . .	Nâpfū-ko kinu . . .	Tenuno-ko kinu . . .	Tenuno-ko kinā . . .	Thenuno-ko kēilo . . .
119. A good man . . .	Themmā ke-vipo . . .	.....	Temmā kevi po . . .	Themmā kevē po . . .
120. Of a good man . . .	Themmā ke-vi po . . .	.....	Temmā kevi po . . .	Themmā'kevē po . . .
121. To a good man . . .	Themmā ke-vi po ki . . .	.....	Temmā kevi po ki . . .	Themmā kevē po kēi . . .
122. From a good man . . .	Themmā ke-vi po kinu . . .	.....	Temmā kevi po kinā . . .	Themmā kevē po kēilo . . .
123. Two good men . . .	Themmā ke-vi kennā . . .	.....	Temmā kevi kennā . . .	Themmā kevē kennā . . .
124. Good men . . .	Themmā ke-vi ko ( <i>the good men</i> ). . .	.....	Temmā kevi-ko . . .	Themmā kevē-ko . . .
125. Of good men . . .	Themmā ke-vi ko . . .	.....	Temmā kevi-ko . . .	Themmā kevē-ko . . .
126. To good men . . .	Themmā ke-vi ko ki . . .	.....	Temmā kevi-ko ki . . .	Themmā kevē-ko kēi . . .
127. From good men . . .	Themmā ke-vi ko kinu . . .	.....	Temmā kevi-ko kinā . . .	Themmā kevē-ko kēilo . . .
128. A good woman . . .	Thenu ke-vi pfū po . . .	Tenu kevi-pfū . . .	Teno kevi po . . .	Thenu kevi-pfū po . . .
129. A bad boy . . .	Nichu-mā keshā po . . .	Nochu-mā ke-shā po . . .	Nhachu-mi vi-ke-mo po . . .	Nichumā kesso po . . .
130. Good women . . .	Thenu ke-vi mā . . .	Tenu kevi-ko . . .	Teno kevi-ko . . .	Thenu kevi-ko . . .
131. A bad girl . . .	Relu-mā keshā po . . .	Relimā keshā-pfū . . .	Reli-mi keshā po . . .	Relimā kesso po . . .
132. Good . . .	Ke-vi . . .	.....	.....	Ke-vēi . . .

Sewā.	Rengmā.	Rengmā (Butler).	Keshāmā.	English.
Apu-no-ko . . .	Āpfū abong . . .	.....	Āpfū-kro . . .	106. Fathers.
.....	.....	.....	Āpfū-nomi . . .	107. Of fathers.
.....	.....	.....	Āpfū-nhā . . .	108. To fathers.
Apu-no-vūlā . . .	.....	.....	Āpfū-nomi pēlā . . .	109. From fathers.
Anupfūlā . . .	Kāmi-mē . . .	Nio . . .	Nopi . . .	110. A daughter.
.....	.....	.....	Nopi kelē pēlā . . .	111. Of a daughter.
.....	.....	....	Nopi kelē pēlā . . .	112. To a daughter.
.....	.....	.....	Nopi kelē phā . . .	113. From a daughter.
Anupfū kinni . . .	Kāmi kong-hu . . .	.....	Nopi kenhi . . .	114. Two daughters.
.....	.....	.....	Nopi ko . . .	115. Daughters.
.....	.....	....	Nopi ko pēlā . . .	116. Of daughters.
.....	.....	.....	Nopi ko pēlā . . .	117. To daughters.
.....	.....	.....	Nopi ko pēlā . . .	118. From daughters.
Timi ākivi lāki . . .	Tammi kegwā mē . . .	Tamē gwā (?) . . .	Emi kevē kelē . . .	119. A good man.
.....	.....	....	Emi kēve kelē . . .	120. Of a good man.
.....	.....	....	Emi kevē kelē pēlā . . .	121. To a good man.
.....	.....	....	Emi kevē kelē pēlā . . .	122. From a good man.
Timi ākivi kinni . . .	Tami kegwā kong-hu . . .	.....	Emi kevē kenhi . . .	123. Two good men.
Timi-ko ākivi . . .	Tami kegwā dang . . .	.....	Emi kevē ko . . .	124. Good men.
.....	.....	....	Emi kevē ko . . .	125. Of good men.
.....	.....	....	Emi kevē ko pēlā . . .	126. To good men.
.....	.....	*	Emi kevē ko pēlā . . .	127. From good men.
Kintimi ākivi lāki . . .	Taninyu kegwā mē . . .	Tainiū kegwā (?) . . .	Nichū kevē pikelē . . .	128. A good woman.
Itimi ākesā lāki . . .	Intsānu gwā kemu mē . . .	Uochainin kegwāmo (?) . . .	Numi kesū kelē . . .	129. A bad boy.
Kintimi-ko ākivi . . .	Taninyu kegwā kanchong . . .	.....	Nichū kevē ko . . .	130. Good women.
Ilimi ākesā lāki . . .	Lenyu gwā kemu mē . . .	Tanienu kegwāmo (?) . . .	Elūmi kesū kelē . . .	131. A bad girl.
Akivi . . .	Gwā . . .	Gwā . . .	Kevē . . .	132. Good.

English.	Angāmi (Tengimā),	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kehenā, when different from Tengimā).	Angāmi (Nālī or Mimā, when different from Tengimā).
133. Better . . .	Ki——vi . . .	Ki ( <i>sign of dative</i> ) vi . . .	Kinā ( <i>sign of abl.</i> ) vi . . .	Kēi ( <i>sign of dat.</i> ) vē . . .
134. Best . . .	Ke-vi-thā, petē-ko ki vi-wē . . .	Ke-vi-thā, petē-ko ki vi . . .	Methē-ko kinā vi . . .	Methē-ko kēi vē . . .
135. High . . .	Ke-rekrē . . .	.....	Ke-rekri-o . . .	Ke-rekri . . .
136. Higher . . .	Hāu lu ki rekrē-wē <i>This that than high-is</i> . . .	Ki rekrē . . .	Kinā rekri . . .	Kēi rekri . . .
137. Highest . . .	Petē-ko ki-rekrē-wē . . .	Petē-ko ki rekrē . . .	Methē-ko kinā rekri . . .	Methē-ko kēi rekri . . .
138. A horse . . .	Kwirr po, kirr.po . . .	Kwirr po . . .	Gwirl po . . .	Kwirrū po . . .
139. A mare . . .	Kirr-krü po . . .	Kwirr-krö po ( <i>or pfü</i> ) . . .	Gwirl po-krü po . . .	Kwirrū-krü . . .
140. Horses . . .	Kwirr . . .	Kwirr-ko . . .	Gwirl-ko . . .	Kwirrū-ko . . .
141. Mares . . .	Kirr-krü . . .	Kwirr-krö-ko . . .	Gwirl po-krü-ko . . .	Kwirrū-krü-ko . . .
142. A bull . . .	Thudo po, pedā po . . .	Thu-dā po . . .	Medā po . . .	Medā po . . .
143. A cow . . .	Thu-krü po . . .	Thu-krö po ( <i>or pfü</i> ) . . .	Thā krö po . . .	The krü po . . .
144. Bulls . . .	Thudo, pedā . . .	Thu-dā-ko . . .	Medā-ko . . .	Medā-ko . . .
145. Cows . . .	Thu-krü . . .	Thu-krö-ko . . .	Thā krö-ko . . .	The krü-ko . . .
146. A dog . . .	Füh-pfö . . .	U-hē po . . .	Hipo po . . .	Hepu po . . .
147. A bitch . . .	Füh-krü . . .	Hē-krö-po ( <i>or pfü</i> ) . . .	Heni po . . .	Henēi po . . .
148. Dogs . . .	Füh-pfö . . .	U-hē-ko . . .	Hipo-ko . . .	Hepu-ko . . .
149. Bitches . . .	Füh-krü . . .	Hē-krö-ko . . .	Heni-ko . . .	Henēi-ko . . .
150. A he goat . . .	Medā po, nüdā po . . .	Mi-dā . . .	Temmi medā po . . .	Mi-dā po . . .
151. A female goat . . .	Mü-krü po . . .	Mi-khü . . .	Temmi po-krü po . . .	Mikrü po . . .
152. Goats . . .	Medā, thenü . . .	The-mi-ko . . .	Temmi-ko . . .	U-mi-ko . . .
153. A male deer . . .	Pochu . . .	Po-chi . . .	Po-thi po . . .	Pochū po . . .
154. A female deer . . .	Chū-krü po . . .	Po-khü . . .	Po-lü . . .	Po krü po . . .
155. Deer . . .	Chū . . .	Chi . . .	Thu . . .	Chū . . .
156. I am . . .	Ā bā . . .	Ā bā-wē . . .		
157. Thou art . . .	No bā . . .	No bā-wē . . .		
158. He is . . .	Po bā . . .	Po bā-wē . . .	<i>As in Dzundā, changing the pronouns.</i>	<i>As in Dzundā, changing the pronouns.</i>
159. We are . . .	Heko bā . . .	Heko bā-wē . . .		

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Hipahē hushunga ākivi .	.....	Hiāngwā . . .	Hinohi hunojhū vē . . .	133. Better.
Kamtsu pawākivi .	Āpui bemoi tsuwē gwā-lē <i>All being this good</i>	Athaiāngwāshwā . . .	Mēpujhū vē . . .	134. Best.
Pasū . . .	Ke-tetso . . .	.....	Tēkrā . . .	135. High.
Papasū . . .	Tsuwē āgnēki (nyaki) tetso-lē.	.....	Hinohi ajū tēkrā . . .	136. Higher.
Kamtsu papasū .	Āpui renyi ngneki (nyaki) tetso-lē.	.....	Mepujū tēkrā . . .	137. Highest.
Sturu lāki .	Karu . . .	Kērrū . . .	Pferi kelē . . .	138. A horse.
Sturu kintimi .	Karu lē . . .	.....	Pferi-krū . . .	139. A mare.
Sturu-ko ( <i>the horses</i> ) .	Karu-dang . . .	.....	Pferi ko . . .	140. Horses.
Sturu kintimi-ko ( <i>the mares</i> ) .	Karu lē-dang . . .	.....	Pferi-krū ko . . .	141. Mares.
Āmishitsū lāki .	Metu tsē mē . . .	Māūthē, pāchē . . .	Medā . . .	142. A bull.
Āmishiku lāki .	Metu lē mē . . .	Mēnthalainio . . .	Chē-krū kelē . . .	143. A cow.
Āmishitsū-ko ( <i>the bulls</i> ) .	Metu tsē-dang . . .	.....	Medā ko . . .	144. Bulls.
Āmishiku-ko ( <i>the cows</i> ) .	Metu lē-dang . . .	.....	Chē-krū ko . . .	145. Cows.
Ātsū lāki . . .	Tēhi mē . . .	Tēhi . . .	Etsū kelē . . .	146. A dog.
Ātsūku lāki . . .	Tēhi lē mē . . .	Tēhiphū, tēhitenin . . .	Etsū-krū . . .	147. A bitch.
Ātsū-ko ( <i>the dogs</i> ) .	Tēhi-dang . . .	.....	Etsū ko . . .	148. Dogs.
Ātsūku-ko ( <i>the bitches</i> ) .	Tēhi lē-dang . . .	.....	Etsū-krū ko . . .	149. Bitches.
Āmbyetsū lāki .	Tēnū tsē mē . . .	Tami ( <i>a goat</i> ) . . .	Emū-medā . . .	150. A he goat.
Āmbyeku lāki .	Tēnū lē mē . . .	.....	Emū-krū . . .	151. A female goat.
Āmbye-ko ( <i>the goats</i> ) .	Tēnū dang . . .	.....	Emū ko . . .	152. Goats.
Āshitsū lāki . . .	Tēhente tsē mē . . .	Tēshang ( <i>a deer</i> ) . . .	Elū . . .	153. A male deer.
Āshihu lāki . . .	Tēhente lē mē . . .	.....	Rechū ehē . . .	154. A female deer.
Āshi-ko ( <i>the deer</i> ) .	Tēhente dang . . .	.....	Echū . . .	155. Deer.
Ngi ā-ngi, ā-ni .	Ālē bi-nē . . .	.....	Yē bā . . .	156. I am.
Nā-ngi . . .	Nē bi-nē . . .	.....	No bā . . .	157. Thou art.
Pā ā-ngi . . .	Hilē bi-nē . . .	.....	Pui bā . . .	158. He is.
Ngi-ko ā-ngi . . .	Haghalaē bi-nē . . .	.....	Neoko bā . . .	159. We are.

English.	Angāmi (Tengimā).	Angāmi (Dzundā, when different from Tengimā).	Angāmi (Kehendā, when different from Tengimā).	Angāmi (Nālī or Mimā, when different from Tengimā).
160. You are . . .	Neko bā . . .	Neko bā-wē . . .		
161. They are . . .	Uko bā . . .	Uko bā-wē . . .		
162. I was . . .	Ā bā-lē . . .	Ā bā-lē . . .		
163. Thou wast . . .	No bā-lē . . .	No bā-lē . . .	As in Dzundā, changing the pronouns.	As in Dzundā, changing the pronouns.
164. He was . . .	Po bā-lē . . .	Po bā-lē . . .		
165. We were . . .	Heko bā-lē . . .	Heko bā-lē . . .		
166. You were . . .	Neko bā-lē . . .	Neko bā-lē . . .		
167. They were . . .	Uko bā-lē . . .	Uko bā-lē . . .		
168. Be . . .	Bā-chē . . .	-chē, -shi-chē (termination of Imperative).	Bā-lē-tē . . .	Bā-lē-chē . . .
169. To be . . .	To . . .	-to-wā-nē (termination, —the same as the Angāmi -to-wūdi).	Bā-to-lo-nu . . .	-to-lē-nē (suffix) . . .
170. Being . . .	To . . .	Bā-nē (Ang. bā-di) . . .	Bā-nā . . .	Bā-nē . . .
171. Having been . . .	Chiwatē . . .	-to-nē (Ang. to-di) . . .	Bā-to-wā-nā . . .	-to-nē (suffix) . . .
172. I may be . . .	Ā chelē-to-wē or -nhā . . .	Ā (root)-tā-tā (Ang. -nhiā) . . .	I to-wē . . .	Ā bā-to-tā . . .
173. I shall be . . .	Ā to-to-wē, ā bā-to-wē . . .	Ā tē-to-wē . . .	Ā tē-to-wē . . .	-ta-to-wū (suffix) . . .
174. I should be . . .	Ā bā-to-wē . . .	Ā (root)-tā-to-kē (Ang. -to-wē-ru) . . .	I bā-to-wē . . .	Ā bā-to-yē . . .
175. Beat . . .	Vū-chē . . .	Vū-chē . . .	Vō-shi-tē . . .	Vū-si-chē . . .
176. To beat . . .	Vū to . . .	Vū-to-le-nē (purpose) . . .	Vō-nā-che-nā . . .	Vū-to-lē-nē . . .
177. Beating . . .	Ke-vū . . .	Ke-vū . . .	Vō . . .	Vū-nē . . .
178. Having beaten . . .	Vū-di . . .	Vū-wā-nē . . .	Vō-wā-nā . . .	Vū-wā-nē . . .
179. I beat . . .	Ā vū-wē . . .	.....	I vō-wē . . .	
180. Thou beatest . . .	No vū-wē . . .	.....	No vō-wē . . .	
181. He beats . . .	Po vū-wē . . .	.....	Po vō-wē . . .	
182. We beat . . .	Heko vū-wē . . .	.....	Hako vō-wē . . .	As in Angāmi, changing the pronouns.
183. You beat . . .	Neko vū-wē . . .	.....	Neko vō-wē . . .	
184. They beat . . .	Uko vū-wē . . .	.....	Poko vō-wē . . .	
185. I beat ( <i>Past Tense</i> )	Ā vū-lē . . .	.....	I vō-lū . . .	
186. Thou beatest ( <i>Past Tense</i> )	No vū-le . . .	.....	No vō-lū . . .	

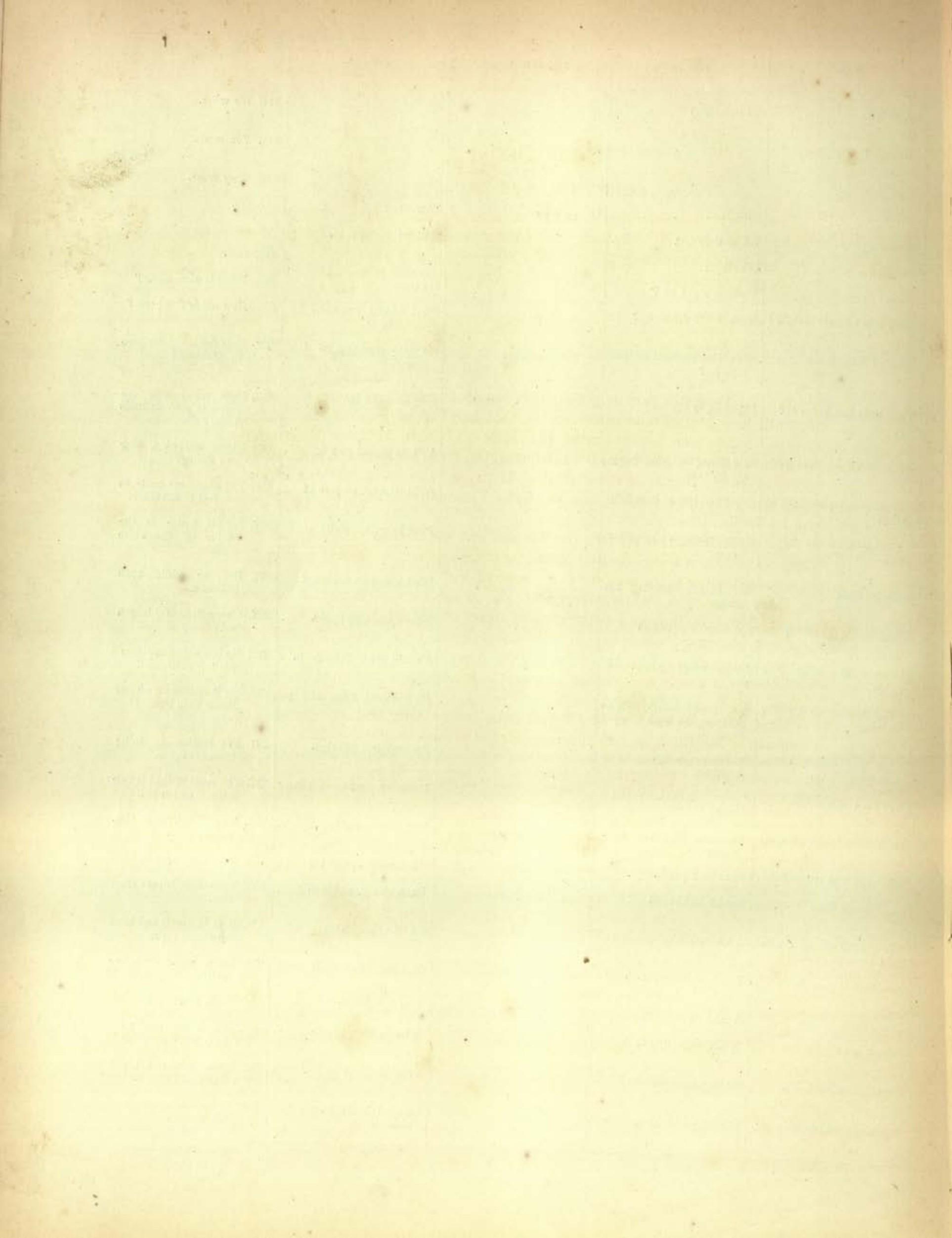
Somā.	Rengmā	Rengmā (Butler).	Kezhāmā.	English.
Nā-ko ā-ngi . . .	.....	.....	Neoko bā . . .	160. You are.
Pā-ko ā-ngi . . .	.....	.....	Pumiko bā . . .	161. They are.
Ngi ā-ngi, ā-ni . . .	.....	.....	Yē bā . . .	162. I was.
Nā-ngi . . .	.....	.....	No bā . . .	163. Thou wast.
Pā ā-ngi . . .	.....	.....	Pui bā . . .	164. He was.
Ngi-ko ā-ngi . . .	.....	.....	Neoko bā . . .	165. We were.
Nā-ko ā-ngi . . .	.....	.....	Neoko bā . . .	166. You were.
Pā-ko ā-ngi . . .	.....	.....	Huko bā . . .	167. They were.
Ā-ngi . . .	Bi-nē . . .	.....	Bālo . . .	168. Be.
.....	.....	.....	Dānyi . . .	169. To be.
.....	.....	.....	Chūnādāl . . .	170. Being.
Tila, tivē . . .	.....	.....	Chūnātā . . .	171. Having been.
Ngi silunchi . . .	Tēlāsā . . .	.....	Yē chūlō dālu . . .	172. I may be.
Ngi shilunu . . .	Ālē tēlo-ti-lē . . .	.....	Yē chū dā . . .	173. I shall be.
.....	Ālē katheko . . .	.....	Yē chū vedā . . .	174. I should be.
Busū . . .	Nūpsū . . .	Vūchē, vūtā . . .	Dāchi . . .	175. Beat.
.....	Vū-tiaiyi . . .	.....	Dādā chini . . .	176. To beat.
.....	Vū . . .	.....	Dā . . .	177. Beating.
Busu . . .	Vū-laso . . .	.....	Dānā . . .	178. Having beaten.
Ngi buē . . .	Ālē vū-lē . . .	.....	Ye ni dā . . .	179. I beat.
Nā buē . . .	Nē vū-lē . . .	.....	No ni dā . . .	180. Thou beatest.
Pā buē . . .	Ālē vū-lē . . .	.....	Pua dā . . .	181. He beats.
Ngi-ko buē . . .	Aghu-nē vū-lē . . .	.....	Āukwo dānā . . .	182. We beat.
Nā-ko buē . . .	Haghnu-nē vū-lē . . .	.....	Nēkwo dā . . .	183. You beat.
Pā-ko buē . . .	Haghnu-nē vū-lē . . .	.....	Pumikwoa dā . . .	184. They beat.
Ngi bu-velā . . .	Ālē-vū-lē . . .	.....	.....	185. I beat ( <i>Past Tense</i> ).
Nā bu-velā . . .	Nē vū-lē . . .	.....	.....	186. Thou beatest ( <i>Past Tense</i> ).

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kebenā, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
187. He beat ( <i>Past Tense</i> ) .	Po vü-lö . . .	.....	Po vö-lü . . .	
188. We beat ( <i>Past Tense</i> )	Heko vü-lö . . .	.....	Häko vö-lü . . .	
189. You beat ( <i>Past Tense</i> )	Neko vü-lö . . .	.....	Neko vö-lü . . .	<i>As in Angāmi, changing the pronouns.</i>
190. They beat ( <i>Past Tense</i> )	Uko vü-lö . . .	.....	Poko vö-lü . . .	
191. I am beating . . .	Ā vü-bā-wē . . .	.....	I vö-wā-zo-wē . . .	
192. I was beating . . .	Ā vü-bā-wē . . .	Ā vü bā-zo-wē . . .	I vö-wā-zo-lö . . .	Ā vü-bā-yā . . .
193. I had beaten . . .	Ā vü-shū-wē, ā vü-wē . . .	.....	I vö-shi-wē . . .	.....
194. I may beat . . .	Ā vü-lē-to-wē . . .	Ā vü-lē-tā-tā . . .	I vö-to-thā . . .	Ā vü-li-to-tā . . .
195. I shall beat . . .	Ā vü-to-wē . . .	.....	I vö-to-wē . . .	
196. Thou wilt beat . . .	No vü-to-wē . . .	.....	No vö-to-wē . . .	
197. He will beat . . .	Po vü-to-wē . . .	.....	Po vö-to-wē . . .	<i>As in Angāmi, changing the pronouns.</i>
198. We shall beat . . .	Heko vü-to-wē . . .	.....	Häko vö-to-wē . . .	
199. You will beat . . .	Neko vü-to-wē . . .	.....	Neko vö-to-wē . . .	
200. They will beat . . .	Uko-vü-to-wē . . .	.....	Poko vö-to-wē . . .	
201. I should beat . . .	Ā vü-vi-wē ( <i>I ought to beat</i> )	Ā vü-lē-vi-wē Ā vü-tā-to-kē . . .	I vö-lē-vi-wē . . . I vö-to-wē . . .	Ā vü-li-to-yē . . .
202. I am beaten . . .	Ā vü-wē . . .	Ā vü-ā-wē . . .	Ā vü-ā-wē . . .	Ā vü-ā-wē . . .
203. I was beaten . . .	Ā vü-wē, ā vü-ru . . .	Ā vü-wā-tē . . .	Ā vü-we-lü . . .	Ā vü-ā-tē-lē . . .
204. I shall be beaten . . .	Ā vü-to-wē . . .	Ā vü-to . . .	Ā vü-wā-to-wē . . .	Ā vü-ā-ti-yē . . .
205. I go . . .	Ā to-to-wē . . .	.....	I tā-tā-to-wē . . .	
206. Thou goest . . .	No to-to-wē . . .	.....	No tā-tā-to-wē . . .	
207. He goes . . .	Po to-to-wē . . .	.....	Po tā-tā-to-wē . . .	
208. We go . . .	Heko to-to-wē . . .	.....	Häko tā-tā-to-wē . . .	
209. You go . . .	Neko to-to-wē . . .	.....	Neko tā-tā-to-wē . . .	<i>As in Angāmi, changing the pronouns.</i>
210. They go . . .	Uko to-to-wē . . .	.....	Poko tā-tā-to-wē . . .	
211. I went . . .	Ā vo-wē . . .	.....	I vo-wē . . .	
212. Thou wentest . . .	No vo-wē . . .	.....	No vo-wē . . .	
213. He went . . .	Po vo-wē . . .	.....	Po vo-wē . . .	

Semā.	Rengmā.	Rengmā (Butler).	Keshāmā.	English.
Pā bu-velā . . .	Ālē vū-lē . . .	.....	.....	187. He beat ( <i>Past Tense</i> ).
Ngi-ko bu-velā . . .	Aguni vū-lē . . .	.....	.....	188. We beat ( <i>Past Tense</i> ).
Nā-ko bu-velā . . .	Lidan vū-lē . . .	.....	.....	189. You beat ( <i>Past Tense</i> ).
Pā-ko bu-velā . . .	Tsūnyu vū-lē . . .	.....	.....	190. They beat ( <i>Past Tense</i> ).
Ngi bu ā-ngi . . .	Ālē vū bi-nyong . . .	.....	Yē nyi dāwā dā . . .	191. I am beating.
Ngi bu agha alā . . .	Ālē vū bi-nā . . .	.....	Avādā dā na leo . . .	192. I was beating.
Ngi bu ā-ngi . . .	Ālē vū-shi-lē . . .	.....	Yē nyi dā nātā . . .	193. I had beaten.
Ngi bu-sū ā-ngi . . .	Ālē vū-sin-ti . . .	.....	Yē nyi dāwā dālu . . .	194. I may beat.
Ngi bu-nchē, bu-sinchē-ni . . .	Ālē vū-ti . . .	.....	Yē nyi dā dā . . .	195. I shall beat.
Nā bu-nchē . . .	Nē vū-ti . . .	.....	.....	196. Thou wilt beat.
Pā bu-nchē . . .	Ālē vū-ti . . .	.....	.....	197. He will beat.
Ngi-ko bu-nchē . . .	.....	.....	.....	198. We shall beat.
Nā-ko bu-nchē . . .	.....	.....	.....	199. You will beat.
Pā-ko bu-nchē . . .	.....	.....	.....	200. They will beat.
Ngi bu-chēni . . .	Ā ka-vū-ko-lē . . .	.....	Yē nyi kedā pā . . .	201. I should beat.
I buyē . . .	Ā vū-lē . . .	.....	Ā vē dānā . . .	202. I am beaten.
I bu alā . . .	Ā vū lē . . .	.....	Ā vē dānā . . .	203. I was beaten.
I bu inchē . . .	Ā vū-sa-ti-lē . . .	.....	Ā vē dā dāwā . . .	204. I shall be beaten.
Ngi gwālā . . .	Ālē untsokā gū-zhi-lē . . .	.....	Yē gwotāda . . .	205. I go.
Nā gwovē . . .	Nē untsokā gū-zhi-lē . . .	.....	No gwodē . . .	206. Thou goest.
Pā gwovē . . .	Ālē untsokā gū-zhi-lē . . .	.....	Po tātā . . .	207. He goes.
Ngi-ko gwovē . . .	Gū-ti ( <i>sic</i> ) . . .	.....	.....	208. We go.
Nā-ko gwovē . . .	.....	.....	.....	209. You go.
Pā-ke gwovē . . .	.....	.....	.....	210. They go.
Ngi gwo . . .	Ālē gū-lē . . .	.....	Yē gwà . . .	211. I went.
Nā gwo . . .	Nē gū-lē . . .	.....	No gwà . . .	212. Thou wentest.
Pā gwo . . .	.....	.....	Punyi gwà . . .	213. He went.

English.	Angāmi (Tengimā).	Angāmi (Dzunā, when different from Tengimā).	Angāmi (Kehenā, when different from Tengimā).	Angāmi (Nālī or Mimā, when different from Tengimā).
214. We went . . .	Heko vo-wē . . .	.....	Hako vo-wē . . .	
215. You went . . .	Neko vo-wē . . .	.....	Neko vo-wē . . .	{ As in Angāmi changing the pronouns }
216. They went . . .	Uko vo-wē . . .	.....	Poko vo-wē . . .	
217. Go . . .	To-lē-chē . . .	.....	Tā-shē . . .	To-te-chē . . .
218. Going . . .	Vo-di, to-shi-di, to-tā-di .	Ke-vo-ki . . .	Ke-vo-ki . . .	Vo-zhü-gē . . .
219. Gone . . .	To-te, vo-te . . .	To-lē . . .	Tā-tē . . .	To-tē . . .
220. What is your name ? .	Un zā sopo-gā ? . . .	Un-zā sopo-kē ? . . .	Un zā so-ā ? . . .	Un zā sopo-gā ? . . .
221. How old is this horse ?	Kirr hāu kepenāsā chi kichute-gā ?	Kwirr hā-u po kelhu tsai kejitaū-tēshē ?	Gwirl hēā po menā kechi chē ditsutēyā ?	Kwirru hā-u menā kechi tsēi kichutē-ghē ?
222. How far is it from here to Kashmir ?	Hānu-nu Kashmir-nu chā ke-ji ti-gā ? Hānu-nu Kashmir ki kiti-gā ?	Hā-lā nē Kāshmir chā kejiti potogē ?	Helā nā Kāshmirā chā ditipoghe ?	Habānē Kāshmir vo kechi ti ke-dji-tē bā-wē ?
223. How many sons are there in your father's house ?	Ū'ponā kichu-bā ? . . .	Unpo ki-lü thepfōnomā jitsubā ?	Un po ki-lā thepunomi ditsubā-ghē ?	Un po ke-lā po nono jitsu bāghā ?
224. I have walked a long way to-day.	Ā tha chathā vor-wē, ā thacha chadi to-vor-wē.	Ā thā chā-chā-lūnū vo-wē .	I thā chā-chā-nā vo-wē .	Ā thā tiketilunu vor-wē .
225. The son of my uncle is married to his sister.	Āpo sāzēu no po lü pfū lē-bā-wē.	Ā po sāzā-u no po lipfū lē-bā-wē.	A po sāzā-u no po lēpu livāv-wē.	Ā po sāzā-u no po lipfū li-bā-wē.
226. In the house is the saddle of the white horse.	Kirr kekrā-u (jin) kinu bā-wē.	Kwirr ke-krā-u jin ki-lü bā-wē.	Gwirl ke-krā-u zin ki-lā bā-wē.	Kwirru ke-kri-u zin ke-lā bā-wē.
227. Put the saddle upon his back.	Po nāku gi jin khāsi-chē .	Pochē ghi shi-chē . . .	Po chē-lā zin khā-shi-tē .	Zin pē kwirru chē shi-shi-chē.
228. I have beaten his son with many stripes.	Ā po nā vū-se-wā-wē .	Ā po no vū-shē-sē-wē .	I po no vō-shē-shi-wē .	Ā po no vū-sē-sē-wē .
229. He is grazing cattle on the top of the hill.	Po mithu kwē chazu-gi to-wē.	Po mi-thu hovo chāzugi to-wē.	Po thā kwē-nā chāzu-lā tā-wē.	Po thāo kwepā tizughē bā-wē.
230. He is sitting on a horse under that tree.	Po si lua kronu kirr gi-bā-wē.	Po su lu-ā kro kwirr gi bā-wē.	Po so lu-ā krā gwirl chē-lā bā-wē.	Po sū-u lu krā-kā kwirru ghē bā-lē.
231. His brother is taller than his sister.	Po pru-u po lü-pfū kirekrē wē.	Po pi-u po likfū ki rekri-wē.	Po prū-ā po lēpu kinā rekri-wē.	Po sāzā-u po lipfū kēi rekri-wē.
232. The price of that is two rupees and a half.	Lu-a ma raka kenna mu duli.	Lu-ā mā rākā kennā ne duli	Lu-ā mā rākā kennā nā dāli	Lu mā rākā kennā mu dalēi
233. My father lives in that small house.	Ki kechi lu-nu ā po bā-yā-lē	Ki kechē lu-lü ā po bā-chā-wē.	Ā po ki kechi lu-ā bā-wē .	Kēi ke-chi-lü ā po bā-wē .
234. Give this rupee to him	Raka hā-u pē po tsū-chē .	Rākā hā-u po pi-chē .	Rākā hēo po pi-shi-tē .	Rākā hā-u pē po pi-chē .
235. Take those rupees from him.	Raka lu-ko po-ki le-lē-chē .	Rākā lu-ko po ki le-lē-chē .	Rākā lu-ā po ki te-lē-tē .	Rākā lu-ko po kēi le-lē-chē .
236. Beat him well and bind him with ropes.	Po vū-se-si-di kero pē phā-sē-lē-chē.	Po vū-shē-si-nē kero lēsē po phā-lē-chē.	Po vō-vi-shē-shi-nā olyāpo phā-si-li-tā.	Po vū-shē-shi-nē orā lē po phā-li-chē.
237. Draw water from the well.	Dzū-ku nu nu dzū u-pē-vor-chē.	Dzū-ku le-nē dzū pe-vor-chē	Dji-kā lā-nā dji pe-vor-lē-tē	Dzū-khu lānu dzū pe-vor-chē.
238. Walk before me .	Un mhodzū ki rā-lē-chē .	Ā mhodzū rā-lē-chē . . .	Ā dji kinā rā-lē-tē . . .	Ā dzu rā-li-chē . . .
239. Whose boy comes behind you.	A sataā sopo no no to-gā ? .	Un sāpetā sopo-no no ne-to-kē ?	Un sāpyo sopo no-nō tā-ghē ?	Unsā vor-zē-chu sopo noghyē.
240. From whom did you buy that ?	Chu-u sopoki-nu kri-lē-gā ?	Chu-u no sopo-kinu kri-le-kē ?	Chu-ā so kinā kri-le-ghē ?	Chu-u sopo kēnyē krū-lē-ghē.
241. From a shopkeeper of the village.	Renā-nu kanya kinu kri-lē-wē.	Renā lu kanyā-mā kile-nā kri-lē-wē.	Renā nā kanyā ki-lā-nā kri-le-wē.	Renā lā kāni-mā kelā krū-lē-wē.

Semā.	Rengmā	Rengmā (Butler).	Kerhānā.	Englis.
Ngi-ko gwo . . .	Gü-la-so (sic) . . .	.....	.....	214. We went.
Nā-ko gwo . . .	.....	.....	.....	215. You went.
Pā-ko gwo . . .	.....	.....	.....	216. They went.
Gwovē . . .	Tinā-lo . . .	Gokhē, gotā . . .	Tātā . . .	217. Go.
Gwochēlā . . .	Gü-nā-ti-so . . .	.....	Gwonyi . . .	218. Going.
Gwo-velā . . .	Gü-nti . . .	.....	Tātā . . .	219. Gone.
Un-zhe kui-i' . . .	Un-zene seghe-ho ? . . .	.....	Izē tuo . . .	220. What is your name?
Sturu pitisu āmpfē kizhēlē ?	Karu-lē chē dejesa-ho ?	.....	Pferi hinohi menokete ma pfo dzhē tā.	221. How old is this horse?
Hingohē Kasmir kitohē ai	Hikā-biho Kashmir kālhānē kezu-ho ?	.....	Ha hilo Kashmir kē ledē dotā bā lā.	222. How far is it from here to Kashmir?
U'-pu ki-lā ānu kizha ai ?	U-pfū nu-lē dije-ho ?	.....	Ipfū no dzhē bā .	223. How many sons are there in your father's house?
Ngi isuzo ālāghi kasu gwā-gi.	Intu chong-kā-thong chong-chi gü-ri-lē.	.....	Ye ledē tangni gwō .	224. I have walked a long way to-day.
I-pu tikuzunu pā-chepfu sā ā-ngi.	Ā-pfū si-kāzanga milē ālēgi lobī-nyong.	.....	Āpfū tsī kezū'no piyē lā .	225. The son of my uncle is married to his sister.
Sturu ākimiye jin ki la ā-ngi.	Karu kachong ābi kā-nyü bi-nyong.	.....	Pferi kekro zin pā bā .	226. In the house is the saddle of the white horse.
Sturu jin kāsū . . .	Ābi pempeh āhizūng kā-shi-lo.	.....	Pferi kechē pā zin kechi .	227. Put the saddle upon his back.
Ngi pā-nu bu-she-lāung	Ālē ā-nyu vū-sā-lā-sā .	.....	Yēnyi punoa dā she-sā .	228. I have beaten his son with many stripes.
Pā amishiha ātong atsu puku ā-ngi.	Ālē metu-kwe soki pesonki .	.....	Po echī pfē kadzūmato tā .	229. He is grazing cattle on the top of the hill.
Pā āsū kuchukala tsurung ku ā-ngi.	Ālē henē sambi highū khangē nyu karu āhizūng bi-no-tā.	.....	Pu gni echī huno kīr pā ekekro bā .	230. He is sitting on a horse under that tree.
Pā pā pu pā-chepfū sou soko ā-ngi.	Ā-tsū-gē ā-lēgi nyaki kāthānē.	.....	Epro ny tēpi jū tekra .	231. His brother is taller than his sister.
Hipā me likā kini muduli .	Lige minē lākā kohung o dulē.	.....	Huno mā rākā kenhiduli .	232. The price of that is two rupees and a half.
Āki kithum lahē i-pu ā-ngi	Kā kasheukā ā-pfū-lē bi-nyong.	.....	Ekē ketsi nowahi apfū ni bā .	233. My father lives in that small house.
Likā hipāhi pā tsū . . .	Rākā pē ā-psū-tā . . .	.....	Rākā hinohi puep lsū .	234. Give this rupee to him.
Likā pā-ngu iku . . .	Rākā ā-ki ki-lo-tā . . .	.....	Rākā alsu po nhēlo lo .	235. Take those rupees from him.
Shū shēshi pābusū nā āki ghi kipfe pā pesū.	Ā vū sā-shi-lo, rāmpē pīn-sā-lo-tā.	.....	Pu dā chini arshālo phā lo .	236. Beat him well and bind him with ropes.
Āzukilā āzu pfēghē . . .	Dzū-lo ki dzū pe-re-tā . . .	.....	Jū kowlō pfwā pfodi .	237. Draw water from the well.
I su gwovē . . .	Ā mho dē-ki rhi-tā . . .	.....	A jū rhilo . . .	238. Walk before me.
Itiyu kiu-nu gwochēni	Ā-siki sage nyu-lē henye-ho ?	.....	A tsī pa tu-nyi nodo .	239. Whose boy comes behind you?
Hipāhi kiu-ki-la kalui	Nē sage-ho-n' hilo-ho ?	.....	Tu-nhēlo krilā .	240. From whom did you buy that?
Āghinā dukankilā kalo	Reniji gaki kanyā nyuki hilo	.....	Ena mi kyelo kanyā mhi nhēlo krilā .	241. From a shopkeeper of the village.



## NĀGĀ GROUP.

### CENTRAL SUB-GROUP.

This sub-group includes the Āo and Lhōtā languages, and occupies the centre and north-east of the Nāga Hills District. Mr. Damant included in it the language of the Semās, but this clearly belongs to the western sub-group.

The speakers of this sub-group are estimated to number as follows :—

Āo . . . . .	16,500
Lhōtā . . . . .	22,000
Tengsa . . . . .	?
Thukumi and Yachumi . . . . .	?
Total at least . . . . .	<u>38,500</u>

The first two tribes have only lately been described under these names. They have frequently been referred to by earlier writers, but under various appellations. Different forms of Āo have been described under the names of Chungli, Mongsen (these are two well defined dialects), Assiringia, Deka Haimong, Dupdoria, Hatigorria, Khari, Nowgong Nāgā, and Tengsa Nāgā<sup>1</sup>; while instead of Lhōtā we also meet the names Tsontsū and Miklai. The Lhōtās call themselves Kyō. Thukumi and Yachumi are now dealt with for the first time.

The great distinction between the Western and the Central sub-group of Nāgā languages, is that, in a negative proposition, the latter prefixes, while the former suffixes, the negative particle to the word which is negated.

Taking Angāmi as the typical western, and Āo as the typical central language, we are at first sight impressed at the great difference which apparently exists between these two languages, which are so little distant from each other. Mr. Davis has, however, clearly shown in his note printed in the Assam Census Report for 1891 that the difference is more apparent than real, and is principally a matter of prefixes and suffixes.

What follows is based on Mr. Davis's note, and on some remarks thereon which were made by Mr. Clark, and which were published at the same time :—

At first sight there would seem to be scarcely anything in common between these two languages. In sound they are very different. The Āo shows a preference for the nasal *ng*-sound as a termination, as in the words *āsūng*, to-morrow, *tāsung*, good, etc. This sound does not occur at all in the Angāmi language.

Again the negative particle in Āo precedes the root which it qualifies; in Angāmi, follows it. E.g., Āo, *āru*, come; *māru*, not come; Angāmi, *vor*, come; *vormo*, not come.

The only trace that Mr. Davis can find in Angāmi of the negative preceding a verbal root is in the phrase '*mbā*', equivalent to Āo *māsa*, there is not. Here the '*m*' is the negative.

But now to trace the resemblances between the two languages. To do this, let us first compare the numerals from one up to twenty,—

English.	Angāmi.	Āo.
One	<i>pō</i>	<i>kā</i> , <i>ākā</i> .
Two	<i>kennā</i>	<i>ānā</i> .
Three	<i>sē</i>	<i>āsam</i> .
Four	<i>di*</i>	<i>peza</i> .
Five	<i>pangu</i>	<i>pungu</i> .
Six	<i>suru</i>	<i>trok</i> , <i>terok</i> .
Seven	<i>thenā</i>	<i>tenet</i> ; Mongsen, <i>teni</i> .
Eight	<i>thethā</i>	<i>ti</i> ; Mongsen, <i>tasei</i> .

<sup>1</sup> Regarding these names, see the section on Āo.

English.	Angāmi.	Āo.
Nine	tekwā	tako.
Ten	kerr	ter.
Eleven	kerr o pokrū or kerr dipo	teri ākā.
Twelve	kerr o kennā	teri ānā.
Thirteen	kerr o sē	teri āsam.
Fourteen	kerr o dā	teri peza.
Fifteen	kerr o pangu	teri pungu.
Sixteen	kerr o suru	metsa mā-ben terok.
Seventeen	mekwū pē-mo thenā	metsa mā-ben tenet.
Eighteen	mekwū pē-mo thethā	metsa mā-ben ti.
Nineteen	mekwū pē-mo tekwū	metsa mā-ben tako.
Twenty	mekwū, mepfū, or mechī.	metsa; Mongsen, mekhi.

The resemblances in this list between the words for 2, 5, 6, 9, and 10 are very striking. Above ten we find the same method used in the formation of the numerals. In forming 17, 18, and 19 both languages employ the same methods, these numbers being denoted by the expressions '20 not-brought 7,' '20 not-brought 8,' '20 not-brought 9,' respectively. *Pē-mo* and *mā-ben* are identical words. In Āo, however, this method of notation begins at 16, or one place further back than in Angāmi.

### PERSONAL PRONOUNS.

These present considerable points of resemblance. They are—

English.	Angāmi.	Singular.	Āo.
I	ā, i, ene	āt, ngi.	āt, ngi.
Thou	no	nā.	nā.
He	po	pā.	pā.
We two, including person addressed	ā-vo	Dual.	o-nā (Mongsen), tenā (Chungli).
We two, excluding the same	he-nā		...
You two	ne-nā		ne-nā.
They two	lu-nā, u-nā		pā-nā (Mongsen).
Plural.			
We (inclusive)	u-ko		āsenok.
We (exclusive)	he-ko		o-nok.
Ye	ne-ko		ne-nok.
They	hā-ko, lu-ko, u-ko		pā-re, pāre-nok.

The forms *i, ene*, given for 'I' in Angāmi are Eastern Angāmi variations. They are not unlike the Āo *ni*. The words for 'thou' in both languages are practically the same, as also are the words for 'he.' Both languages form the dual and plural in a very similar manner.

### VOCABULARY.

The following list gives a few words in the two languages, which are very similar or identical:—

English.	Angāmi.	Āo.
House	ki	ki.
Fire	mi	mi.
Smoke	nikhu	mukhosū.
Man	mā, mi	āni (Mongsen).
To-day	thā	tānū.
Call, to	ke, cha	āzā, zā, ājā, jā.
Eat, to	chi	āchi, chi.
Salt	metsa	metsū.
Water	dzū	tsa, tzū.
Liquor	zu	yi.
Blood	te-za	ā-za.
Laugh, to	-nū	menū.
Red	kemerī	temerem.
Tell, to	pu, si, -she	shi, fū (Lungkam).
One day	konha	kā-nū
Cooked rice	tie	chi, zi.
See, to	ngu	āngu.

Again, let us take an example of a word which is apparently very different in the two languages. Such a word is Angāmi *zogħā*, Mongsen ā-i, thatching-grass. In Chungli, ā-i is a general term for weeds growing in cultivated land. In *zogħā*, *zo* is a generic and *ħā* a specific term specifying the kind of grass. *ħā* is therefore 'thatch.' Now in the Semā language, the language most closely connected with Angāmi, 'thatch' is ā-*ghi*, ā being the prefix placed before all substantives in the Semā language. Cutting off this prefix we have—

Semā.	English.	Angāmi.
<i>ghi</i>	thatch	<i>ħā</i> .
These words are identical, for i and ā are commonly interchanged in the two languages. Now between—		
Semā.	English.	Āo.
ā- <i>ghi</i>	thatch	ā-i

there is scarcely any difference in pronunciation, and the words may be fairly said to be identical. We have thus found *zogħā* to be the same as ā-i. This method could be easily applied to other words.

From a comparison of the words in the subjoined list, it will be seen that the Āo termination *er* performs the same function as the Angāmi *mā* or *mi*, man. Mr. Clark, however, maintains that *er* does not mean 'man,' but that it is really a relic of an old present tense of the verb 'to be,' and means 'he who is.' Thus *tam* means 'old,' *bu* means 'man,' and *tam-bu-r*, means 'he who is an old man,' 'an old man.' So *nang* means 'in,' and *nung-er* means 'he who is in,' hence 'an inhabitant.' It should be remembered that when, by inflection or composition, in Āo two vowels come together, one disappears, or the two coalesce and form a new vowel. Hence, when *er* is suffixed to a word ending with a vowel, the *e* is usually dropped. On the other hand, Mr. Davis considers that this *r* is the exact equivalent of the Angāmi *mā*. He says, 'In the Thukumi language we find this too. The Thukumi people use -*rē* in exactly the same way as the Angāmis use -*mā*. It seems going out of one's way to say that the -*r* in these words is the verbal termination *er* which is equivalent to the Angāmi -*wē*. Again take the term "Āo," by which we know these people. The word is never used with a final -*r* by the people themselves. They call themselves *Aor'*, i.e., the Āo people, never plain *Āo*, and their language is *Aor' u*, Āo-men's tongue, not *Āo u*. The exact rendering of *Aor'* in Angāmi would be *Āo-mā*. They call the Lhōtās *Shener'*, the Semās *Moyār'*, the trans-Dikhu tribes *Mirir'*, and the Assamese *Teumār'*.

Āo.	English.	Angāmi.
Tāmbu-r	old man	<i>ketsa-mā</i> .
Tāntza-r	old woman	<i>ketsa pfū-mā</i> .
Tānu-r	child	<i>nichu-mā</i> .
Tēbu-r	male	<i>tepfō-mā</i> .
Āyi-r	maid	<i>reli-mā</i> or <i>āli-mā</i> .
Āsingu-r	young man	<i>krisā-mā</i> .
Tāta-r	village elder	<i>peyu-mā</i> .
Tetsa-r	woman	<i>thenu-mā</i> .
Tākā-r	a rich man	<i>keni-mā</i> .
Temet-er	one who knows	<i>kesi-mā</i> .
Tāru-r	a comer	<i>kevor-mā</i> .

Again, take the phrase—

Āo	Nā	ko	im-er?
English	You	what	village-er (are)?
Angāmi	No	ki	<i>ra-mā</i>
English	You	what	village-man (are)?

and the answer to the question—

Āo	Ni	Lungkām	nung-er.
English	I	Lungkām	in-er, i.e., inhabitant (am).
Angāmi	Ā	Lungkām	<i>no-mā-wē</i> .
English	I	Lungkām	of-man-am.

It being established that the function of the Āo *er* is the same as that of the Angāmi *mā*, we have the following identical words in the two languages:—

Āo	<i>ts-bu-r,</i>	male.
Angāmi	<i>ts-pfō-mā,</i>	male.

Here *ts* is a mere prefix. The essential part of the word is, in Āo, *bu*, and, in Angāmi, *pfo*, which may be taken as identical words, -*pfo* in Angāmi being a common male termination for animals as well as men.

Again—		
Āo	ā-yi-r,	a girl.
Angāmi	<i>re-li-mā</i> or <i>ā-li-mā</i>	a maiden.

Here the essential part of the word in both languages is Āo *yi*, Angāmi *li*, and, as *y* and *l* are commonly interchangeable (*cf.* Mongsen *āling*, Changli *yung*, a bamboo tie), the identity of *āyir* and *relimā* is established.

Again—

Āo	<i>tā-nur,</i>	a child.
<i>Cf.</i> Angāmi	<i>nd,</i>	a child.

Assuming that the function of the Āo *er* is the same as that of the Angāmi *mā*, we find that the formation of nouns of agency is the same in the two languages. Thus, in Angāmi they are formed by prefixing *ke* and suffixing *mā*, to the verbal root. Thus, *vor*, come; *ke-vor-mā*, a comer. In Āo, these nouns are formed by prefixing *te* and suffixing *er*. Thus, *āru*, come; *t-āru-r* for *te-āru-er*, a comer. In both cases the prefixed particle is the common adjectival prefix.

Other examples are—

Angāmi.	<i>ni</i> , possess;	<i>ke-ni-mā</i> , a rich man.
Āo	<i>ākā</i> , possess;	<i>t-ākā-r</i> , a rich man.
Angāmi	<i>si</i> , know;	<i>ke-si-mā</i> , the knower.
Āo	<i>met</i> , know:	<i>te-met-or</i> , the knower.

### SIMILARITY IN THE CONSTRUCTION OF SENTENCES.

Angāmi	<i>tie</i>	<i>chile-ro</i>	<i>ā</i>	<i>ki</i>	<i>nu</i>	<i>vorchē.</i>
Āo	<i>chiu</i>	<i>chiunger-āng</i>	<i>oso</i>	<i>ki</i>	<i>dānge</i>	<i>ārungmā.</i>
English	rice	eaten-having	my	house	to	come.
Angāmi	<i>ā</i>	<i>sāha</i>	<i>zē</i>	<i>kerr</i>	<i>chi-to (idi)</i>	<i>vorrāwē.</i>
English	I	sāhib	with	conversation	to-make	have-come.
Āo	<i>nī</i>	<i>sāhab</i>	<i>den</i>	<i>o</i>	<i>sambi-tsa</i>	<i>āru.</i>
English	I	sāhib	with	word	to-speak	have-come.
Angāmi	<i>po</i>	<i>ngu</i>	<i>-ro</i>	<i>ā</i>	<i>ki</i>	<i>pushichē.</i>
Āo	<i>pā</i>	<i>ngu</i>	<i>-rā</i>	<i>ke</i>	<i>dāng</i>	<i>shiočing.</i>
English	him	seen	having	me	to	tell.
Angāmi	<i>Silēchē</i>	<i>nichu-s</i>	<i>mu</i>	<i>po-zō</i>		<i>u-nā.</i>
Āo	<i>Shishiāng</i>	<i>tānur</i>	<i>-o</i>	<i>tetza</i>		<i>nā.</i>
English	Arise	the-child	and	its-mother		the-two.
Angāmi	<i>ssē</i>	<i>Israel</i>	<i>kiju</i>	<i>nu</i>		<i>votāchē.</i>
Āo	<i>ānir</i>	<i>Israel</i>	<i>lim</i>	<i>ās</i>		<i>wāng.</i>
English	taking	Israel	land	to		go.
Angāmi	<i>heko</i>	<i>lē</i>	<i>lē</i>	<i>prē</i>		<i>lētē.</i>
Āo	<i>onoke</i>	<i>ālu</i>	<i>ru</i>	<i>mā</i>		<i>ogwo.</i>
English	we	fields	cut	entirely		have.

In this sentence the similarity of the construction for 'entirely' is very marked. It being represented in both languages by an infix following the verbal root.

### ĀO OR HATIGORRIA.

Āo is spoken in the extreme north-east of the Nāga Hills District. Beyond the tribe, in the unsettled territory are the naked Nāgās, and more to their north and west in the district of Sibsagar, we meet the Banparā and other unidentified Nāgā tribes, Dimā-sā, Assamese and some Shān languages. To the south they are bounded by the Lhōtā and Semā Nāgās, by whom they are separated from the Rengmā, Angāmī, and Kezhāmā tribes. Regarding this tribe, Mr. Davis gives the following particulars in the Census Report of Assam for 1891, pp. 241 and ff.

The Āos occupy the country which is drained by the Jhanzi, the Desoi, and by the streams which flow into the Dikhu on its left bank. The only Āo village on the right bank of the Dikhu is Longsa. The Āos profess to have their origin from a stone, which is situated between Longsa and the Sangtam village of Luban. From this place they gradually migrated across the Dikhu and occupied the country in which they now dwell. They are divided into two tribes, Chungli or Zungi and Mongsen, speaking dialects which are so dissimilar as to be practically different languages. These two tribes, though they in many instances live side by side in the same villages, have each preserved their own dialect.

The Āos occupy, excluding Longsa, which was not censused, 46 villages. Of these 21 are Chungli entirely, 19 are Mongsen entirely, while six are mixed villages, inhabited both by Chungli and Mongsen. Roughly speaking, the Āo country is composed of three parallel ridges, called Lampungkung, Changkikung, and Japukung, respectively. The Chungli tribe inhabits all the villages on the Lampungkung (the range immediately overlooking the Dikhu), with the exception of the villages of Mokokchang and Nunkam, which are partially Mongsen. The valley of the Melak or Jhanzi, i.e., the valley enclosed between the Lampungkung and Changkikung, contains the mixed villages, while on the Changkikung and Japukung the villages are, with the exception of Deka Haimong, Molungting, and Assiringia (a non-Āo village), entirely Mongsen.

Assiringia, called by the Āos Mirinokpo, is a village which really belongs to the 'naked' tribe of Nāgās. The inhabitants came many years ago from the village of Wankhong or Orangkang, a village belonging to that tribe, and situated a day's march east of the Dikhu from Susu village. Now-a-days, in all but language, the Assiringia people have become Āos. The problem is, how did they get on to their present site, which is on the range immediately over the plains, through the intervening Āo villages? Where they are at present they are at least three days' journey from the nearest villages of the tribe to which they really belong.

The two dialects of Āo are, as stated above, Chungli or Zungi and Mongsen. The Deputy Commissioner of the Nāga Hills gives 15,500 as the total population speaking the language, and adds that the Zungi are the larger section, being about three-fifths of the whole tribe. This would give the following approximate figures for the speakers of each dialect :—

Chungli or Zungi . . . . .	9,300
Mongsen . . . . .	6,200
Total . . . . .	15,500

The only one of which we have a grammar is Chungli, and the version of the Parable of the Prodigal Son, which follows, and for which I am indebted to the kindness of the Reverend E. W. Clark, is couched in that dialect. There is a list of Chungli and Mongsen words and sentences in Appendix G of the Census Report already quoted from, which I take the liberty of reprinting, after the Chungli specimen.

The use of the word Āo in connection with this language is modern. The earliest instance of its occurrence with which I am acquainted is in Mr. Clark's *Specimen*, written in 1879. The name was unknown to Mr. Damant, whose essay was published in 1880. He called the tribe Hatigorria, and wrote as follows about it :—

This large and warlike tribe is found to the east of the Lhota and Sema, but how far they extend it is impossible to say. In their own language they are called Samaina or Nissomeh.<sup>1</sup>

<sup>1</sup> Mr. Davis writes, 'I have never even heard these terms, but "Nissomeh" looks like an incorrect rendering of a Sāmā or Angāmī term.'

The tribes known as Assiringia, Dupdoria, Dekha Haimong, and Khari, are really part of the Hatigorria tribe, and included with them; Dekha Haimong and Khari being merely the names of villages.

In addition to the above, I find on examination that what is called Nowgong Nāgā is closely connected with Āo.

Mr. Davis informs me that the true language of Assiringia is not Āo at all. The inhabitants of this village come from Orangkang, which lies just across the Dikhu, and belong to a 'Naked Nāgā' tribe. Āos come down to the plains through that village and hence the Assamese sometimes call them by its name. Dopdoria is the Assamese name for Āos who come down to the plains through the Dop Duār, and Hatigorria for those who do so through the Hatigor Duār. The names Dopdoria and Hatigorria include both Chungli and Mongsen. Khari is a large Mongsen village, and Nowgong the Assamese name of the Chungli village Merangkung.

The following are the authorities which I have met which deal with Āo under each of its many names:—

#### I.—ĀO GENERALLY.—

DAVIS, A. W., I.C.S.—*Report on the Census of Assam for 1891*, by E. A. Gait, I.C.S. On pp. 163 and ff. there is a note on the relation which the principal languages of the Nāgā group (including both the Chungli and Mongsen dialects of Āo) bear to each other. It contains lists of words in both dialects. On pp. 172 and ff. there is a *Comparison showing points of resemblance in words and structure of the language between the Angāmi and Āo Nāgā (Chungli) languages*, with notes by the Reverend E. W. Clark; pp. 242 and ff., an account of the Āo tribe. Appendix G., pp. cxxiv and cxxv, is a list of words and sentences showing the differences between the Chungli and Mongsen Dialects of the Āo Nāgā language. All these are by A. W. D. Shillong, 1898.

#### II.—CHUNGLI OR ZUNGLI.—

CLARK, THE REV. E. W.,—*A Specimen of the Zoonges or Zurnges Dialect of a Tribe of Nagas bordering on the Valley of Assam, between the Dikho and Desai Rivers, embracing over forty villages*. Journal of the Royal Asiatic Society, Vol. xi, 1879, pp. 278 and ff.

AVERRY, J.,—*The Āo-Naga Language of Southern Assam*. Proceedings of the American Oriental Society for May, 1886, pp. cix and ff., published with Vol. xiii of the Journal of the Society for 1889. See also *American Journal of Philology*, vii, pp. 344—360.

DAVIS, A. W., I.C.S.—See No. I, above.

CLARK, Mrs. E. W.,—*Āo Naga Grammar with illustrative Phrases and Vocabulary*. Shillong, 1893.

#### III.—MONGSEN.—

DAVIS, A. W., I.C.S.—See No. I, above.

#### IV.—ASSIRINGIA.—

BROWN, THE REV. N.—See No. VI, Dupdoria, below. The words given are more or less incorrect Chungli. They are not Assiringia, which is a different language. See above.

#### V.—DEKA HAIMONG.—

CAMPBELL, SIR G.,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Vocabulary of Deka Haimong Naga on pp. 267 and ff. This is Chungli. Mr. Clark started missionary work in Deka Haimong village.

BROWN, THE REV. N.—See No. VI, Dupdoria, below. The words given are more or less incorrect Chungli.

#### VI.—DUPDORIA.—

BROWN, THE REV. N.—*Specimens of the Naga Language of Assam*. Journal of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains vocabularies of a number of Naga languages, including 'Tengsa and Dopdor,' printed as one and the same language. The words given are not in any dialect of Āo at all. They are Tengsa. Other languages with which he groups it are,—2, 'Nogaung, Hatigor, Haimong and Asuring,' and 3, 'Khari.'

CAMPBELL, SIR G.,—See No. V., Deka Haimong, above. On pp. 254 and ff. there is a Dop-darya Naga Vocabulary. The words given are very incorrect Chungli.

## VII.—HATIGORRIA.—

BROWN, THE REV. N.—See No. VI., Dupdoria, above. The words given are more or less incorrect Chungli.  
 CAMPBELL, SIR G.—See No. V., Deka Haimong, above. On pp. 254 and ff. there is a Hati Garya Naga Vocabulary. The words given are incorrect Mongsen.

DAMANT, G. H., I.C.S.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* Journal of the Royal Asiatic Society, Vol. xii, 1880. pp. 228 and ff. On page 248 there is the account of the Hatigorria language already quoted, and on p. 257 a vocabulary.

## VIII.—KHARI.—

HODGSON, B. H.—*Aborigines of the North-East Frontier.* Journal of the Asiatic Society of Bengal, Vol. xix, 1850, pp. 309 and ff. Contains a Khari Naga Vocabulary by N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* London, 1880. Vol. ii, pp. 11 and ff.

BROWN, THE REV. N.—See No. VI., Dupdoria, above. The words given are not very accurately written Mongsen.

HUNTER, SIR W. W.—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868. Contains Vocabulary of Khāri Nāgā based on Hodgson.

DALTON, E. T., C.S.I.—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Reprint of Hodgson's Vocabulary on p. 71.

## IX.—NOWGONG NAGA.—

HODGSON, B. H.—*On the Aborigines of the Eastern Frontier.* Journal of the Asiatic Society of Bengal, Vol. xviii, Pt. II, 1849, pp. 967 and ff. Vocabulary by N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* London, 1880. Vol. ii, pp. 19 and ff.

BROWN, THE REV. N.—See No. VI., Dupdoria, above. The words given are more or less incorrect Chungli.  
 HUNTER, SIR W. W.—See No. VIII., Khari, above. Also contains Vocabulary of Nowgong Nāgā.

The following account of the main features of the Chungli dialect of Ao is based on Mrs. Clark's grammar. The student is referred to that work for full particulars. What follows does not pretend to be more than the merest sketch.

**Pronunciation.**—Ao rejects not only the sonant but also the surd aspirates. There does not appear to be any restriction as to initial letters, and most occur as final, though the most usual termination is either a vowel, a nasal, or *r*. The sound *ng*, which is very frequent as a final, seldom occurs as an initial. The letter *h* occurs very rarely. There does not appear to be any system of tones in the language.

The pronunciation of the vowels fluctuates. Thus, the root *nuk* becomes *nōk-shi*, to covet, and *ā-nak*, watching. When two vowels come together, they coalesce. Examples are,—

- sa+āng=sāng*, be.
- ka+āng=kwāng*, give.
- āru+āng=ārung*, come.
- ālu+āng=ālung* or *luāng*, come down.
- ātu+āng=ātung* or *tuāng*, come up.
- shī+āng=shīāng*, say.
- ājī+āng=ājīāng*, see.
- āo+āng=wāng*, go; *ong*, go on.
- pā+e=pai*, he.
- shī+ōgō=shīgō*, said.

When a verbal root ends in a vowel the *e* of the termination *er* is elided. Thus,—

- ben+er=bener*, brings.
- bendā+er=bendār*, brings.
- zambi+er=zambir*, speaks.

Consonants frequently interchange. Especially, *b* and *p*; *d* and *t*; *g* and *k*; and sometimes *b* and *m* and *n*, respectively. When *tsa* at the end of a verbal root is followed by *ā*, the whole becomes *zā*, thus *āgatsa+āng=āgazāng*, give thou.

The letters are pronounced as indicated in the system adopted for this Survey. The vowel *a* is pronounced as the *u* in ‘nut.’ In Mrs. Clark’s Grammar this sound is represented by *v*. The same lady represents the sound of a prolonged *s* by *sc*. I have thought it best to follow her in this latter point.

**Articles.**—The force of the indefinite article is given by suffixing the word *kā* or *kātī*, one. Thus, *nīsung kā*, a man. To give the force of the definite article, the suffixes *zī* and *tū* or *tō*, which are properly demonstrative pronouns, are often used. Thus, *nīsung-zī*, the man. The prefix *te* or *t* to be mentioned below seems to be often used in the same sense. Thus, *bū*, father, but *te-bu-e āgatsa*, the father gave.

**Prefixes and suffixes.**—In addition to the prefixes and suffixes used to make forms corresponding to declension and conjugation, the following should be noted.

The prefix *te*, or, before vowels, *t*, may be added to a verb without making any essential change in meaning, except in the Imperative mood, which it negatives. All that it does is to impart some emphasis. Thus, from the root *āo*, go, we have *pārenōk t-āo-r*, they are just going, or are indeed going. Similarly, prefixed to adjectives, it gives emphasis, and forms a kind of superlative, as from *āzung*, good, *t-āzung-bā*, the good one, the best. Prefixed to verbal roots, it is also used to form abstract nouns. Thus, *sāngwā*, to illumine, *te-sāngwā*, light.

The suffix *tsa*, with or without the prefix *te*, is also used to form abstract nouns. It is properly the suffix of the future tense. Thus, *pelā*, rejoice; *pelā-tsa*, will rejoice; *pelā-tsa*, or *te-pelā-tsa*, joy.

The suffix *er*, or, after vowels, *r*, is properly the termination of the present and of the continuative past. Thus, *ādōk-er*, he is just come. It is also very commonly used as the termination of a noun of agency. Thus, *ādōk-er*, a comer; *shīshī-r*, a trader; *āshī-r*, a speaker. In this way, like the Angāmi *u*, it is often substituted for the relative pronoun, i.e., it forms what in Dravidian languages would be called a Relative Participle. Thus, *ādōk-er*, may be used to signify he, or they, who come, or came. So, also, with the antecedent expressed. Thus,—

*tāng ādōk-er āzī ōdā āshī.*

just come-who-are they thus said, i.e., they who have just now come said so. Again *nung* means ‘in’ and *nung-er*, he who is in, an inhabitant.

This suffix is also used to indicate the act done. Thus, from *shīshī*, to traffic, *shīshī-r* not only ‘a trader,’ but also ‘trading.’ Thus, *pā shīshī-r āge tākār ākam*, he became rich by trading.

The suffix *bā* is used exactly like *er*. Thus, *shīshī-bā*, he who trades, or trading; *pelā-bā*, he who rejoices, or joy.

The suffix *dāk* indicates place. Thus, *ālī*, to be, *ālī-dāk*, a place of abode, a residence; *i*, this, *i-dāk*, here.

#### SUBSTANTIVES.

**Gender.**—For human relations different words are used to indicate gender. Thus *bu*, father; *tza*, mother. *Tebur*, male, and *tetza*, female, are also used for the same purpose. For animals we have *tebōng*, male, and *tetza*, female. The suffixes *bā* for male, and *lā* for female are also commonly used.

**Number.**—Number is only indicated when the non-indication would cause confusion. In such cases the singular is indicated by suffixing *kā*, *kātī*, one, and the plural by *tam*. Thus, *āyānger-tam*, workers for hire. A dual is indicated by suffixing *nā*. Thus,—  
*tānur-ō tetza-nā*.

Son-and mother-two, both the mother and child.

**Case.**—Case is indicated by postpositions. They are as follows:—

**Nominative.**—This case takes the suffix *e*, which may be omitted when no ambiguity would ensue.—Example, *tānubu-e āshī*, the younger said.

**Accusative.**—The suffix is *dāk*, which may be omitted under similar circumstances. Some verbs always require it. *Dāng*, the dative suffix, is sometimes used for the accusative. Examples, *pā-dāk*, him; *nī nā-dāng tenzaker*, I am serving thee.

**Instrumental.**—The suffix is *āge*, as in *pā shishīr āge tākār ākam*, he became rich by trading; *ā* is also used, as in *teket-ā*, by hand.

**Dative.**—The suffixes are *nam*, *nung*, or *dāng*, as in *ka-nung kwā*, give to me; *tebu-dāng āshī*, he said to the father. Motion towards is indicated by *dānge* or *e*, as in *Nī ū-bālā-dānge ū-li*, I will go to our father; *pā-e ārem-e ū*, he went to the jungle.

**Ablative.**—The suffix is *nunge*, as in *pā-nunge*, from him.

**Genitive.**—No suffix is used. The possessor simply precedes the possessed, as in *tetī-zī āin*, the elder brother's anger.

**Locative.**—*Nung*, already given for the dative, also means 'in' or 'on.' Thus, *tetsung-nung*, on the legs.

**Concomitant.**—The suffix *den* means 'with.' Thus, *pā-den*, with him; *nā tetī ka-den līr*, thou art ever with me.

## ADJECTIVES.

Adjectives usually follow the substantives they qualify, as in *nīsung tāzung*, a good man, or the man is good.

The suffix *lā* forms verbal adjectives. Thus *chī*, eat; *tā-chī-lā*, edible. The suffixes *tsa*, *bā*, and *er*, already described, are also used for the same purpose. *Tā-chī-tsa*, edible; *tāru-tsa nīsung*, the man who will come, the coming man; *pāe āshī-bā ū*, *pāe āshīr ū*, the word said by him.

Adjectives are freely treated as verbs. *Āzung*, good; *āzungtsa*, will be good; *zunger*, is good.

Comparison is indicated by the dative with *dāng*, as in *āzī-dāng ibāzī tāzung*, than that this is good, this is better than that. As explained above, the *t* in *tāzung* emphasizes the adjective, and gives it the force of a superlative, as in *āzāk-dāng ibāzī tāzung-bā*, this is better than all, i.e., the best.

The numerals are —

- |                   |   |
|-------------------|---|
| 1. <i>kā</i> .    | 8. <i>ti</i> .  |
| 2. <i>ānā</i> .   | 9. <i>takō</i> .                                      |
| 3. <i>āsam</i> .  | 10. <i>ter</i> .                                      |
| 4. <i>peza</i> .  | 11. <i>terī kā</i> , and so on to                     |
| 5. <i>pungū</i> . | 16. <i>metsa māben trōk</i> , i.e., 20 not brought 6. |
| 6. <i>trok</i> .  | 17. <i>metsa māben tenet</i> , and so on to           |
| 7. <i>tenet</i> . | 20. <i>metsa</i> .                                    |

- |                               |  |
|-------------------------------|--|
| 21. <i>metsarī kā</i> .       | 70. <i>tenem ser metsa</i> , 50 and 20.                        |
| 26. <i>semar māben trok</i> . | 80. <i>līr ānāsa</i> , twice 40.                               |
| 30. <i>semar</i> .            | 90. <i>telāng takō</i> .                                       |
| 40. <i>līr</i> .              | 100. <i>telāng</i> or <i>nōklāng</i> .                         |
| 50. <i>tenem</i> .            | 1000. <i>meyirizāng</i> or <i>meirzāng</i> or <i>meirāng</i> . |
| 60. <i>rōkar</i> .            |  |

As regards ordinals 'first' is *mazang*, *kesa*, or *kesakā*. Others are formed by adding *sa* or *bubā* to the ordinals. Thus, *ānā-sa* or *ānā-bubā*, second.

### PRONOUNS.

The personal pronouns have two forms each, a direct and an oblique. The direct forms are as follows :—

<i>nī</i> , I.	<i>ka-nā</i> or <i>ke-nā</i> , you and I.	<i>ozo</i> , <i>ozonok</i> , <i>onok</i> , <i>āsen</i> , <i>āsenok</i> , we.
<i>nā</i> , thou.	<i>ne-nā</i> , you two.	<i>nenok</i> , you.
<i>pā</i> , he, she, it.	<i>te-nā</i> , <i>pā-nā</i> , they two.	<i>pāre</i> , <i>pārenok</i> , <i>pā-tam</i> , they.

Except *nī* and *pāre*, all the above can take the termination *e* in the nominative. Thus *pā-e* or contracted *pai*, he. The plural forms *āsen*, *āsenok*, include the person addressed. The other three plurals of the first person do not.

The oblique forms are employed in the sense of the genitive, and also usually, but not always, with postpositions.

<i>ka</i> , <i>ke</i> , or <i>k</i> , my.	<i>ō</i> , our.
<i>ne</i> , thy.	<i>nenok</i> , your.
<i>pā</i> , his, etc.	<i>pārenok</i> , their.

Examples are *ka-dāng*, to me; *ke-den*, with me; *ō-bā*, our father; *ne-tenu*, thy younger brother; *pā-nung*, to him.

The reflexive pronoun for all persons is *peī*, own, as in *pai peī tebu-dānge āo*, he went to his father.

The demonstrative pronouns are *ī-bā*, *ā-bā*, and *yā* or *ā*, this, and *ā*, that. They are declined like substantives. To all of them the suffixes *zī* and *tū* or *tō* may be added, which come after the suffix denoting case, and, when the pronoun is an adjective, after the noun with which it is in agreement. Thus, *ibā līmā-nung-zī*, in this country; *ī-dāng-zī*, on this, i.e., then.

The interrogative pronouns are *shir*, *shibā*, who? *kechī*, what? and others.

The relative is usually supplied by the suffixes *er* and *bā*, as already explained. Sometimes the interrogative pronoun is used as a relative. Thus,—

<i>shibāe</i>	<i>tāng</i>	<i>āru</i>	<i>pai</i> ,	<i>āzī-ōdā</i>	<i>āshī</i> .
who	just-now	came	he,	so	said, i.e., the man who has just come said so.

The indefinite pronouns are *kā* or *kātī*, one; *kāre*, some; *lāngkā*, something. They follow the nouns they qualify. Thus, *nisung kāre*, some man, or some men.

### VERBS.

The ideas of time and mood are conveyed by prefixes and suffixes, added in the root. The verb does not change for number or person. The use of the prefix *tē* or

*t* with verbs has already been described. Another very common prefix is the letter *ā*, which is used only with past tenses, but not with all. If, however, a verbal root commences with *ā*, the prefix is merged in the first syllable, and does not appear. Thus the past of the verb *āo* is *āo*, not *ā-āo*. With this exception, nearly all simple verbs, and some of the compound verbs to be described later on, take this prefix. On the other hand, most compound verbs, and a few primary ones, e.g., *zambī*, speak, do not take it.

The following are the principal tenses of the verb *ben*, bring:—

*Present.*

*nī ben-er*, I bring.

*Present Definite.*

*nī ben-dā-ge*, *ben-dā-r*, or *ben-dā-kā*, I am bringing.

*Past.*

*nī ā-ben*, *ā-ben-kā*, *ben-kā*, I brought.

*Continuative Past.*

*nī ā-ben-er*, I have been bringing, and do so still.

*Completed Past.*

*nī ben-ōgō*, I have brought and finished bringing. Some verbs take *kū* or *kūr*, as

*nī āretsa-kū* or *āretsa-kūr*, I have admonished and finished admonishing.

*Immediate Future.*

*nī ben-dī*, I shall bring soon.

*Distant Future.*

*nī ben-tsa*, I shall bring.

*Imperative.*

*ben-āng*, bring.

*Negative Imperative.*

*tā-ben*, or *te ben*, do not bring.

**Participles.**—*Present*.—*ben-er*, *ben-ā*, bringing, as in *pai scong bener āru*, he came bringing wood. The negative is *mā-ben-e*, not bringing.

*Past*.—*ben-er-āng* or *ā-ben-er-āng*, having brought, as in *scong ābenerāng pā āru*, having brought the wood he came, he came after he had brought the wood.

**Gerunds.**—*Present*.—*ben-dāng* or *ben-dākā*, in bringing, while bringing, as in *pai āru-dāng tsunglū āru*, as he was coming the rain came.

*Past*.—*ā-ben āge*, by having brought; *ā-ben nung* or *ā-ben yong*, in having brought, on account of having brought, as in *pā temūlung tāngā āru-nung*, *pai yā ōdā bilimtet*, on his mind again returning, he remembered in this manner.

**Infinitive.**—There are several forms, all meaning the same thing, usually an infinitive of purpose, *ben-tsa*, *te-ben-tsa*, *tā-ben-tsa*, *ā-ben-tsa*, *ben-e*, *te-ben-e*, *tā-ben-e*, *ā-ben-e*. Example, *pārenoke scong bene āo*, they have gone to bring firewood. The infinitive is often governed by the postposition *āsōshī* or *yong*, both meaning 'for.'

**Conditional Sentences.**—The usual words for 'if' are *āsa-bō*, *āsāng*, *shī-bō*, *bō*, and *kā*. *Kā* and *bō* must be attached to the verb, the others are treated as independent words. If *bō* is attached to a noun or pronoun, it indicates an apodosis or contradiction. Thus, *nā āo-kā*, *nī-bō māotsa*, if you go, I will not go; *sakā nī-bō lūmīsetā ālīr*, (my father's servants have more than enough to eat) yet as-for-me I am famishing.

**Future Conditional.**—The suffix is *dī-r*, or *er-ā*. Thus, *kō-dāng nī tū-dī-r*, *nā āo tsa*, when I go, you will go; *pai yāmae shī-r-ā*, *nī ō-dī*, if he say so, I will go. The suffix *shīā* means 'even if,' as in *tsungsāng māzung-shīā*, even if the weather is bad.

**Past Conditional.**—In the protasis, *āsa-bō*, is used with the past indicative, or *āsāng*, or *shī-bō* may be used, but in the last two cases the verb loses the prefixed *ā*. In the apodosis, the suffix is *lā*. In the following example the verbs are *zam*, drink, and *masa*, not die, from *sa*, die.

*Pai mōza ā-zam āsa-bō, masa-lā.*

He medicine drank if, would-not-have-died, i.e., if he had taken medicine, he would not have died. Instead of *ā-zam āsa-bō*, we might have used *zam āsāng*, or *zam shī-bō*.

**Compound Verbs.**—Āo uses a large number of infixes which can be added to a verbal root in order to modify its meaning. Such modified verbs I call compound, and it should be noted that, as a rule, they do not take the prefix *ā* in the past tenses. The following are a few of these infixes, which occur in the Parable of the Prodigal Son :—

Infix,	Meaning.	Example,
<i>dāktsa</i> or <i>tsa</i>	cause	<i>ben-dāktsa</i> , to cause to bring; <i>kam-zāng</i> (for <i>kam-tsa-āng</i> ), cause to become; <i>sepōk-zāng</i> , cause to slip on.
<i>mā</i>	completion	<i>ne-chir-zī shibā ne sen chi-mā</i> , this thy son who has eaten up thy property.
<i>na</i>	desire	<i>pā pei pōk sung-na-ā</i> , wishing to fill his own belly; <i>teti-zī kī-dānge mā-tū-na-ā</i> <i>ā-lī</i> , the elder brother was not wishing to enter into the house.
<i>sā</i>	fine division	<i>lem-sā</i> , to divide thoroughly.
<i>shī</i>	hardly any definite modification of meaning. Sometimes repetition.	<i>āngā</i> sometimes means 'to hear,' but <i>āngā-shī</i> always does so, as in <i>pai yārerbā</i> <i>olā</i> <i>āngā-shī</i> , he heard the sound of dancing. <i>te-bāng mesep</i> , to kiss; <i>te-bu-e</i> <i>te-bāng mesep-shī</i> , the father kissed repeatedly.
<i>tep</i>	reciprocity	<i>onoke pelā-tep-dī</i> , we will rejoice together.
<i>tet</i>	potentiality	<i>bilim</i> , to think, <i>bilim-tet</i> , to be able to think, to remember, as in <i>pai yā ōdā</i> <i>bilim-tet</i> , he remembered in this way.
<i>tsa</i>	action on a third person	<i>pai kākat-zī ka-nung āga-tsa</i> , he will give the paper to me; <i>pai kākat-zī pi-nung āga-tsa-tsa</i> , he will give the paper to another person.
<i>zen</i> or <i>jen</i>	frequentative, continuous action.	<i>te-bu-e āsam-jen-ā</i> , the father, running continuously.
<i>shīā</i>	used as a prefix, means 'back again,' as in <i>shīā-āru</i> , returned.	

**Verbs Substantive.**—The two most common are *kā* and *lī*. The first refers to things, and the latter usually, but not invariably, to persons. When used in questions they take the prefix *ā* even in the present. Thus,—

*pāktī ā-tāk-tsa yong ā-kā āsa mākā? kār.*

mat to-weave splints are or not-are? are; i.e., are there materials for weaving a mat or not? there are.

*pā ki-dānge ā-lī āsa mālī? līr.*

he house-in is or not-is? is, i.e., is he in the house or not? he is.

The present tense of *kā*, viz., *kār*, also means 'to have,' as in *ōza-e tesep kār*, birds have nests.

The past tense of *lī*, is sometimes *lī-āsa*, instead of *ā-lī*, as in *nīsung kā chīr ānā lī-āsa*, of one man two sons were. This verb is often used to form periphrastic tenses with the participles of other verbs. Thus, *pā men-ā līr*, he is sitting; *pai mā-tū-na-ā ā-lī*, he was not wishing to enter. *lī* is sometimes spelt *le*.

Other verbs substantive are *ār* and *er*, which are only used in the present, as in *pai āeī ār*, he is mistaken. These are not often used.

The verb substantive *āsa*, *sa*, is, has many uses. It is used to form the past tense of *lī*, as shown above. It is often used in questions, as in *te-zang-zī tāmen āsa?* is the fruit ripe?

It is frequently to be translated by 'or' in an alternative question, as in the examples given above. With *bō*, it means 'if.'

**Passive Voice.**—This is rare. Nearly all roots are capable of being used as passives without change of form. Thus, *mādōkbā nāshī pāē ā-ngū*, he found the lost cow, and *mādōkbā nāshī pā āge ā-ngū*, the lost cow was found by him. The verb substantive *kā* is often used to show clearly that the sentence is passive. Thus, *mādōkbā nāshī pā āge ā-ngū ā-kā*.

**Negative Verbs.**—The usual negative is *mā*, which precedes the verb. If the verb commences with a vowel, the two coalesce, which gives rise to some irregularities. An example of the regular use is *nāe mā-gatsa*, thou gavest not. Examples of irregular formations are *sa*, die, *ma-sa*, not to die; *zambī*, say, *me-zambī*, not to say. Some compound verbs insert the negative particle between the two members. Thus, *sensāk-āsem*, to converse, negative *sensāk-māsem*. The negative imperative is not formed with *mā*, but with *tā* or *te*.

**Order of Words.**—The verb usually comes last in the sentence. The subject may be first in the sentence, or in any other place where it may best serve the full expression of the main and subordinate thoughts. Adjectives follow the words they qualify, and genitives precede the words on which they depend.

[No. 8.]

## TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

## CENTRAL SUB-GROUP.

ĀO.

## ZUNGI OR CHUNGLI DIALECT.

(The Rev. E. W. Clark, 1899.)

(DISTRICT, NĀGA HILLS.)

Note.—Pronounce the letters *sc* like a slightly modified and prolonged *s*.

Nisung kā chir ānā liāsa. Āzī tānubu-e te-bu-dāng āshī,  
 Man one sons two were. These the-younger the-father-to said,  
 'ō-ba, ne öset rong-nung kechī shilem nī āmāngtsa tim  
 'our-father, thy goods among what portion I inherit-to is-proper  
 āzī ka-nung kaā (kwā).' Anungzī tebue pei rongsen  
 this me-to give.' Therefore the-father his accumulated-property  
 pārenok-nung lemsā āgatsa. Pigā lir kelen techir tānubue pei  
 them-to dividing-much gave. Awhile was after the-child the-younger his  
 sen bēndiner alimā tālāng kāte āene (aine) āo. Āngzī pā pei  
 property collecting country far is abroad went. There he his  
 zīungtza tālūpūsa benshi. Pā öset āzāk sāmār katsa,  
 food-drink-to wastefully used. His goods all exhausted after,  
 ibā limā-nung zī kāngā wārā adōk. Ānungzī pā sēnsāk āten.  
 this country-in-the severe famine arose. Therefore his poor-state began.  
 Idāngzī pāe (pai) āzī līmā pūr ka-den semlökā āli, āseir pāe (pai)  
 Then he that country people one-with allied was, and he  
 jungkā-nung ak pōgimtsa yōk. Āngzī ak āchibā seong zāng  
 field-in swine feed-to sent. There (or then) swine eating tree fruit  
 āge pā pei pōk sangnaā, akā shīngāeā pā-nung mā-gatsa. Sākā pā  
 by he his-own stomach fill-wishing, yet anyone him-to not-gave. But his  
 temūlung tāngā ārunung pāe yā ödā bilimtet, 'ō-bālā-den geikā  
 mind again returning he this way remembered 'our-father-with how-many  
 āyānger-tam tāchitsa tāyongtsa tāli li-ākā sakā nī-bō lūmisētā ālīr.  
 workers-for-hire to-eat to-drink in-excess have(be-is) yet I-as-to famishing am.  
 Ni apūsōā ö-bālā-dānge ö-dī pā-dāng shī-dī, "O ö-bā, Ānūdīg Tsungrem ö  
 I arising our-father-to go-will him-to say-will, " O our-father, Heaven Deity word  
 ālamā āseir nā mādāng nī tāei (taii) menā lir; zōkō nī ne chir tā  
 transgressing and thou before my guilt adhering is; more I thy child that  
 āzātsa me-temtsa; nī ne āyānger āmāzī kamzāng.' Yāseir pāe (pai)  
 called-to not-worthy-to; me thy hired-laborer like-the become-cause. Afterwards he

āpūsōā peī tebu-dānge āo; zōkō pā vāge(wage) āli-nung tebue pā arising his-own the-father-toward went; but he far-distant being the-father him āngū-nung temūlung āriā āsam-jenā oāge pā takong-nung āzaā, tebāng seeing the-mind pitying ran-continuously yonder his neck-in hugging, the-mouth mesepshī. Idāngzi techire pādāng āshī, 'O ō-bā, Ānung Tsungrem kissed-repeatedly. Then the-son him-to said, 'O our-father, Heaven Deity ō ālamā, āseir nā mādāng nī tāeī menā lir; ānungzi tāng-nunge word transgressing, and thou before my guilt adhering is; therefore now-from nī ne chīr tā āzātsa metemtsa.' Zōkō tebue peī lār-dāng āshī, I thy child that called-to unworthy-to.' But the-father his slaves-to said, 'sea tāzung-bā yākte benā, āruā pā-nung sōbzāng; pā tekā-nung garments the-best quickly bringing, coming him-on attire; his hands-on kerī, āseir tetsung-nung tsungsem sepōkzāng; onoke ziungā rings, and legs (or feet)-on stockings (or shoes) slip-on-cause; we food-eating pelā-tep-dī. Kechisanung ka chīr saā ākā, tānāben tākam rejoice-together-will. What-do-in (Because) my son dead was-though, again alive lir; mādōk ākā, shiā-āru.' is; lost though, back-came.'

Āngzī pārenoke pelātsa tenzak-dāng pā tetī ālū-nung ālī. Then they rejoice-to began-when his elder-brother cultivation-in was. Yāseir pāe (pai) ādōkā kī ānāsāē āru-nung kentenā yāerbā ōlā āngāshi. This-after he appearing house near come-in singing dancing sound heard-nung, pāe kilir kā zā āruā āsongdāng, 'yā kechī sar?' in, he house-resident one called having-come having-asked-on, 'this what is?' kilir-zāge pā-dāng āshī, 'ne tenu ādōk, āseir ne bue pā ānemā servant-that him-to said, 'thy younger-brother appeared, and thy father him well āngū-nung pā āsōshī benzong yānglū.' Āngzī tetī-zī āin-ādōkā found-because him for large-feast made. Then the-elder-brother angry-being kidānge mā-tūnaā ālī. Ānungzi tebue kīmāe lūā pā house-to not-enter-wishing was. Therefore the-father house-court-to descending him mepia āshī. Pāe (pai) lāngzaā tebu-dāng āshī, 'tezaāngzō, kam pā entreating spoke. He answering the-father-to said, 'consider-please, years so piketī nī nā-dāng tenzaker āseir ne zambibā ō kōdāngā mesensa. Āzī many I thee-to serving-am and thy spoken word never disregarded. This sākā ka tembār-tam-den pelāteptsā āsōshī ka-nung nāe nābōng notwithstanding my friends-with rejoice-together-to for me-to thou goat chānū kātāngā mā-gatsa. Sākā ne chīr-zī shibā jabo-jari-den senza-nung ne kid one-even not-gavest. But thy son-this who licentious-with going-by thy sen chīmā pā āru-nung pā āsōshī nāe benzong yānglū.' Āngzī property eaten-all he arrive-on him for thou feast made. Thereupon tebue pā-dāng āshī, 'te-chīr nā tetī ka-den lir, āseir ni kechī kā the-father him-to said, 'the-son thou ever me-with art, and I what have

azak-zī na meyong. Zoko ne nū-zī saā ākā, tākam lir; mādōk  
*all-this thee for. But thy brother-this dead though, alive is; lost*  
ākā, shiā-āru; ānungzī onoke temūlung chiā pelātsa tim.  
*though, returned-has; therefore we mind pleasing rejoice-to ought.*

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In the following comparative vocabulary of Chungli and Mongsen, from the pen of Mr. Davis, it should be noted that the sound which Mrs. Clark represents by *v*, and which is represented in this survey by *a*, is here written *ü* or *i*. In other respects also, the spelling differs slightly from that followed in the preceding pages.

English.	Chungli.	Mongsen.
Man . . . . .	nisung . . . . .	āmi.
Male . . . . .	tebur . . . . .	abā-changr.
Woman . . . . .	tetsir . . . . .	aniti.
Child . . . . .	tanur . . . . .	noyāti.
Young man . . . . .	asongr . . . . .	chongādi.
Old man . . . . .	tāmbur . . . . .	tsünbär.
Old woman . . . . .	tantsir . . . . .	tsenur.
Unmarried girl . . . . .	āyir . . . . .	lāyāti.
Child (son or daughter) . . . . .	chir . . . . .	ningchārā.
Wife . . . . .	tekinungtsü . . . . .	neneü.
Husband . . . . .	tekinungpo . . . . .	nebayā.
Widow . . . . .	mitzir . . . . .	milēr.
Father . . . . .	obā . . . . .	ābā.
Mother . . . . .	ochā . . . . .	āvū.
Elder brother . . . . .	oti . . . . .	āti.
Younger brother . . . . .	tebu . . . . .	thū.
Sister . . . . .	tenü . . . . .	teti.
Water . . . . .	tsü . . . . .	ātsü.
Fire . . . . .	mi . . . . .	āmū.
Fish . . . . .	ngo . . . . .	āngō.
Flesh . . . . .	shi . . . . .	āshā.
Sticks . . . . .	süng . . . . .	āsüng.
Pig . . . . .	āk . . . . .	ā-ok.
Rice . . . . .	chang . . . . .	āchang.
Paddy . . . . .	tsak . . . . .	ātsak.
Cooked rice . . . . .	chi . . . . .	āchā.

English.	Chungli.	Mongsen.
Mat . . . . .	päkti . . . . .	äpäk.
Bamboo tie . . . . .	yung . . . . .	äling.
House . . . . .	ki . . . . .	ki.
Door . . . . .	kishi . . . . .	kichi.
Bamboo . . . . .	sungkam . . . . .	ä-u.
Cow . . . . .	nashi . . . . .	massü.
Tiger . . . . .	keyi . . . . .	äkhu.
Bear . . . . .	shiam . . . . .	iram.
Monkey . . . . .	shitzü . . . . .	sangä.
Barking deer . . . . .	messü . . . . .	metsü.
Sambar . . . . .	shidzü . . . . .	shü-ü.
Clean . . . . .	temärok . . . . .	temärok.
Dirty . . . . .	anak . . . . .	arü.
White . . . . .	temessung . . . . .	tenen.
Black . . . . .	tanäk . . . . .	tanäk.
Hot . . . . .	lemyi . . . . .	talem.
Cold . . . . .	temekhung sok . . . . .	temekhung sok.
Small . . . . .	telekä . . . . .	tasuä.
Long . . . . .	telang . . . . .	telang.
Short . . . . .	tatsu . . . . .	tetsü.
Round . . . . .	telung . . . . .	telung.
Light . . . . .	tepung . . . . .	tepi.
Good . . . . .	tächung . . . . .	tepung, täru.
Bad . . . . .	tämächung . . . . .	temepung, temaru.
Bitter . . . . .	täku . . . . .	takä.
Sweet . . . . .	tanang . . . . .	temeyang.
Sour . . . . .	tasen . . . . .	tesen.
Ripe . . . . .	tamen . . . . .	tening.
Good-looking . . . . .	teriprang zungr . . . . .	teringä pungr.
True . . . . .	atangohi . . . . .	tatsä.
False . . . . .	tiazü . . . . .	temarak.
Speak . . . . .	shi-ang . . . . .	sang.
Call . . . . .	cha-ang . . . . .	chang.

English.	Chungli.	Mongsen.
Send . . . . .	yokong . . . . .	zükong.
Strike . . . . .	āsukong . . . . .	yākong.
Cut . . . . .	lepong . . . . .	lepong.
Throw . . . . .	entokong . . . . .	enchukong.
Give . . . . .	āketsüang . . . . .	kiang.
Take . . . . .	agiang . . . . .	tsang.
Eat . . . . .	chinungong . . . . .	chāng.
Drink . . . . .	chimang . . . . .	yūngong.
See . . . . .	ngu . . . . .	ongja.
Look at . . . . .	riprangang, asitangang . . . . .	ringang, āchang.
Arrive . . . . .	ātung . . . . .	ātung.
Where have you been? . . . . .	Nā kuleni āur . . . . .	Nang chebā nā wāri?
I have been for wood . . . . .	Ni sūng penē āur . . . . .	Ni āsūng ēnwär.
Why did you steal from his house? . . . . .	Nā kichi tsū pēki tang ā-uyā?	Nang chebā tav pē ki ko fū tsungi?
Have you eaten rice or not? . . . . .	Nā chi chuing assū mā chuing?	Nang āchā chāng opā?
What are you doing? . . . . .	Nā kechi sir?	Nang cheba tari?
I am cooking rice . . . . .	Ni chi surotar . . . . .	Ni āchā suroteli.
What vegetables are you cooking? . . . . .	Nā kechi ān āsur?	Nang chebā enso suri?
Come back when you have had your food.	Chi chungri arungmā . . . . .	Āchā chungri rangma.
Where have you come from? . . . . .	Nā kulen nungi āro?	Nang ko tangi phening rā-i?
I have come from my fields . . . . .	Ni ālu nungi ātokr'	Ni ālu phening tsukār.
Are your people in the village or have they gone to the fields?	Nā yimr' imtāk lir assū ālu-e āu?	Nangila yimr' aki ko li sū ālu nā wa?
They are in the village . . . . .	Kitang lir . . . . .	A ki ko lanu.
Make liquor . . . . .	Yi sā-āng ma no . . . . .	Azū sepang ma no.
I am going to pound paddy . . . . .	Ni tang tsak sen tsū . . . . .	Ni tago ātsak siātili.
This man is very ill . . . . .	Nisung pae kangā shirang tsū . . . . .	Āmi pi iyātang telangā mepungr'.
Wash this cloth . . . . .	Ssū yā shito-ongmā . . . . .	Assū pi shi chu kong.
What are you looking at? . . . . .	Nā kechi riprangr, or asitangr?	Nang chebā ringari?

[Note how in Mongsen, as in Semā, nearly every noun has the prefix ā, corresponding to the Lhōtā ō.]

## LHŌTĀ.

I regret that up to the time of writing I have not succeeded in obtaining any specimens of this language. What follows is based upon Mr. Davis's note in the Census Report of Assam for 1891 and on Mr. Witter's grammar.

Twenty-two thousand Lhōtās were counted at the Census just referred to. The tribe is called Lhōtā or Tsöntsü, but its members call themselves Kyō, which means both a Lhōtā man and a man generally. It is not known which meaning is the original. 'Tsöntsü' is merely another spelling of 'Kyō' or 'Kyontsü.' The Assamese call them Miklai after the name of a village in the Lhōtā country which lies near the plains. The term Lhōtā is also an Assamese one, and is unknown to the people themselves.

They live in 73 villages of which 69 lie in the Wokha, and four in the Mokokchang Subdivision of the Nāga Hills district. Their language differs from village to village, but this is principally a matter of intonation and pronunciation. As a whole the language has no marked dialects, though it might be equally true to say that every village has its own dialect. Its speakers dwell about the centre of the Nāga Hills district, which is at the same time close to the southern edge of that of Sibsagar. Their location may be described as the hills on both sides of the Doyang river from the point where the Chebi river falls into it. Their linguistic boundaries are Āo to the north, Semā to the east, Mikir to the west, and Angāmi and Rengmā to the south. Lhōtā is a distinct language from Āo, but is at the same time closely connected with it. A perusal of the following grammatical sketch and of the list of words appended will show that the two have certainly a common origin, while, at the same time, they are both widely different from Angāmi, Rengmā, Kezhāmā, and Semā. Mr. Davis has shown that, ultimately, both Āo and Angāmi can be referred to a common ancestor. We may therefore class these Nāgā languages as a great tree with at least two boughs, one represented by Āo and Lhōtā, and the other by Angāmi, Rengmā, Kezhāmā, and Semā.

The following are the authorities which I have seen in regard to Lhōtā :—

CAMPBELL, SIR G.,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. On pp. 254 and ff. there is a Miklai Naga Vocabulary.

BUTLER, CAPTAIN J.,—*A rough Comparative Vocabulary of two more of the Dialects spoken in the "Nāgā Hills."* Journal of the Asiatic Society of Bengal, Vol. xliv, Pt. I, 1875, pp. 216 and ff. Contains a 'Lhōtā Nāgā' Vocabulary.

DAMANT, G. H., I.C.S.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 247 there is an account of the tribe, and on p. 257 a short vocabulary.

WITTER, THE REV. W. E.,—*Outline Grammar of the Lhōtā Nāgā Language; with a Vocabulary and Illustrative Sentences.* Calcutta, 1888.

DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891.* By E. A. Gait, I.C.S. Shillong, 1892. On pp. 163 and ff. there is a note on the relations which the principal languages of the Nāgā group bear to one another. This includes several Lhōtā vocabularies. On p. 248 there is an account of the tribe. Both are by A. W. D.

The following brief account of the main features of the language is based on Mr. Witter's Grammar, to which the student is referred for further particulars. The list of words for Lhōtā has been filled up, so far as was possible, from the same source, and has been supplemented by another list received from the Deputy Commissioner of the Nāga Hills district.

**Pronunciation.**—Lhötā Nágā, unlike Áo, abounds in aspirated consonants. There is even an *fh*, and a *phh*. As in Áo there is the double sibilant, written *sc*. The letters *b*, *k*, and *v*, are often silent, as also *g* following *n*. Sounds are frequently interchanged,—thus, *a* and *ā*; *ā* and *e*; *ā* and *o*; *ā* and *o*; *e* and *i*; *e* and *ai*; *i* and *ü*; *ō* and *ū*; *ō* and *yū*; *üe* and *wi*; *b* and *p*; *b* and *v*; *ch* and *kh*; *dl* and *dr*; *h* and *p*; *kh* and *th*; *l* and *n*; *m* and *p*; *m* and *n*; *m* and *v*; *m* and *w*; *n* and *y*; *n* and *~*; *n* and *ng*; *p* and *s*; *tsü* and *tzü*.

Tones play an important part in Lhötā. At present there is no information available concerning them except that the syllable of negation is always pronounced on a much higher key than the rest of the word to which it is prefixed. This is indicated by an apostrophe. Thus *m'mā*, is not, but *mmā*, belly. In the latter the two *m*'s are pronounced on nearly the same key. The voice always falls at the end of a sentence, and in double interrogatives, in which the verbal root is reduplicated, the first syllable of the interrogative verb is spoken on a much higher key than the rest of the sentence.

**Prefixes and Suffixes.**—In addition to prefixes used to make forms corresponding to declension and conjugation, the following should be noted.

Nearly every noun takes the prefix *ō*, which is again dropped when a possessive or other modifying word unites with it to form a word of two or more syllables. Thus, *ō-ki*, house; *ā-ki*, my house; *ō-tchhü*, water, *e-lamō*, hot, *tchhülam*, hot water; *ō-tōng*, tree, *etsī*, Sāhib, *etsī-tōng*, Sāhib's tree.

This prefix corresponds to the prefix *ā* which is met in Semā, Rengmā, and Mongsen Áo, and to the Kezhāmā *e*.

The prefix *e*, corresponding to the *te* or *t* of Áo, is used before nouns, adjectives, and gerunds, has no formative significance, and may be assumed or thrown off at pleasure. It is perhaps slightly intensive in character, and is possibly assumed for the sake of euphony and to avoid the recurrence of monosyllabic words.

Examples of this prefix will be found below.

Nouns of agency are formed by the suffix *ē*, with or without the prefix *e*. Thus, *shisho*, to trade, *shishoē*, a trader; *vü*, to sew, *e-vü-ē*, a tailor.

Another suffix having a similar force is *wōchī* or *mōchī*. Thus, *tsō*, to eat, *e-tsō-wōchī*, an eater; *vān*, to stay, *e-vā-mōchī*, the one who stays. This corresponds to the Áo suffix *er*, and the Angāmi suffix *u*. Instead of *chī* we often find *chü*. This suffix, which corresponds to the relative particle of Dravidian languages, is of frequent occurrence. It means 'he who is.'

Mr. Witter gives the following excellent example of the way in which nouns, adjectives, and verbs are in their root forms indistinguishable from one another. The base throughout is the stem *tsō*, eat:—

*e-tsō-wō*, eatable.

*e-tsō-yū*, or *tsō-pē e-pē*, food.

*n' tsō-wō*, not eatable.

*e-tsō mhōnā*, good to eat.

*e-tsō-ē*, *tsō-ē*, an eater.

*e-tsō-wōchī*, *e-tsō-wōchü*, he who is the eater, he who eats.

*tsō-ā-lā*, *tsō-ā*, *tsō*, eats.

*tsō*, *e-tsō-lo*, *tsō-lo*, to eat.

**Articles.**—The force of the indefinite article is conveyed by suffixing the indefinite pronouns *matsangā* or *ntsangā*, a certain. In the case of human beings, *nchyūā*, which has the same meaning, may be substituted. Thus, *kyō nchyūā* or *kyō matsangā*, a certain man. The numeral *e-khā*, one, is only used in counting, and not as an article.

The force of the definite articles is given by suffixing the demonstrative pronouns *shī*, this, or *chī*, that. Thus, *kāko shī*, this book, the book. More often, however, the relative particle *wōchī*, or *wōchū* is suffixed. Thus *e-tsō-wōchī*, he who eats, the eater.

These articles are only used when ambiguity would result from their absence.

**Substantives.—Gender.**—For human relations, different words are used to indicate gender. Thus, *ō-pō*, father; *ō-yō*, mother. For human beings, *e-püē*, male, and *e-lüē*, female, are also used, as *nūngōr*, a young person; *nūngōr e-püē*, a boy; *nūngōr e-lüē*, a girl. For the lower animals the words are *ō-pōng* and *ō-khō*. Thus, *phurro*, a dog; *phurro ō-pōng*, *phurro pōng*, *phu-pōng*, a male dog; *phurro ō-khō*, a bitch. Irregular is *hōnō*, a fowl; *hāmpōng*, a cock; *hānkhō*, a hen.

**Number.**—Number is only indicated when this is rendered necessary by the context. In this case, the indefinite article is used to indicate the singular, and, usually, the plurals of the demonstrative pronouns, *shī-āng*, *chī-āng*, etc., to denote the plural. There is no plural suffix corresponding to the *Āo tam*. Thus, *kyō shī-āng*, the men. Nouns of multitude are also added to form the plural. Also the suffix *dī*, as in *korr-dī*, horses.

There is a rudimentary dual, as in *Āo* and *Angāmi*. The sign is *ōnī*. Thus *Andriā Filip ūnī*, Andrew Philip two, Andrew and Philip.

The syllable *tō* is frequently suffixed when two or more objects are spoken of in succession. Thus,—

*Ā-tā nā shī ū-tā tō wō-cho.*

My-brother and his brother both went.

With more than two individuals *tō* might be translated ‘all.’

**Case.**—Case is indicated by postpositions. They are as follows:—

**Nominative.**—The sign of the nominative, when it is the subject of a transitive verb, is *nā*. When there are two or more nominatives to the same verb, the *nā* is only suffixed to the last. It should be distinguished from the conjunction *nā*, meaning ‘and.’ Example—

*nī-tā nā ā-tā-tō-nā mharr lang-tāt-ā.*

your-brother and my-brother-both-(case-sign) tiger killed-much, i.e., your brother and mine slew a tiger.

This *nā* is evidently the sign of the case of the Agent, and the literal translation of the foregoing sentence is ‘by your brother and my brother a tiger was slain.’ Compare the Instrumental. The suffix corresponds to the *Kezhāmā nyi*.

When the nominative is the subject of an intransitive verb it either takes the suffix, *cho*, or has no suffix at all. Sometimes, however, *nā* is used. Thus,—*hi-cho mhōnā*, *ōsī ū-chī-cho m'mhō*, this is good, but that is bad; *māngsū wōntōn-tāt-ā*, the cow is very hungry.

**Accusative.**—The accusative case takes no suffix. When a verb has also an indirect object, it stands between the direct object and the verb. Thus,—*shī-nā ū-mā ā pi-cho*, he gave me salt.

*Instrumental*.—This case is formed by the suffix *nā*, as in *ā-nā ō-nung-nā shī e-phūā-tsang-cho*, I slew him with a stone.

*Dative*.—The suffixes are *i*, *thenī* and *thingī*, to, and *o*, *etchī*, *etchū* and *etsconā*, for. Thus, *ā-nā nī yān-i wō*, I will go to your village; *Etsī-thenī wō-ā*, go to the Sāhib; *shī-nā ō-tsang-o iyā*, he has gone for wood; *ā-tā-etchū ō-scū shī-ā*, buy a cloth for my brother.

*Ablative*.—The suffix is *nā*, as in *ā ki-nā rō-chō*, I came from my house.

*Locative*.—The suffixes are *i*, in; *o* or *lo*, on; and *we* or *wī*, in the direction of, on, upon; or other postpositions may be used. Examples are *shī-cho ō-ha-i*, or *ō-hā nūngī*, *thet-ā*, place this in the basket; *ō-tōng-o*, *ō-tōng-we*, on the tree.

When a noun is followed by an adjective in agreement with it, the postposition is added to the latter. Thus,—

<i>ā-korr</i>	<i>emmhū-wōchī-nā</i>	<i>kōngke tsō-ā-lā</i> .
my-horse	white-he-who-is-(sign of nom. case)	oranges eats.

*Adjectives*.—Adjectives usually, but not always, follow the nouns they qualify. The suffix *wōchī*, or one of its varieties, is very commonly used with adjectives, as in the example just given.

Comparison is indicated by suffixing *wō*, gone, to the adjective. The suffix is liable to be euphonically changed to *mō* or *ō*. Examples are, *aiyō nī sapō-wō*, I you tall gone, you are taller than I; *shī-cho chī mhō-mō*, this is better than that; *langā nūngōr shī tsa-pō-wō*, all boys this large gone, this is the largest boy.

The numerals will be found in the list of words. Sixteen, etc., is, something like *Āo*, *mezil-nā mekwū m'pē*, by four twenty incomplete, but also, and more commonly, *taro sūlirok*, ten plus six.

The following ordinals are given by Mr. Witter:—

*ovūngōchū*, the one in front, first.

*ovūngōchū silāmo*, the one in front behind, second.

*ovūngōchū-chī-tō ūnī silāmo*, the one in front that one two behind, third,

or *ennōāchū silāmo*, the again behind.

And so on.

**Pronouns**.—The Personal pronouns are—

<i>ā, ai, aiyo, ākhā</i> , I	<i>enī</i> , we, you and I	<i>e, etc</i> , we.
	<i>shī ennī</i> , we, he and I	
<i>nā, nnā, nō, nnō, nīnā, yī</i> , thou	<i>nī-nī</i> , you two	<i>nī, nīno, ntē, yī</i> , you.
Nom. <i>ā-nā</i> , etc., and so on for the other cases.		

The Demonstrative pronouns are used for the third person. The Possessive pronouns are as illustrated below:—

*ā-kī*, my house.

*nī-kī*, thy house.

*shī kī*, *ōmō kī*, his house.

*e-kī*, *en-kī*, *eten-kī*, our house.

*nīn-kī*, *ntē-kī*, your house.

*ōtē kī*, *ōnte kī*, *chūāng kī*, *shīāng kī*, their house.

The Demonstrative pronouns, both of which are used as pronouns of the third person, are,—

1. *shī, hī*, this, he; *shī tō ōnī*, these two; *shīāng, shīā, shīānō, hiāng*, these, they.
2. *chī, chū*, that, he; *ōchī tō ōnī*, they two; *chīāng, chūāng, chyūā, chīāno, ōtē, ōntē ōtēno*, those, they.

The Interrogative pronouns are—

- ō-chī, ō-chō*, who ?  
*ō-chō, kūwe, kō*, which ?  
*ō-chō, ō-chī*, what person ?  
*ntīō, nyū, nyūwō*, what thing ?

The force of the Relative pronoun is usually given by the relative suffix *wōchī*, etc., he who is. Thus, *nchō kyō e-rō-wōchū*, yesterday man he who is come, the man who came yesterday. Sometimes the interrogative pronoun is used as a relative, and is then followed by a demonstrative. Thus,—

*kūwe nī khī hngā-nā chī khī-ā*.

What you take desiring that take, (which is the one you wish to take? Take it) i.e., take the one which you like.

The Reflexive pronoun is *mōchī* or *mōmō*, self.

- ā mōmō tāp-cho*, I struck myself.  
*ā mōchī kī*, my own house.

**Verbs.**—The ideas of time and mood are conveyed by prefixes and suffixes added to the root. The verb does not change for number or person. The use of the prefix *e* has already been referred to.

The following are the principal tenses of the verb *tsō*, eat :—

*Present.* *ā-nā tsō*, *ā-nā tsō-ā-lā*, I eat, I am eating.

*Present definite.* *ā-nā tsō-ā kam-ā*, *ā-nā tsō-ā vān-ā-lā*, I am eating.

*Imperfect.* Same as second form of present, *ā-nā tsō-ā-lā*, I was eating.

*Past.* *ā-nā tsō-ā*, *ā-nā tsō-cho*, I ate.

*Perfect.* *ā-nā tsō-ā*, *ā-nā tsō-chākā*, I have eaten.

*Pluperfect.* *ā-nā tsō-chākā*, *ā-nā tsō-chākā-chākā*, I had eaten.

*Future.* *ā-nā tsō*, *ā-nā tsō-v*, *ā-nā tsō-kā*, I shall eat.

*Imperative.* *tsō-ā*, eat.

*Negative Imperative.* *tī tsō-ā*, do not eat.

**Participles and Gerunds.** It is difficult to distinguish these two. The same form sometimes has the power of an adjective, i.e., participle, and sometimes that of a verbal noun, i.e., gerund. Classifying them according to time referred to, we have the following suffixes and prefixes :—

*Present.* *tsō-ā-thang*, while eating.

*tsō-ā-le*, *tsō-ā-vān-le*, while eating.

*tsō-le-hā*, although I eat.

*Past.* *tsō-sā*, *tsō-sī*, having eaten.

*tsō-chāk-nā*, after having eaten.

*tsō-chō-le-hā*, although (I) ate.

*tsō-chāk-lā*, since (I) have eaten.

*Indefinite*.—*tsō-nā*, on eating, if (I) eat, from eating.

*tsō-i*, on eating, immediately on eating.

*Infinitive*.—There are two forms of the Infinitive of purpose.

1. *tsō kāttō*, *tsō kiāttō*, to eat; *ā-nā tsō-kīāttō tscō-ā-lā*, I wish to eat.

2. *ā-nā tsō-lō rō-cho*,  
*ā-nā e-tsō-lō rō-cho*, } I came to eat.  
*ā-nā e-tsō rō-cho*,

*Conditional sentences*.—These are generally expressed by the aid of participles.

Thus, *nnā tsō-le-hā*, *ā-nā n'tsō*, though you eat, I will not eat.

*nnā shī tsō-nā, pō*, if you eat this, well, i.e., if you eat this you will be well.

The past conditional is formed with *wō* in the protasis, and *kātōlā* in the apodosis. Thus, *nnā shī tsō-wō mhōm m'mhōm ntsyū-kātōlā*, if you had eaten this, you would have known whether it was good or bad.

*Compound verbs*.—As in Āo, a large number of particles can be added to a root in order to modify its meaning.

Examples are,—

*Potentials*.—Infix *kōk* or *che*, as

in *ā-nā tsō-kōk-ā*, I can eat.

*Causals*.—,, *tōk*

*ā-nā hī tsō-tōk-ā-lā*, I cause him to eat.

*Desideratives*.—*hng* or *tāne*

*ā-tsō-hng-ā*, I wish to eat.

*Intensives*.—*tāt*, *tsang* or *khang*

*ai'yip-tsang-ā* or *ai yip-tāt-ā*, I am very sleepy.

And many others. There are also prefixes used with a similar result.

*Passive voice*.—As in Āo, roots may be used either in an active or in a passive signification. Thus, *tsō-chākā* means either 'has eaten' or 'has been eaten.' The meaning has to be judged from the construction of the sentence.

*Negative verbs*.—Negative forms are indicated by the prefix *n* or *m*, except in the imperative mood, where it is *ti*. The negative prefixes are pronounced as separate syllables, and always in a higher key than the rest of the word. Thus, *ā-nā n'tsō*, I do not eat. In such cases *n'vān* becomes *m'mā*. Thus, *ā-nā tsō-ā m'mā*, I am not eating.

*Interrogative sentences*.—The Interrogative particles are *ke* and *nung*, which are attached to the verb. *nnō tsō-ā-ke* or *nnō tsō-ā-nung*, do you eat? Double interrogatives double the verbal root, and, in the past tense, take the termination *ēlā*. Thus, *nnō tsō tsō-ā-lā*, do you eat or not? *nnō tsō tsō-ēlā*, did you eat or not? or we may have forms like *nnō tsō tsō-ālō*, *n'tsō-chō-lā*, did you eat or not?

*Order of words*.—Adjectives and articles usually follow the nouns they qualify. The thing possessed follows the possessor. The subject usually commences the sentence, and the verb usually ends it.

## TENGSA NĀGA.

Tengsa is a trans-Dikhu village, between the Naked Tribes and the Āos. The inhabitants wear a little loincloth. We know very little else about them, as they have generally absconded when visits have been paid to them. All that we know of their language is based on vocabularies made by Brown in the middle of the last century. Brown wrongly considered that it was the same as Dupdoria, one of the forms of Āo. He must have got his specimens from some stray members of the village who visited the plains in company with some party of Āos from Nowgong or of naked men from Tamlu. I have failed to obtain any specimens of their language for this Survey, but have filled up the standard list of words, so far as was possible, from Brown. From this it will be seen that the language belongs to the Central Group. The following are the earlier authorities on this form of speech :—

- HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier*. *Journal of the Asiatic Society of Bengal*, Vol. xviii, Pt. II, 1849, pp. 967 and ff. Vocabulary by Rev. N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects*. London, 1880, Vol. II, pp. 19 and ff.
- BROWN, THE REV. N.,—*Specimens of the Naga Language of Assam*. *Journal of the American Oriental Society*, Vol. ii, 1851; pp. 155 and ff. Contains a vocabulary of Tengsa and Doppor (*sic*).
- HUNTER, SIR W. W.,—*A comparative Dictionary of the Languages of India and High Asia*. London, 1868. Contains a vocabulary of Tengsa Nāga based on Hodgson.

## THUKUMI AND YACHUMI.

I am indebted to Captain A. E. Woods, I.S.C., Deputy Commissioner of the Nāga Hills District, for the lists of words in these languages. They were taken down by him in the cold weather of 1899-1900. Regarding them he says,—

Both the tribes inhabit country right outside British Territory in the Tita Valley. The Tita is a river which flows west of the Saramethi Hill and falls into the Lanier which again falls into the Chindwin.<sup>1</sup> The country has never been surveyed and of course little or nothing is known of the inhabitants.

The Thukumi language seems to be very similar to a language spoken by a tribe called *Sangtam* who are trans-Dikhu or Miri Nāgās also living outside British Territory.

The Yachumi (Yemshong or Tozhumi) tribe also inhabit the Tita Valley. I could not find out the tribal name, so I have called it Yachumi, from one of their big villages. I was sorry I could not get more information about the languages, etc., but as Yachumi was unfriendly and had to be punished it was impossible.

The lists of words are not complete, and do not pretend to be accurate. They, however, give sufficient information to show us that these two languages certainly belong to the Central Group of Nāgā languages. I may add that Mr. Davis informs me that Thukumi has a noun-suffix *-rē*, corresponding to the Āo *-r*, and the Angāmi *mā* or *mi*. He adds,—

'The Thukumi call themselves *Isāchānu-rē*. "Thukumi" is a Semā term. They inhabit the upper portion of the Tita valley, the whole of the valley of the Nāzārr' stream and extend across the Tita-Dikhu watershed to just opposite the Āo village of Mokokchang. Their villages are small. The Āos call the tribe Sangtamra. As amongst the Āos, the women are tattooed on the legs and arms, but not the men. Their loincloth resembles that of the Āos and Lhōtās. Their language is closely allied to both Lhōtā and Āo and in sound has a very strong resemblance to Lhōtā. I have visited most of the villages of this tribe.'

<sup>1</sup> The Tita and Lanier are marked, but not named, in Constable's *Hand-Atlas of India*. Both will be found in sheet 130 of the *Indian Atlas*.

The following list of standard words and sentences in the dialects of the Central sub-group of the Nágā languages is far from complete. I have not been able to obtain lists specially prepared for the Survey and what I give are compilations, in some cases incomplete, from materials already available. The columns for Ao (Chungli) and Lhôtā are probably accurate enough, being compiled, respectively, from the grammars of Mrs. Clark and Mr. Witter. The sentences at the end have been supplied by the Rev. E. W. Clark and the Deputy Commissioner of the Nágā Hills, respectively. The few Áo (Mongsen) words are taken from Mr. Davis's list in the Assam Census Report for 1891, which I have reproduced in full a few pages back. Two columns are from vocabularies published in 1851 by the Rev. N. Brown. They are No. 3, Khari (regarding which he says, 'a large and interesting tribe, whose dress and general appearance are more respectable than I have elsewhere seen among the Nagas.' Mr. Davis has kindly made some corrections in this column. Khari is a large Mongsen village, and the words given are in the Mongsen language); and No. 8 Tengsa (which he seems to class wrongly as a form of Áo, under the name 'Tengsa and Dordor.' It is in no way a form of Áo, although belonging to the same sub-group).

Two columns have been taken from Sir George Campbell's *Specimens of the Languages of India*. They are given for what they are worth. Unfortunately the originals have many misprints, and, while these columns are more complete than the others, I cannot vouch for their accuracy.

The columns are—

4. Hati Garyā Nágā. (This is more or less inaccurate Mongsen.)
7. Miklai Nágā. (Miklai is the Assamese name for Lhôtā.)

In all these lists, I have not ventured to alter the spelling, except to correct what are evident misprints which are capable of being put right.

Finally, there are two incomplete lists of Thukumi and Yachumi, which I owe to the kindness of Captain Woods.

STANDARD LIST OF WORDS AND SENTENCES IN THE

English.	Āo (Chungli) (Clark). <sup>1</sup>	Khari (Brown).	Hati Garyā Nāgā (Campbell).
1. One . . . .	Kā, ākā . . . .	Akhet . . . .	Ākhät . . . .
2. Two . . . .	Ānā . . . .	Anne . . . .	Ānek . . . .
3. Three . . . .	Āsam . . . .	Asam . . . .	Āchām . . . .
4. Four . . . .	Peza . . . .	Phali . . . .	Fli . . . .
5. Five . . . .	Pungu . . . .	Phangā . . . .	Fāngā . . . .
6. Six . . . .	Trok, terok . . . .	Tarōk . . . .	Thorok . . . .
7. Seven . . . .	Tenet . . . .	Tani . . . .	Theni . . . .
8. Eight . . . .	Ti . . . .	Taset . . . .	Chet . . . .
9. Nine . . . .	Tako . . . .	Takū . . . .	Thuku . . . .
10. Ten . . . .	Ter . . . .	Tarah . . . .	Therā . . . .
11. Twenty . . . .	Metsa . . . .	Makhi . . . .	Mekī . . . .
12. Fifty . . . .	Tenem . . . .	Tanam . . . .	Chāmrā . . . .
13. Hundred . . . .	Noklāng, tälāng . . . .	Telang . . . .	Telengā . . . .
14. I . . . .	Ni . . . .	Ni . . . .	Ni . . . .
15. Of me . . . .	Ka, ke, k . . . .	Ka . . . .	Ilābā . . . .
16. Mine . . . .	Ka, ke, k . . . .	Ka . . . .	Kābā . . . .
17. We . . . .	Oz̄, ozonok, onok, āsen, āsenok.	Akau, nigila . . . .	Ilānching . . . .
18. Of us . . . .	O . . . .	.....	Ārogā . . . .
19. Our . . . .	O . . . .	.....	Ilātelāng . . . .
20. Thou . . . .	Nā . . . .	Nang . . . .	Nāng . . . .
21. Of thee . . . .	Ne . . . .	Ne . . . .	Bā (eic) . . . .
22. Thine . . . .	Ne . . . .	Ne . . . .	Nebā . . . .
23. You . . . .	Nenok . . . .	Nangla . . . .	Ninglā . . . .
24. Of you . . . .	Nenok . . . .	.....	Ninglabā . . . .

<sup>1</sup> The spelling of Mrs. Clark's Grammar is followed, except that *a* is substituted for *ə*, and *ā* for *ä*. The quantities of the other vowels are marked.

Āo (Moongsen) (Davis). <sup>1</sup>	Lhōtā (Witter).
Akhe . . . .	Ekhā . . . .
Anā . . . .	Enni . . . .
Asam . . . .	Etham . . . .
Peli . . . .	Mezü . . . .
Pangā . . . .	Müngō . . . .
Tirok . . . .	Tirōk . . . .
Teni . . . .	Ti-ing, tscang . . . .
Tāset . . . .	Tizā . . . .
Tekhü . . . .	Tökü . . . .
Tarā . . . .	Taro, tarā, tero . . . .
.....	Mekwi, mekwü . . . .
.....	Tiingyā . . . .
.....	Nzo, nzü . . . .
Ni . . . .	Ā, ai, aiyo, ākhā . . . .
.....	Ā . . . .
.....	Ā . . . .
O, ( <i>we two</i> ) o-nā . . . .	E, etc . . . .
O . . . .	E, en, eten . . . .
O . . . .	.....
Nang . . . .	Nā, nnā, nō, nnō, ninā, yī . . . .
No . . . .	Nī . . . .
No . . . .	Nī . . . .
.....	Nī, nino, ntē, yī . . . .
.....	Nin, ntē . . . .

<sup>1</sup> Mr. Davis's spelling.

Mikls Naga (Campbell).	Tengsa and Dopdar (Brown).
Machunga . . . .	Khatu . . . .
Ini . . . .	Annat . . . .
Etham . . . .	Āsām . . . .
Mejo . . . .	Phāle . . . .
Manga . . . .	Phungu . . . .
Torok . . . .	Thelok . . . .
Kin . . . .	Thanyet . . . .
Tejā . . . .	Thesep . . . .
Toko . . . .	Thaku . . . .
Tāro . . . .	Thelu . . . .
Muki . . . .	Machi . . . .
Najoā . . . .	.....
Thengā . . . .	Mēsungphungu . . . .
Ākha . . . .	Ngai . . . .
Āche . . . .	.....
Āche . . . .	Ngaichi . . . .
Hetku . . . .	Akhala . . . .
Āche . . . .	.....
Āche . . . .	.....
Ālālā . . . .	Nang . . . .
Inte . . . .	.....
Inte . . . .	Mechi . . . .
Andalla . . . .	Nakhala . . . .
Indese . . . .	.....

LANGUAGES OF THE CENTRAL NĀGĀ GROUP.

Thukumi.	Yachumi.	English.
Kathu . . . .	Kalāng . . . .	1. One.
Ānyi kathi . . . .	Anyi . . . .	2. Two.
Asāng . . . .	Asang . . . .	3. Three.
Mezhe . . . .	Phi . . . .	4. Four.
Manga . . . .	Panghi . . . .	5. Five.
Thuro . . . .	Thuro . . . .	6. Six.
Tenyē . . . .	Tenyē . . . .	7. Seven.
Keh . . . .	Tizhā . . . .	8. Eight.
Takhu . . . .	Tugu . . . .	9. Nine.
Terrē . . . .	Tūrr . . . .	10. Ten.
Mikē . . . .	Muku . . . .	11. Twenty.
Tenyāng . . . .	Tenyim . . . .	12. Fifty.
Si . . . .	Chi . . . .	13. Hundred.
Iyēshu . . . .	Iyā . . . .	14. I.
.....	....	15. Of me.
.....	....	16. Mine.
Isākunhor . . . .	Isābudzürr . . . .	17. We.
.....	....	18. Of us.
.....	....	19. Our.
Nānā . . . .	Nunu . . . .	20. Thou.
.....	....	21. Of thee.
.....	....	22. Thine.
.....	....	23. You.
.....	....	24. Of you.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garyā Naga (Campbell).
25. Your . . .	Nenok . . .	... . .	Ninglabā . . .
26. He . . .	Pā, pāe, pai . . .	Pā . . .	Chyurāj(?) . . .
27. Of him . . .	Pā . . .	Pā . . .	Bābā . . .
28. His . . .	Pā . . .	Pā . . .	Bābā . . .
29. They . . .	Pāre, pārenok, pā-tam . . .	Pāgila . . .	Tohlā . . .
30. Of them . . .	Pāre, pārenok . . .	....	Bibā . . .
31. Their . . .	Pāre, pārenok . . .	....	Tohlabā . . .
32. Hand . . .	Tekā, ket . . .	Takhet . . .	Dekhat . . .
33. Foot . . .	Temopo, ( <i>foot or leg</i> ) tetsung .	Tachang . . .	Tejang . . .
34. Nose . . .	Teni . . .	Tenāh . . .	Tenā . . .
35. Eye . . .	Tenak . . .	Tenik . . .	Tinak . . .
36. Mouth . . .	Tebāng . . .	Tabaū . . .	Tebang . . .
37. Tooth . . .	Tepo . . .	Taphā . . .	Tefā . . .
38. Ear . . .	Tenārong . . .	Tenarong . . .	Tenaro . . .
39. Hair . . .	Ku ( <i>human</i> ), tezang ( <i>hair of the body, or of animals</i> ) .	Kwa . . .	Koā . . .
40. Head . . .	Tokolāk . . .	Telim . . .	Tekālok . . .
41. Tongue . . .	Temeli . . .	....	Temili . . .
42. Belly . . .	Tepok . . .	Tupuk . . .	Tepok . . .
43. Back . . .	Terongtong, ( <i>small of back</i> ) teperem.	Trū . . .	Tenam . . .
44. Iron . . .	Merāng, in . . .	Ayin . . .	Jaien . . .
45. Gold . . .	Hon ( <i>Astamse</i> ) . . .	Tari . . .	Tāro . . .
46. Silver . . .	Tāribi . . .	Atsūn . . .	Rop . . .
47. Father . . .	Tebu, obā ( <i>our father</i> ) . . .	Tabā . . .	Ābā . . .
48. Mother . . .	Tetza, öchā ( <i>our mother</i> ) . . .	Vü . . .	Āiā . . .
49. Brother . . .	Ādi, teti ( <i>elder</i> ), ānu, tenu ( <i>younger</i> ). . .	Ati, kenu . . .	Tengdati . . .
50. Sister . . .	Teyi ( <i>elder</i> ), tenutza ( <i>younger</i> ). . .	Ati . . .	Tanu . . .
51. Man . . .	Nisung ( <i>a person</i> ), tebur ( <i>a human male</i> ). . .	Ami . . .	Ābāo chāore, āmi . . .

Ao (Mongsen) (Davis).	Lhōtā (Witter).
.....	Nin, ntē . . . .
Pā	Hi, shi, chi, chü . . . .
Pē	Shi, ömō . . . .
Pē	Shi, ömō . . . .
.....	Hiang, shiang, shiano, chiang, chiāno, chüang otē, önte.
.....	Ötē, önte, chüang, shiang .
.....	<i>Ditto.</i>
.....	Ökhe . . . .
.....	Mpo . . . .
.....	Kenno . . . .
.....	Ömhyek . . . .
.....	Öpang . . . .
.....	Öho . . . .
.....	Ennō . . . .
.....	Ötsă . . . .
.....	Kurr . . . .
.....	Nli, nnī . . . .
.....	Öpōk . . . .
.....	Mankū, silāmwe . . . .
.....	Yonchak . . . .
.....	.....
.....	Öräng . . . .
Äbā	Öpō . . . .
Äyü	Öpvü, aiyö, ö-yö . . . .
Äti ( <i>elder</i> ), thü ( <i>younger</i> )	Ötā ( <i>elder</i> ), önyüi ( <i>younger</i> )
Teti	Öyülöe . . . .
Ämi	Kyö (a Lhōtā) . . . .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Indese . . . .	.....
Icba chalā . . . .	Pā . . . .
Achiche . . . .	Pāchi . . . .
Achiche . . . .	.....
Chiyāng . . . .	Tebepā . . . .
Achāngiche . . . .	.....
Achāngiche . . . .	.....
Ākhe . . . .	Takhāt . . . .
Ācha . . . .	Taching . . . .
Khen . . . .	Tanako . . . .
Āhmiṣik . . . .	Tenyik . . . .
Āpang . . . .	Tabāng . . . .
Āha . . . .	Taphu . . . .
En . . . .	Telānnu . . . .
Āchān . . . .	Kō . . . .
Kuri . . . .	Tako . . . .
Nih . . . .	.....
Āpak . . . .	Tabuk . . . .
Māngku . . . .	Talam . . . .
Unchak . . . .	Yin . . . .
Tramnuk . . . .	Hun . . . .
Ichrang . . . .	Lup . . . .
Āpā . . . .	Apu . . . .
Āio . . . .	Āpū . . . .
Ānga . . . .	Ōti, teno . . . .
Aila . . . .	Ōti . . . .
Āchām . . . .	Mēsung . . . .

Thukumi.	Yachumi.	English.
.....	.....	25. Your.
Napunu . . . . .	A·ngibenā . . . . .	26. He.
.....	.....	27. Of him.
.....	.....	28. His.
.....	.....	29. They.
.....	.....	30. Of them.
.....	.....	31. Their.
Ikā . . . . .	Kā . . . . .	32. Hand.
Ichung . . . . .	Ching . . . . .	33. Foot.
Naniki . . . . .	Nubong . . . . .	34. Nose.
.....	Makchi . . . . .	35. Eye.
Pē . . . . .	Màn . . . . .	36. Mouth.
Hā . . . . .	Hü . . . . .	37. Tooth.
Nongku . . . . .	Nughu . . . . .	38. Ear.
Kuvā . . . . .	Knū . . . . .	39. Hair.
Ta . . . . .	Ku . . . . .	40. Head.
Malē . . . . .	Mulo . . . . .	41. Tongue.
Mipo . . . . .	Pok . . . . .	42. Belly.
Rong . . . . .	Rüng . . . . .	43. Back.
Ise . . . . .	Inchi . . . . .	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Uvowā . . . . .	Āpu . . . . .	47. Father.
Ityā . . . . .	Āpā . . . . .	48. Mother.
Inyirē . . . . .	Inyiru . . . . .	49. Brother.
Irichanu lāru . . . . .	Inyiru . . . . .	50. Sister.
Ngitsārā . . . . .	Midzürā . . . . .	51. Man.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
52. Woman . . .	Tetzar, lär . . .	Anudi . . .	Ānudi . . .
53. Wife . . .	Kinungtza, kibutza . . .	.....	Kahin . . .
54. Child . . .	Chir, tānur . . .	Anōsā . . .	Techāre . . .
55. Son . . .	Jābāso . . .	Tasā . . .	Kechāpā . . .
56. Daughter . . .	Jälā . . .	Andisā . . .	Kechālā, kechelā . . .
57. Slave . . .	Ālär . . .	.....	Elāre . . .
58. Cultivator . . .	Ālu-imēr . . .	.....	Ājām . . .
59. Shepherd . . .	Sān nakbā . . .	.....	Māchui nakre . . .
60. God . . .	Tsungrem . . .	Suhum . . .	Sing hram . . .
61. Devil . . .	Ārem tsungrem . . .	.....	Nah chir . . .
62. Sun . . .	Āna, ānū . . .	Suhih . . .	Singhi . . .
63. Moon . . .	Ītā, ī . . .	Letā . . .	Lātā . . .
64. Star . . .	Petinu . . .	Peti . . .	Chuin . . .
65. Fire . . .	Mi . . .	Matsū . . .	Meju . . .
66. Water . . .	Tza . . .	Atsū . . .	Āchi . . .
67. House . . .	Ki . . .	Aki . . .	Āki . . .
68. Horse . . .	Kor . . .	Kungri . . .	Kuri . . .
69. Cow . . .	Nāshi tzalā, ( <i>cattle</i> ) nāshi . . .	Māsū . . .	Chilā . . .
70. Dog . . .	Āza . . .	Ai . . .	Āhi . . .
71. Cat . . .	Tāna . . .	Mōchi . . .	Machi . . .
72. Cock . . .	Āen-bong, ( <i>fowl</i> ) āen, ān, en . . .	Ahūn ( <i>hen</i> ) . . .	Toro . . .
73. Duck . . .	Pādāk . . .	.....	Tichi . . .
74. Ass . . .	.....	.....	.....
75. Camel . . .	.....	.....	.....
76. Bird . . .	Oza . . .	Ozah . . .	Oājē . . .
77. Go . . .	Āo ( <i>root</i> ), wāng ( <i>imperat.</i> ) . . .	Wang . . .	Oāu . . .
78. Eat . . .	Chi ( <i>root</i> ) ( <i>used only of eating rice</i> ). . .	Tsaung . . .	Chāo . . .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
Āniti . . . .	Elūē . . . .
Neneü . . . .	Eng . . . .
Ningchara, noyāti . . . .	Ōtsōe . . . .
.....	Ōngo . . . .
.....	Ōkā . . . .
.....	Ndri . . . .
.....	.....
.....	.....
.....	Potsōwō ( <i>spirit, good or evil</i> )
.....	Potsōwō . . . .
Tsungi . . . .	Eng . . . .
.....	Chōro . . . .
.....	Shāntiwō . . . .
Āmū . . . .	Ōmi . . . .
Ātsū . . . .	Ōtchhū . . . .
Āki . . . .	Ōki . . . .
.....	Korr . . . .
Mässū . . . .	Māngsū ōkhyū . . . .
.....	Fhūrrō . . . .
.....	Ōlyūro . . . .
Ān ( <i>fowl</i> ) . . . .	Hāmpōng ( <i>cock</i> ), hānkhō ( <i>hen</i> ). Pōtāk . . . .
.....	.....
.....	.....
.....	Wōro . . . .
.....	Wōā, yiā . . . .
Chi ( <i>root</i> ), chāng ( <i>imperat.</i> )	Tsōā . . . .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Elai . . . .	Anakti . . . .
Enga . . . .	.....
Ngara . . . .	Tachu . . . .
Nehai . . . .	Tachu . . . .
Āchalla . . . .	Nachitachu . . . .
Nri . . . .	.....
Āliloai . . . .	.....
Mangchārākhi . . . .	.....
Pocha . . . .	.....
Chengkhram . . . .	.....
Eng . . . .	Tinglü . . . .
Chara . . . .	Lutā . . . .
Chandeo . . . .	Lutingting . . . .
Āmni . . . .	Masi . . . .
Āchin . . . .	Tü . . . .
Āki . . . .	Ki . . . .
Ur . . . .	Kuri . . . .
Ākin . . . .	Mäsi . . . .
Fra āpung . . . .	Arh . . . .
Āliara . . . .	Meyau . . . .
Hāmpun . . . .	Ān ( <i>hen</i> ) . . . .
Pata hāngki . . . .	.....
.....	.....
.....	.....
Uro . . . .	Usō . . . .
Iyā . . . .	Asambat ( <i>walk</i> ) . . . .
Chowā . . . .	Tya . . . .

Thukumi.	Yachumi.	English.
Kyunkorrē . . .	Ālūrr . . . .	52. Woman.
Inuthō . . . .	Imibē . . . .	53. Wife.
Āzärr . . . .	Āzürr . . . .	54. Child.
Āzärr . . . .	Āzürr . . . .	55. Son.
Echichelanyē . . .	Egetherrenyē . . .	56. Daughter.
.....	.....	57. Slave.
Ilutasho . . . .	Tulu . . . .	58. Cultivator.
Kunyāru . . . .	Aihangmarr . . . .	59. Shepherd.
Tsurärē . . . .	Ārimiri . . . .	60. God.
Asusitsarāmatsa . . .	Ārimamitsü . . . .	61. Devil.
Ngē . . . .	Āngi . . . .	62. Sun.
Shanu . . . .	Kinu . . . .	63. Moon.
Shnighi . . . .	Tsinghi . . . .	64. Star.
Michē . . . .	Mo . . . .	65. Fire.
Kih . . . .	Kyē . . . .	66. Water.
Ku . . . .	Tiyang . . . .	67. House.
.....	.....	68. Horse.
Misü . . . .	Moshi . . . .	69. Cow.
Pfzä . . . .	Chēnu . . . .	70. Dog.
Hanyu ( <i>wild cat</i> ) . . .	Gwi . . . .	71. Cat.
Hanapo . . . .	Tunubu . . . .	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Uzä . . . .	Unu . . . .	76. Bird.
Tsiko . . . .	Tsuā . . . .	77. Go.
Tsukonshu . . . .	Sunalē . . . .	78. Eat.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
79. Sit . . . .	Men ( <i>root</i> ) . . . .	Man . . . .	Milyang . . . .
80. Come . . . .	Āru ( <i>root</i> ) . . . .	Ra . . . .	Roh . . . .
81. Beat . . . .	Zak, ku ( <i>root</i> ) . . . .	Yak . . . .	Sikra . . . .
82. Stand . . . .	Noktak ( <i>root</i> ) . . . .	Hūligili . . . .	Hulyang . . . .
83. Die . . . .	Sa ( <i>root</i> ) . . . .	Siō . . . .	Chio . . . .
84. Give . . . .	Āgatsa, kwā ( <i>root</i> ), kwāng ( <i>imperat.</i> )	Ki . . . .	Khāngā . . . .
85. Run . . . .	Sam ( <i>root</i> ) . . . .	Chen . . . .	Chāmū . . . .
86. Up . . . .	Āzak, āzaklen, tāmālen . . . .	.....	Aning . . . .
87. Near . . . .	Ānā-bā, ānā-sā . . . .	Unbagu . . . .	Ānānā . . . .
88. Down . . . .	Imlānglen, tālulen, kaboke . . . .	.....	Deching . . . .
89. Far . . . .	Tālāngkā . . . .	Uragu . . . .	Telengā . . . .
90. Before . . . .	Tāmā, tāmāsā, zākdāng, mādāng, mātsungdāng . . . .	.....	Minang . . . .
91. Behind . . . .	Tesalen, salen, tesa . . . .	.....	Techi . . . .
92. Who . . . .	Shir, shibā, shi . . . .	Su . . . .	Chyā . . . .
93. What . . . .	Kechi, kechibā . . . .	Chebā . . . .	Chyāha . . . .
94. Why . . . .	Kechibā, kechiyong, kechishi, kechisanung . . . .	Chiba-tsawi . . . .	Chubā . . . .
95. And . . . .	Āseir, seir, ānu . . . .	.....	Chātā . . . .
96. But . . . .	Sākā . . . .	.....	.....
97. If . . . .	Āsabō . . . .	.....	Chepā . . . .
98. Yes . . . .	Āu, tō . . . .	Hau . . . .	Ām . . . .
99. No . . . .	Nung, mā . . . .	Nongō, mā . . . .	Nanga . . . .
100. Alas . . . .	Ayātai . . . .	.....	Ākā ākā . . . .
101. A father . . . .	Tebu kā, tebue . . . .	.....	Ābā ātā . . . .
102. Of a father . . . .	Tebu kā . . . .	.....	Ābā pā . . . .
103. To a father . . . .	Tebu kā dāng . . . .	.....	Āba likhu . . . .
104. From a father . . . .	Tebu kā nunge . . . .	.....	Ābānn khānu . . . .
105. Two fathers . . . .	Tebu ānā . . . .	.....	Ābā āhnutu . . . .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	Khōkhetā . . .
Ātung ( <i>imperat.</i> ) ( <i>come up</i> )	Yiā, rōū . . .
Yākong ( <i>imperat.</i> ) . .	Tāpā . . .
.....	Pānhiā . . .
Āsū ( <i>root</i> ) . . .	Tchhiā . . .
Kiāng ( <i>imperat.</i> ) . .	Piā . . .
Chen ( <i>root</i> ) . . .	Escānā, yūngā .
.....	Chūng ( <i>prefix</i> ) .
.....	Enghyānō, nathangō .
.....	Okapi . . .
.....	Lānkōnā, ekōnī . .
.....	Ōvangi . . .
.....	Silāmwē . . .
.....	Ōchi, ōchō . . .
Chebā . . . .	Ntiō, ntyū . . .
Chebā tav . . . .	Ntsōle . . . .
.....	Nā, sūhā . . .
.....	Tōsū, ōsū . . .
.....	Nā ( <i>suffix</i> ) . . .
.....	Ho . . . .
.....	Me, mek . . .
.....	Hai-ye-o . . .
....	Ōpō-nā, ūpō . . .
....	Ōpō . . . .
....	Ōpō-i . . . .
....	Ōpō-nā . . . .
....	Ōpō enni . . .

Miklai Naga (Champbell).	Tengsa and Dopder (Brown).
Khop khethā . . . . .	Mau . . . . .
Roā . . . . .	.....
Tāwā . . . . .	Taphet . . . . .
Panthia . . . . .	Septak . . . . .
Chethākā . . . . .	Si . . . . .
Piyā . . . . .	Kalang . . . . .
I-ungā . . . . .	Āasambat . . . . .
Aiāki . . . . .	.....
Ngatanga . . . . .	Aunang . . . . .
Ākapi . . . . .	.....
Ekani . . . . .	Lāng . . . . .
Ābangi . . . . .	.....
Chelani . . . . .	.....
Chachālā . . . . .	Sinē . . . . .
Untallā . . . . .	Chaba . . . . .
Unto āda . . . . .	Kadō . . . . .
Enungahā . . . . .	.....
.....	.....
.....	.....
Atata . . . . .	Ho . . . . .
Mek . . . . .	Nongo . . . . .
Ahāhā . . . . .	.....
Machunga āpa . . . . .	.....
Āpā machunga . . . . .	.....
Āpā machunga . . . . .	.....
Āpā-nā machunga . . . . .	.....
Āpā ini . . . . .	.....

Thukumi.	Yachum.	English.
Palongshu . . .	Isā . . . .	79. Sit.
Rungshu . . .	Aram . . . .	80. Come.
Shikong . . .	Shigong . . . .	81. Beat.
Yalekong . . .	Alangā . . . .	82. Stand.
Marr-sukoshi . . .	Shelā . . . .	83. Die.
Chikongsho . . .	Ikelojang . . . .	84. Give.
Shampatangsho . . .	Tungtungzōa . . . .	85. Run.
Akelongrar . . .	Tugulim . . . .	86. Up.
Kurerr . . .	Āpi-ngi . . . .	87. Near.
Achēlong . . .	Ābolim . . . .	88. Down.
Longshula . . .	Limishu . . . .	89. Far.
Ipētē . . .	Mungē . . . .	90. Before.
Ikangla . . .	Idunglim . . . .	91. Behind.
Saota . . .	Sebälē . . . .	92. Who.
Tusētā . . .	Tumbälē . . . .	93. What.
Tusāuonasho . . .	Tumusiwälē . . . .	94. Why.
Apunu . . .	A-ngibēyā . . . .	95. And.
Hatsitano . . .	Judubälē . . . .	96. But.
Hatsitano . . .	Judubälē . . . .	97. If.
Iyē . . .	Umbälē . . . .	98. Yes.
Imotälē . . .	Mo . . . .	99. No.
Ahtsutachisho . . .	Ahchudätsibadi . . .	100. Alas.
Uvōa . . .	Āpo . . . .	101. A father.
.....	.....	102. Of a father.
.....	.....	103. To a father.
.....	.....	104. From a father.
Uvō-ānyi . . .	Āpo ānyi . . . .	105. Two fathers.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
106. Fathers . . .	Tebu tam . . .	....	Ābā kohālangā . . .
107. Of fathers . . .	Tebu tam . . .	....	Ābā riboā . . .
108. To fathers . . .	Tebu tam dāng . . .	....	Ābārili khorāk . . .
109. From fathers . . .	Tebu tam nunge . . .	....	Ābā riboā . . .
110. A daughter . . .	Jälā kā . . .	....	Tānu ādāo kechelā ādāo . . .
111. Of a daughter . . .	Jälā kā . . .	....	Kechelā ājāo . . .
112. To a daughter . . .	Jälā kā dāng . . .	....	Kechelā kho . . .
113. From a daughter . . .	Jälā kā nunge . . .	....	Kechelā fenu . . .
114. Two daughters . . .	Jälā ānā . . .	....	Kechelā āhnat . . .
115. Daughters . . .	Jälā tam . . .	....	Kechelā ārogā . . .
116. Of daughters . . .	Jälā tam . . .	....	Kechelā ārogā ājāo . . .
117. To daughters . . .	Jälā tam dāng . . .	....	Kechelā ārogā kho . . .
118. From daughters . . .	Jälā tam nunge . . .	....	Kechelā ārogā fenu . . .
119. A good man . . .	Nisung tāzung . . .	....	Ātā puyānu ( <i>sic</i> ) . . .
120. Of a good man . . .	Nisung tāzung . . .	....	Āmi tipāngbā . . .
121. To a good man . . .	Nisung tāzung dāng . . .	....	Āmi tipānga likhu . . .
122. From a good man . . .	Nisung tāzung nunge . . .	....	Āmi tipāng mātāng oāire bārio . . .
123. Two good men . . .	Nisung tāzung ānā . . .	....	Āmi āhnat tipānga . . .
124. Good men . . .	Nisung tāzung tam . . .	....	Ārogā āmi tipānga . . .
125. Of good men . . .	Nisung tāzung tam . . .	....	Āmi tipānga ārogā . . .
126. To good men . . .	Nisung tāzung tam dāng . . .	....	Āmi tipāng khong . . .
127. From good men . . .	Nisung tāzung tam nunge . . .	....	Āmi tipāng ārogā nijkāno . . .
128. A good woman . . .	Tetzar tāzung . . .	....	Āmi tipāng kechelā nājāti . . .
129. A bad boy . . .	Tebur jānu māzung . . .	Marō ( <i>bad</i> ) . . .	Mibong khā ( <i>sic</i> ) . . .
130. Good women . . .	Tetzar tāzung tam . . .	....	Āmi tipāng kechelā ārogā . . .
131. A bad girl . . .	Tetzar jānu māzung . . .	....	Bārichāri mibong khā . . .
132. Good . . .	Tāzung . . .	Arō . . .	Tipānga . . .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	Ōpō elam ( <i>many fathers</i> ) . . .
.....	Ōpō elam . . .
.....	Ōpō elam-i . . .
.....	Ōpō elam-nā . . .
.....	Ōkā . . .
.....	Ōkā . . .
.....	Ōkā-i . . .
.....	Ōkā-nā . . .
.....	Ōkā enni . . .
.....	Ōkā elam . . .
.....	Ōkā elam . . .
.....	Ōkā elam-i . . .
.....	Ōkā elam-nā . . .
.....	Kyō mhōm-nā . . .
.....	Kyō mhōm . . .
.....	Kyō mhōm-i . . .
.....	Kyō mhōm-nā . . .
.....	Kyō mhōm enni . . .
.....	Kyō mhōm . . .
.....	Kyō mhōm . . .
.....	Kyō mhōm-i . . .
.....	Kyō mhōm-nā . . .
.....	Elūē mhōm . . .
Temāru ( <i>bad</i> ), temepung ( <i>bad</i> ). . . .	Nūngōrr m'mhō . . .
.....	Elūē mhōnā . . .
.....	Elūē roro m'mhō . . .
Tāru, tepung . . .	Mhōnā, mhōm . . .

Miklai Nāgā (Campbell).	Tengsa and Dopdar (Brown).
Āpā initham . . . .	.....
Āpācha machunga ( <i>sic</i> ) . . . .	.....
Āpā initham . . . .	.....
Āpā-nā initham . . . .	.....
Ucham machunga . . . .	.....
Uchamcha machunga . . . .	.....
Ucham machunga . . . .	.....
Āchala-nā machunga, ucham-nā machunga.	.....
Ucham ini . . . .	.....
Ucham initham . . . .	.....
Uchamcha initham . . . .	.....
Ucham initham . . . .	.....
Āchala-nā initham, ucham-nā initham.	.....
Bhunā āchām machunga . . . .	.....
Bhunā āchāmcha machunga.	.....
Bhunā āchām machunga . . . .	.....
Bhunā āchām-nā machunga.	.....
Bhunā āchām ini . . . .	.....
Bhunā āchām . . . .	.....
Bhunā āchāmcha initham . . . .	.....
Bhunā āchām initham . . . .	.....
Bhunā āchām-nā initham . . . .	.....
Bhunā elai machunga . . . .	.....
Omha . . . .	Machōng ( <i>bad</i> ) . . . .
Bhunā elai . . . .	.....
Ichamha . . . .	.....
Bhunā . . . .	Chōng . . . .

Thukumi.	Yaebumi.	English.
Uvöä kubongurr . . .	Ibudzürr . . .	106. Fathers.
.....	.....	107. Of fathers.
.....	.....	108. To fathers.
.....	.....	109. From fathers.
Lazärr . . . .	Anunürr . . .	110. A daughter.
.....	.....	111. Of a daughter.
.....	.....	112. To a daughter.
.....	.....	113. From daughter.
Lazärr änyi . . .	Anürr änyi . . .	114. Two daughters.
.....	.....	115. Daughters.
.....	.....	116. Of daughters.
.....	.....	117. To daughters.
.....	.....	118. From daughters.
Ngitsärä ätsäshu . .	Midzürä ätsülä . .	119. A good man.
.....	.....	120. Of a good man.
....	.....	121. To a good man.
....	.....	122. From a good man.
Ngitsärä ätsäkethē . .	Midzürä ätsü anyiliä . .	123. Two good men.
Ngitsärä ätsäto . . .	Midzürä ätsü duikh . .	124. Good men.
.....	.....	125. Of good men.
.....	.....	126. To good men.
.....	.....	127. From good men.
Ätsäto . . . .	Älürr ätsülä . . .	128. A good woman.
Ämetsä . . . .	Ärürr metsi . . .	129. A bad boy.
.....	.....	130. Good women.
.....	.....	131. A bad girl.
Tsälë . . . .	Tsülä . . . .	132. Good.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
133. Better . . .	Tāzung . . .	.....	Bongānu . . .
134. Best . . .	Tāzungbā . . .	.....	Tāsung bongānu . . .
135. High . . .	Tālāng, toji . . .	Ōregu . . .	Telengā . . .
136. Higher . . .	Toji . . .	.....	Chākā lengānu . . .
137. Highest . . .	Tojibā . . .	.....	Chākā chākā telengā . . .
138. A horse . . .	Kor tebong . . .	.....	Ātā kuri . . .
139. A mare . . .	Kor tetza . . .	.....	Kuri techi . . .
140. Horses . . .	Kor tebong tam . . .	.....	Kuri ārogā . . .
141. Mares . . .	Kor tetza tam . . .	.....	Kuri techi ārogā . . .
142. A bull . . .	Nāshi pongji . . .	.....	Ātā māchu . . .
143. A cow . . .	Nāshi tzalā . . .	.....	Chilā . . .
144. Bulls . . .	Nāshi pongji tam . . .	.....	Māchu ārogā . . .
145. Cows . . .	Nāshi tzalā tam . . .	.....	Chilā ārogā . . .
146. A dog . . .	Āza tebong . . .	.....	Āhi ārā . . .
147. A bitch . . .	Āza tetza . . .	.....	Āhi techi ārā . . .
148. Dogs . . .	Āza tebong tam . . .	.....	Āhi ārogā . . .
149. Bitches . . .	Āza tetza tam . . .	.....	Āhi techi ārogā . . .
150. A he goat . . .	Nābong tebong . . .	Nabōng ( <i>goat</i> ) . . .	Nāpung tāpung ārā . . .
151. A female goat . . .	Nābong tetza . . .	.....	Nāpung techi ārā . . .
152. Goats . . .	Nābong tam . . .	.....	Nāpung ārogā . . .
153. A male deer . . .	Mesca tebong . . .	.....	Harinā tāpung . . .
154. A female deer . . .	Mesca tetza . . .	.....	Harinā techi . . .
155. Deer . . .	Mesca tam . . .	.....	Āchā harin . . .
156. I am . . .	Ni lir . . .	.....	Ni lyāhu . . .
157. Thou art . . .	Nāe lir . . .	.....	Nāng lyāche . . .
158. He is . . .	Pāe lir, kār . . .	.....	Chu baju (? chyurāj) lyāche.
159. We are . . .	Onoke lir . . .	.....	Ilānching lyāche . . .

Ào (Mongsen) (Davis).	Lhôtâ (Witter).
....	Mhô-mô . . .
....	Lângâ mhô-mô . . .
....	Ntsôñâ . . .
....	Ntsô-mô . . .
....	Lângâ ntsô-mô . . .
....	Korr . . .
....	Korrôkhô . . .
....	Korr-di . . .
....	Korr ôkhô-di . . .
....	Mângsü ôpöng . . .
....	Mângsü ôkhyü . . .
....	Mângsü ôpöng-di . . .
....	Mângsü ôkhyü-di . . .
....	Fhûpöng, fhûrrô ôpöng . . .
....	Fhûrrô ôkhô . . .
....	Fhûpöng-di . . .
....	Fhûrrô-ôkhô-di . . .
....	Nyânyâ ôpöng . . .
....	Nyânyâ ôkhô . . .
....	Nyânyâ-di . . .
Metsü ( <i>a deer</i> ) . . .	Sepvü ôpöng . . .
....	Sepvü ôkhô . . .
....	Sepvü-di . . .
....	Â liâ, â vânâlâ . . .
....	Nâ liâ . . .
....	Shî liâ . . .
....	E liâ . . .

Mekisi Naga (Campbell).	Tengsa and Dopder (Brown).
Tantam bhunā	.....
Tantam bhunilā	.....
Lāntu	Lāng
Tamtam chanā	.....
Chongān chongān chanā	.....
Ur machunga	.....
Urraki machunga	.....
Urriā	.....
Ur khachā	.....
Mang chapu machunga	.....
Mang chaki machunga	.....
Mang chiā	.....
Mang chaki khachā	.....
Āpung machunga	.....
Fra āping machunga	.....
Khachā āpung	.....
Fra āping khachā	.....
Ngyā machunga	Nabong ( <i>goat</i> )
Ngyā ngyā-aki machunga	.....
Ngyā ngyā khachā	.....
Chepu machunga	.....
Uku machunga	.....
Chepu khachā	.....
Ānā awānā <sup>1</sup>	.....
Nao ān chuke	.....
Chilt owānā	.....
Ete ene thamānā	.....

<sup>1</sup> This and the following forms are given for what they are worth.  
I can make nothing of them.

Thukumi.	Yachusí.	English.
.....	.....	133. Better.
.....	.....	134. Best.
Ashing . . . .	Āshang . . . .	135. High.
.....	.....	136. Higher.
.....	.....	137. Highest.
.....	.....	138. A horse.
.....	.....	139. A mare.
.....	.....	140. Horses.
.....	.....	141. Mares.
Misupong . . . .	Moshibang . . . .	142. A bull.
Achati . . . .	Moshidēdo . . . .	143. A cow.
.....	.....	144. Bulls.
.....	.....	145. Cows.
.....	.....	146. A dog.
.....	.....	147. A bitch.
.....	.....	148. Dogs.
.....	.....	149. Bitches.
Mizāpo . . . .	Minuba . . . .	150. A he goat.
Mizāchali . . . .	Menyidēdo . . . .	151. A female goat.
.....	.....	152. Goats.
.....	.....	153. A male deer.
.....	.....	154. A female deer.
Roupfū . . . .	Rimishi . . . .	155. Deer.
Manu ( <i>sic</i> ) . . . .	Ā mungbā . . . .	156. I am.
Na pēlong . . . .	Na biladē . . . .	157. Thou art.
Na pēlong . . . .	Mung labā . . . .	158. He is.
Isākunhor pēlong . . . .	Isātamungbā . . . .	159. We are.

English.	Ao (Chungli) (Clark).	Khari (Brown).	Hati Garyā Naga (Campbell).
160. You are . . .	Nenoke lir . . .	.....	Ninglā lyāche . . .
161. They are . . .	Pārenoke lir, kār . . .	.....	Tohlā lyāche . . .
162. I was . . .	Ni āli, li-āsa . . .	.....	Ni ligechānu . . .
163. Thou wast . . .	Nāe āli, li-āsa . . .	.....	Nāng ligechānu . . .
164. He was . . .	Pāe āli, li-āsa, ākā . . .	.....	Chureya (? chyurāj) ligechānu.
165. We were . . .	Onoke āli, li-āsa . . .	.....	Ilānching ligechānu . . .
166. You were . . .	Nenoke āli, li-āsa . . .	.....	Ninglā ligechānu . . .
167. They were . . .	Pārenoke āli, li-āsa, ākā . . .	.....	Tohlā ligechānu . . .
168. Be . . .	Li-āng . . .	Li . . .	Liā . . .
169. To be . . .	Li-tsa . . .	.....	Li . . .
170. Being . . .	Li-ā . . .	.....	Lyā . . .
171. Having been . . .	Lierāng . . .	.....	Lyāole . . .
172. I may be . . .	.....	.....	Ni chāmā . . .
173. I shall be . . .	Ni li-di . . .	.....	Ni cho . . .
174. I should be . . .	.....	.....	Ni ali . . .
175. Beat . . .	Āzak-āng . . .	.....	Sikra . . .
176. To beat . . .	Āzak-tsa . . .	.....	Sikra . . .
177. Beating . . .	Zak-ā . . .	.....	Sikra ali . . .
178. Having beaten . . .	Zakerāng . . .	.....	Sikra āole . . .
179. I beat . . .	Ni āzak-er . . .	.....	Nini sikra . . .
180. Thou beatest . . .	Nāe āzak-er . . .	.....	Nāngni sikra . . .
181. He beats . . .	Pāe āzak-er . . .	.....	Churāju sikra . . .
182. We beat . . .	Onoke āzak-er . . .	.....	Ilānching sikra . . .
183. You beat . . .	Nenoke āzak-er . . .	.....	Ninglā sikra . . .
184. They beat . . .	Pārenoke āzak-er . . .	.....	Tohlā sikra . . .
185. I beat ( <i>Past Tense</i> ) . . .	Ni ā-zak-ā . . .	.....	.....
186. Thou beatest ( <i>Past Tense</i> ). . .	Nāe ā-zak-ā . . .	.....	.....

Ao (Mongsen) (Davis).	Lhōtā (Witter).
.....	Nī liā . . .
.....	Shiāng liā . .
.....	Ā licho . . .
.....	Nā licho . . .
.....	Shi li-cho . . .
.....	E li-cho . . .
.....	Nī li-cho . . .
.....	Shiāng li-cho . . .
.....	Liā . . .
.....	Lilō . . .
.....	Liale . . .
.....	Lii . . .
.....	.....
.....	Ā likā . . .
.....	.....
.....	Tāp-ā . . .
.....	Tāplō . . .
.....	Tāpāle . . .
.....	Tāpī . . .
.....	Ānā tāpālā . . .
.....	Nānā tāpālā . . .
.....	Shinā tāpālā . . .
.....	Enā tāpālā . . .
.....	Ninā tāpālā . . .
.....	Shiāngnā tāpālā . .
.....	Ānā tāpcho (or tācho) . .
.....	Nānā tāpcho . . .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Ete cwān chake . . . . .	.....
Chāng hafenā . . . . .	.....
Ānā owānle . . . . .	.....
Na owānche . . . . .	.....
Chihā owānā . . . . .	.....
Öwānā owān chukhā . . . . .	.....
Inten owān chuke . . . . .	.....
Chāng habānā . . . . .	.....
Mohanā . . . . .	Aile, nyi . . . . .
Mohanā . . . . .	.....
Mohanā wānā . . . . .	.....
Mohanā gā . . . . .	.....
Mohanā chuku ku . . . . .	.....
Mohanā chukā . . . . .	.....
Mohanā kom chukā . . . . .	.....
Tābā . . . . .	.....
Talai jyālā . . . . .	.....
Tāwānā . . . . .	.....
Tā thākā . . . . .	.....
Ānā tāni . . . . .	.....
Nā tāwā . . . . .	.....
Chinā tāthākā . . . . .	.....
Etapu hemāi tābā . . . . .	.....
Inte nātābā . . . . .	.....
Unte nātā thokā . . . . .	.....
.....	.....
.....	.....

Thukumi.	Yachumi.	Eng'ish.
.....	.....	160. You are.
.....	.....	161. They are.
.....	.....	162. I was.
.....	.....	163. Thou wast.
.....	.....	164. He was.
.....	.....	165. We were.
.....	.....	166. You were.
.....	.....	167. They were.
.....	.....	168. Be.
.....	.....	169. To be.
.....	.....	170. Being.
.....	.....	171. Having been.
Shenyelong koko . . .	Ā gobā . . .	172. I may be.
Ināpo . . .	Ilangzela . . .	173. I shall be.
.....	.....	174. I should be.
Hasarekong . . .	Shigonghong . . .	175. Beat.
.....	.....	176. To beat.
.....	.....	177. Beating.
.....	.....	178. Having beaten.
Ina lako . . .	Ina shikya . . .	179. I beat.
.....	.....	180. Thou beatest.
.....	.....	181. He beats.
.....	.....	182. We beat.
.....	.....	183. You beat.
.....	.....	184. They beat.
.....	.....	185. I beat ( <i>Past Tense</i> ).
.....	.....	186. Thou beatest ( <i>Past Tense</i> ).

English.	Āo (Chung'ii) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
187. He beat ( <i>Past Tense</i> ) .	Pāe ā-zak-ā . . .	....	....
188. We beat ( <i>Past Tense</i> ) .	Onoke ā-zak-ā . . .	....	....
189. You beat ( <i>Past Tense</i> ) .	Nenoke ā-zak-ā . . .	....	....
*190. They beat ( <i>Past Tense</i> ) .	Pārenoke ā-zak-ā . . .	....	....
191. I am beating . . .	Ni zak-där . . .	....	Sikran sikra . . .
192. I was beating . . .	Ni zak-ā li-āsa . . .	....	Ni sikra allie . . .
193. I had beaten . . .	Ni zak-ogo . . .	....	Ni sikra āole . . .
194. I may beat . . .	.....	....	Nini in sikra . . .
195. I shall beat . . .	Ni zak-di, āzak-tsa . . .	....	Ninu sikra . . .
196. Thou wilt beat . . .	Nāe zak-di, āzak-tsa . . .	....	....
197. He will beat . . .	Pāe zak-di, āzak-tsa . . .	....	....
198. We shall beat . . .	Onoke zak-di, āzak-tsa . . .	....	....
199. You will beat . . .	Nenoke zak-di, āzak-tsa . . .	....	....
200. They will beat . . .	Pārenoke zak-di, āzak-tsa . . .	....	....
201. I should beat . . .	.....	....	Ninu sikra nāli . . .
202. I am beaten . . .	As in the active . . .	....	Niga sikra . . .
203. I was beaten . . .		....	Niga sikraoale . . .
204. I shall be beaten . . .	.....	....	Ni sikraocho . . .
205. I go . . .	Ni or . . .	Ni wāro . . .	Ni oāo . . .
206. Thou goest . . .	Nā or . . .	Nang wāgo . . .	Nāngni, oāo . . .
207. He goes . . .	Pā or . . .	Pa wāgo . . .	Churāju oāo . . .
208. We go . . .	Onok or . . .	.....	....
209. You go . . .	Nenok or . . .	.....	....
210. They go . . .	Pārenok or . . .	.....	....
211. I went . . .	Ni āo . . .	Ni wājau . . .	Ni oāok . . .
212. Thou wentest . . .	Nāe āo . . .	....	Nāngni oāok . . .
213. He went . . .	Pāe āo . . .	....	Churāju oāok . . .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	Shinā tāpcho . . .
.....	Enā tāpcho . . .
.....	Ninā tāpcho . . .
.....	Shlāngnā tāpcho . .
.....	Āna tāpākamā . .
.....	Ānā tāpālā . . .
.....	Ānā tāpchākā . .
.....	.....
.....	Ānā tāp . . .
.....	Nānā tāp . . .
.....	Shinā tāp . . .
.....	Enā tāp . . .
.....	Ninā tāp . . .
.....	Shlāngnā tāp . .
.....	.....
.....	Ā tāpālā . . .
.....	.....
.....	.....
.....	Ā wōālā ( <i>or</i> yīlā) . .
.....	Nā wōālā . . .
.....	Shi wōālā . . .
.....	E wōālā . . .
.....	Nj wōālā . . .
.....	Shiāng wōālā . . .
.....	Ā wōcho ( <i>or</i> yicho) . .
.....	Nā wōcho . . .
.....	Shi wōcho . . .

Miklai Naga (Campbell).	Tengsa and Doplor (Brown).
.....	.....
.....	.....
.....	.....
.....	.....
Ānā tāo . . . . .	.....
Ānā tāchu . . . . .	.....
Nātā thāka . . . . .	.....
Ānā tāku . . . . .	.....
Ānā tāo . . . . .	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
Ānā tāū . . . . .	.....
Ni tā thākā . . . . .	.....
Acha chinā tā thākā . . . . .	.....
Ātā komāmu . . . . .	.....
Āi hiya . . . . .	Ngai chenbu . . . . .
Nāo ā . . . . .	Nang cheula . . . . .
Achu thakā . . . . .	Pa chenbo . . . . .
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
Ānāo thakā . . . . .	Nganaisobo ? . . . . .
Nā othā chuke . . . . .	.....
Ithākā amba . . . . .	.....

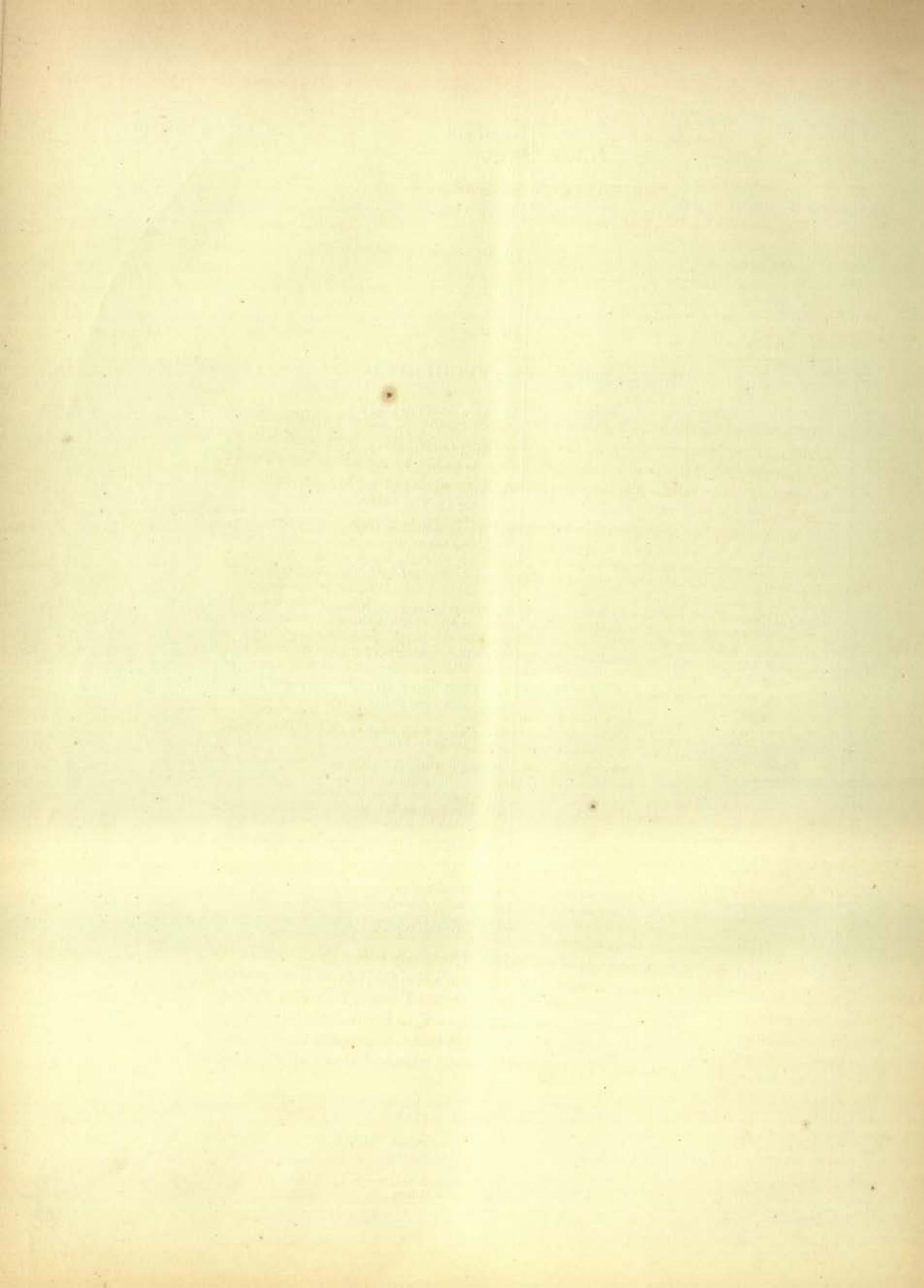
Thukumi.	Yachumi.	English.
.....	.....	187. He beat ( <i>Past Tense</i> ).
.....	.....	188. We beat ( <i>Past Tense</i> ).
.....	.....	189. You beat ( <i>Past Tense</i> ).
.....	.....	190. They beat ( <i>Past Tense</i> ).
Ina sako	Ina a-ngi shikdo	191. I am beating.
Ina saku	Ina shikitsu	192. I was beating.
.....	.....	193. I had beaten.
.....	.....	194. I may beat.
.....	.....	195. I shall beat.
.....	.....	196. Thou wilt beat.
.....	.....	197. He will beat.
.....	.....	198. We shall beat.
.....	.....	199. You will beat.
.....	.....	200. They will beat.
.....	.....	201. I should beat.
.....	.....	202. I am beaten.
.....	.....	203. I was beaten.
.....	.....	204. I shall be beaten.
.....	.....	205. I go.
.....	.....	206. Thou goest.
.....	.....	207. He goes.
.....	.....	208. We go.
.....	.....	209. You go.
.....	.....	210. They go.
.....	.....	211. I went.
.....	.....	212. Thou wenfest.
.....	.....	213. He went.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
214. We went . . .	Onok āo . . .	....	....
215. You went . . .	Nenok āo . . .	....	....
216. They went . . .	Pārenok āo . . .	....	....
217. Go . . .	Oāng, wāng . . .	Wang	Oa . . .
218. Going . . .	Oā . . .	....	Aiā áile . . .
219. Gone . . .	Ogo . . .	....	Oāok . . .
220. What is your name ? .	Ne nang kechi ? :	....	Nining chyāha ?
221. How old is this horse ?	Kor-zi mopor kam keti ?	....	Kurito kata äjänti ?
222. How far is it from here to Kashmir ?	Yāng-nunge Kashmir limā dongā ko pigā ?	....	Bibhinu Kashmir ka fiā ?
223. How many sons are there in your father's house ?	Ne bu kī-bong-nung jābāso kei áli ?	....	Nabā kiko techaku hāilyā ?
224. I have walked a long way to-day.	Tāna ni tālāngkā oā áli	....	Thāni anti telenga .
225. The son of my uncle is married to his sister.	O-golā jābāso pā tenu kei āo.	....	Ābā nujābā tanyu kibā chub áoā.
226. In the house is the saddle of the white horse.	Kor temesong menden-zī ki-dāng lir.	....	Āki chinga kuri chābāk khānu.
227. Put the saddle upon his back.	Pā rongtong-nung menden yuzāng.	....	Tenam kuri chābāk hang-chābā.
228. I have beaten his son with many stripes.	Pa jābāso-dāk ni æiben ázak.	....	Bāchāriga árogā chikā .
229. He is grazing cattle on top of the hill.	Tenem mā-nung pāe nāshi chim-dāk-tsar.	....	Āhan jāng muchu han chāise.
230. He is sitting on a horse under that tree.	Āzi scong kabok kor mā-nung menā lir.	....	Koriga nāk tong chā mung changu nyānu.
231. His brother is taller than his sister.	Odilā-dāng tenulā tālāng-bā.	....	Tenu to tenu telāngbā .
232. The price of that is two rupees and a half.	Íbāzī tātsak ánā seir terā-dāng jenjāng.	....	Higo dobā áhnat áthliā .
233. My father lives in that small house.	Yā tilā ki-nung ka bu álir.	....	Ābā nujābā kikāliri .
234. Give this rupee to him.	Tātsak azi pā-nung ágazāng.	....	Tebāk bāliko .
235. Take those rupees from him.	Pā-nunge tātsak-zī bener wāng.	....	Baibhinu baithung haneo .
236. Beat him well and bind him with ropes.	Pā-dāk zung-zungā zaker lisa áge álināng.	....	Árogā chikā áling rikāo .
237. Draw water from the well.	Tzabu-nunge tza tāāng .	....	Khālat áchi hiniro .
238. Walk before me .	Ka mūdāng jājāāng .	....	Kitāng menāng chāo .
239. Whose boy comes behind you ?	Ne salen tānur shibā árar ?	....	Michingā chu chāre iā toko ?
240. From whom did you buy that ?	Nāe shibā nunge zā álir ?	....	Nāng kutāng lia ?
241. From a shopkeeper of the village.	Im shishi ki-nunge .	....	Ai amga tokāni hiano .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	E wōcho . . .
.....	Ni wōcho . . .
.....	Shiāng wōcho . . .
.....	Wōā . . .
.....	Wōāle . . .
.....	Wōī . . .
.....	Nimyang öchölä ? . .
.....	Korr hicho nzū kōtawölä ?
.....	Hello-nā Kashmir chō kōtā kōn-chellä ?
.....	Ni-pōā ki-chō ötsöe kōtā li-chellä ?
.....	Aiyo nchingō ekōni rō- chakā.
.....	Ā-pōro tsöe öyülöe sō- vānälä.
.....	Korr emhü zin oki liā .
.....	Shi mānkü-lō zin epi-ā .
.....	Ānā shi tsöe elam tā-chakā
.....	Shi māngsü-nā yōngtōng-i sampl-älä.
.....	Ötōng chī ökapi shi kor pōi vān-älä.
.....	Shi nyūi shi yūlōe sāphōwō.
.....	Shi māchō örāng enni sū- ätoli.
.....	Ā-po-chō öki etchakāro-lo vān-älä.
.....	Örāng-chī shi pi-ā . .
.....	Örāng-chī shi kelā khī-ā .
.....	Ochi-chü mhōnā tāsü özü- ki chang-ā.
.....	Tehhü-kau ötchihü hānai yi-ā.
.....	Ā-vāngwē nāv-ā .
.....	Ni-silāmwē chō vēhō nūngōrr yi-lä ?
.....	Ochō thingi shi-cho-lä ? .
.....	Öyā shishōe thingi shicho .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
.....	.....
.....	.....
.....	.....
Iyā . . . . .	Nang lüchenlo .
Iwānā . . . . .	.....
Ithakā . . . . .	.....
Nana ta minglā ? . . . . .	.....
Ur chang chang thakā ? . . . . .	.....
Hinachā Kashmira la kuteng hārāla ? . . . . .	.....
Nipacha ochai kotālā ? . . . . .	.....
Inching iya kon rānā . . . . .	.....
Āparu ātāl chowāi thakā . . . . .	.....
Ure hum chāki yānā jim . . . . .	.....
Mang kui nā chāngā jim . . . . .	.....
At chungā ichung initham echa kā. . . . .	.....
Fungā ni māngche ek mālā. . . . .	.....
Atang chi anatang māngkui owānā. . . . .	.....
Api āocha ailā chi chipao chipaoe. . . . .	.....
Hile eeherāng che inichi athli. . . . .	.....
Āpa kitu kārachila ānā . . . . .	.....
Echerāng chi piyā . . . . .	.....
Ārāngchi chiklulaniā hānchiyā. . . . .	.....
Mohanā tāche chingi atā . . . . .	.....
Āku chi frā achuā . . . . .	.....
Ābbangi nābhā . . . . .	.....
Nichalā nicha ācha chailā ? . . . . .	.....
Na āchathinge shi chatā ? . . . . .	.....
Āia aiyānsbi cha . . . . .	.....

Thukumi.	Yachumi.	English.
.....	.....	214. We went.
.....	.....	215. You went.
.....	.....	216. They went.
.....	.....	217. Go.
.....	.....	218. Going.
.....	.....	219. Gone.
Na-nung sāo? . . .	Numugsailē ( <i>sic</i> )? . . .	220. What is your name?
.....	.....	221. How old is this horse?
.....	.....	222. How far is it from here to Kashmir?
.....	.....	223. How many sons are there in your father's house?
.....	.....	224. I have walked a long way to-day.
.....	.....	225. The son of my uncle is married to his sister.
.....	.....	226. In the house is the saddle of the white horse.
.....	.....	227. Put the saddle upon his back.
.....	.....	228. I have beaten his son with many stripes.
.....	.....	229. He is grazing cattle on top of the hill.
.....	.....	230. He is sitting on a horse under that tree.
.....	.....	231. His brother is taller than his sister.
.....	.....	232. The price of that is two rupees and a half.
.....	.....	233. My father lives in that small house.
.....	.....	234. Give this rupee to him.
.....	.....	235. Take those rupees from him.
.....	.....	236. Beat him well and bind him with ropes.
.....	.....	237. Draw water from the well.
I-mang itsiku . . .	Imungizodo . . .	238. Walk before me.
.....	.....	239. Whose boy comes behind you?
So telē shu? . . .	Shegi tulu kēli? . . .	240. From whom did you buy that?
.....	.....	241. From a shopkeeper of the village.



## NĀGA GROUP.

### THE EASTERN SUB-GROUP.

This includes the following languages :—

Name of District.	Name of language.	Estimated Number of speakers.
Nāga Hills . . . .	Angwānku or Tableng . . . .	5,000
	Chingmēgnū or Tamlu . . . .	
Sibsāgar . . . .	Banparā . . . .	? 1,600
	Mutoniā . . . .	
Lakhimpur . . . .	Mohongiā . . . .	? 1,870
	Namsangiā . . . .	
Extra British Territory . . . .	Chāng or Mojung . . . .	6,500
	Assiringiā . . . .	
	Mōshāng . . . .	?
	Shānggē . . . .	

The figures for the Nāga Hills are only a rough estimate. Those for Sibsagar and Lakhimpur are what are given by the local authorities for 'Nāgā' without specifying any language for their respective districts. They certainly by no means represent all the speakers of the various languages mentioned, of whom there must be many thousands more beyond our frontier.

Mr. Damant has given the following account of the Eastern Nāgā Group :—

In this family are included all the tribes found in the tract lying east of the Hatigorria country extending to the Singpho country on the east and bounded on the south by the Patkoi range of hills. Within these limits there are many different tribes, some of them consisting only of a few villages, and all, or nearly all, speaking languages unintelligible the one to the other. Within twenty miles of country five or six different dialects are often to be found. We do not yet possess vocabularies of many of the languages spoken in this area, but, so far as our knowledge extends at present, a considerable affinity appears to exist among them. There is also a great resemblance in the manners and customs of the Nāgās of this tract; they nearly all expose their dead upon bamboo platforms, leaving the body to rot there, the skull being preserved in the bone-house, which is to be found in nearly every village. Most of the tribes tattoo; the tattoo, *ak*, as it is called, not being given except to men who have killed an enemy. In several of the tribes the women are perfectly naked, in others the men.

Proceeding in an easterly direction from the Hatigorria country, the first tribe we meet are the Tablung Nāgā, so called from their principal village; they are a tribe of naked Nāgā inhabiting about thirty villages, with a population of about 25,000. Very little is known of these people.

Next to them come a tribe called Sangloī, the name of their principal village; nothing is known of them, but they are believed to be as numerous as the Tablung Nāgā.

The next tribe to the east are the Banfera, Joboka, or Abhaypurya tribe; they have about twelve villages, with a population of some 20,000. Joboka and Banfera are names of two of their principal villages. Abhaypurya is a name given them by the people of the plains.

The Mutonia, so called from Muton, their largest village, are a small tribe with only four villages, and a population of about 4,000.

The Mohongia, who are also called Borduaria and Paniduaria, have a population of about 10,000. I have no information as to the exact number of their villages, but it may be eight or ten.

The Namsangia, or Jaipuria, as they are also called, have probably about thirty villages, with a population of 25,000, or 30,000. They are the last Nāgā tribe of importance to the east, though there are a few broken tribes still further to the east of them; these are of little note, and are in subjection to the Singpho.

I regret that, for the purposes of this Survey, I have only been able to obtain a few new lists of words in these languages. In order to make the information regarding the Nāgā speeches as complete as under the circumstances I could, I have endeavoured to collate what has hitherto been known regarding each, and to throw it into the form of the Standard List of Words and Sentences. Much that is there given must be taken with reserve, for, even where a list is apparently nearly complete, it has all the defects

of its sources, which were seldom as accurate as could be desired. In order to prevent the reader being misled by wrong information, I have, whenever two independent authorities were available, given the words recorded by each in two parallel columns. It is probable that, when both agree, what they say may be taken as accurate.

The most fruitful cause of mistakes in the original sources from which the lists have been compiled is printer's errors. It is quite clear that in many cases, for instance, an 'n' has been printed 'u' and *vice versa*. When there was no uncertainty about this, I have silently corrected the mistake, but doubtful cases (and there are many) I have not ventured to touch.

An examination of this list shows two important peculiarities of the Eastern Nāgā Sub-Group.

The first is that it is a group of transition languages, bridging over the gulf between the other Nāgā languages and Singpho, the great language which lies to their east and south-east. A large portion of the vocabulary agrees with that language, as is shown by Mr. Needham's notes to the words taken from Mōshāng.

The other peculiarity which deserves notice is that, at least, four languages of the group, Tableng, Tamlu, Mojung, and Namsangiā, have an organic conjugation of the verb. That is, that each tense changes according to the person of the subject, a state of affairs quite foreign to the other Nāgā languages, and almost foreign to the Bodo ones. The Namsangiā verb (while not changing for number) has its three persons for each tense, just like Assamese or Bengali. This is also unknown to Singpho.

### ANGWĀNKU OR TABLENG AND TAMLU OR CHINGMĒGN.

Immediately to the east of the Aos, in the extreme north-east of the district of the Nāga Hills, where it meets the Sibsagar District we come upon two tribes living together, the Tamlu or Chingmēgn and the Tableng or Angwānkū. Both these languages belong to the Eastern Sub-Group. The Deputy Commissioner estimates the number of people speaking these languages as follows :—

Tamlu . . . . .	2,500 (?)
Tableng . . . . .	2,500 (?)

He says—

These tribes are naked and reside in the hills on each side of the Dikhu River, before it enters the valley of the Brahmaputra. In the village of Tamlu, in British Territory, both languages or dialects are spoken. I am inclined to believe that they are separate languages, but the customs of the people, with some slight exceptions, are the same, and also the tattooing on their bodies; but the Tableng people wear black cane coiled round their waists, while the Tamlu people wear the piece of the bark of a tree like a belt, with an attachment behind resembling a tail.

I compared a certain amount of common words in the languages, and they seem very different, and they say a Tamlu man cannot understand a Tableng man unless he has learned the language.

Both tribes call themselves 'Kātā.'<sup>1</sup> Those speaking Tableng call themselves 'Wān-ching Wākching Kātā,' Wānching and Wākching being their two principal villages. Those speaking Chingmēgn are called 'Dikpā Kātā.'

The names Tableng and Tamlu are those given to the tribes by the English. Angwānkū and Chingmēgn are, respectively, what they themselves call their respective languages.

Brown in his *Specimens* quoted below, says that the following languages are identical with Tableng, or, as he calls the language, Tablung,—Jaktung, Kongon, Geleki-Duor and Southern Namsang. He also gives another language which he calls Mulung and Sima, which is evidently closely related to his Tablung.

Mr. Noel Williamson, the Subdivisional Officer of Mokokchāng, in the Nāga Hills District, has supplied me with lists of words in both Tableng and Tamlu. They will be found printed on pp. 342 and ff. There are not sufficient materials available to form a grammatical sketch of either of them, but the principal forms will be found in the lists. It will be seen that the two, though closely related, are distinct languages. It should be noted, that both have an organic conjugation of the verb, there being different forms for each person of the present and future tenses, while (as in Namsangiā), there is no distinction between the singular and the plural. Moreover, there are instances of euphonic change; for instance in Tableng 'he will beat' is *shellok*, contracted from *shet-lok* and in Tamlu the suffix *dhu* of the imperative becomes *thu* after a hard consonant. Thus *thai-dhu*, go, but *up-thu*, beat. In other words, these languages are ceasing to be agglutinative, and are becoming synthetic.

The following are the authorities which I have noted as dealing with Tableng :—

HODGSON, B. H.—*Aborigines of the North-East Frontier*. Journal of the Asiatic Society of Bengal, Vol. xix, 1850, pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp. 11 and ff. London, 1880. Contains a Tablung Nāgā Vocabulary.

BROWN, REV. N.—*Specimens of the Nāgā Languages of Assam*. Journal of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains Vocabularies of 'Tablung and Jaktung,' and of 'Mulung and Sima.'

HUNTER, SIR W. W.—*A comparative Dictionary of the Languages of India and High Asia, with a Dissertation*. London, 1868. Contains a Vocabulary of Tablung Nāgā taken from Hodgson.

<sup>1</sup> The word *kātā* means 'man' in Tableng.

- DALTON, COLONEL E. T., C.S.I.—*Descriptive Ethnology of Bengal*. Calcutta, 1872. On p. 71 a Tablung Nāgā Vocabulary based on Hodgson.
- CAMPBELL, SIR G.—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 254 and ff. a Vocabulary of 'the Tablungia Nāgā Dialect.'
- DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 249 a note on the Tablung Nāgā tribe. On p. 257 a brief Tablung Vocabulary taken from Dalton.

### BANPARĀ.

This tribe (which Brown and Damant call Banfera) inhabits the District of Sibsāgar, to the East of the Tablung, and separated from them by a small tribe called Sanglo or Changnoi about whom nothing but the name is known. According to Brown the latter speak Banparā, as also do the Joboka, another tribe close to, and (according to Peal who wrote in 1872) constantly at war with, the latter. Both Joboka and Banparā are villages from which the tribes take their respective names. The Banparā are also called Abhaypurya (from one of their villages called Abhaypur) by the people of the plains.

No specimens of this dialect have been received by me, and all that I have been able to do has been to reproduce Sir George Campbell's list of words and sentences. This is fairly complete, but is unfortunately full of misprints. To enable the reader to correct as far as possible any mistakes arising from this source, I have given the words corresponding to those in Sir George Campbell's list which I have been able to find in Mr. Peal's vocabulary mentioned below.

The following is a list of the authorities on Banparā which I have come across:—

BROWN, REV. N.—*Specimens of the Naga Languages of Assam*. Journal of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains a Vocabulary 'Joboka and Banfera,' which, according to the introduction, includes 'Changnoi.'

PEAL, S. E.—*Notes on a visit to the tribes inhabiting the hills south of Sibsāgar, Assam*. Journal of the Asiatic Society of Bengal, Vol. xli, 1872, Part I, pp. 9 and ff. Reprinted in *Selection of papers regarding the hill tracts between Assam and Burma and on the Upper Brahmaputra*. No. 10. Calcutta, 1873. Contains an account of the tribe. Bauparā numerals and 'Nāgā' vocabulary (the words of which are Banparā) on p. 29.

PEAL, S. E.—*Vocabulary of the Banparā Nāgās*. Journal of the Asiatic Society of Bengal, Vol. xlvi, 1873, Part I, appendix, pp. xxx and ff. This is said to be 'Mainly Banparā Nāgā.'

CAMPBELL, SIR G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 220 and ff. a Vocabulary of 'Nāgā of Seesbaugor,' which is Banparā. On pp. 254 and ff. a vocabulary of 'Abhay Purya Nāgā Dialect,' which is also Banparā.

DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 249 an account of the tribe. On p. 257, a short vocabulary taken from Peal.

Peal (p. xxxv) says of this language:—

'The letter *r* at the end of a word seems rare. So far I have not met a single case, and I am inclined to think it is never used, inasmuch as all Assamese words used by them that so end, have the final *r* turned into : as *khār* (gunpowder) to *khāt*, *kīpor* (cloth) into *kīput*, etc.'

### CHĀNG OR MOJUNG.

The speakers of this language live beyond the Dikhu river, outside British territory. On the west face of the Patkoi range there is only one very small village in British Territory. The Āos call all trans-Dikhu tribes, generally, 'Miri,' hence this language is also known by this name. The Āos call it 'Mojung,' but its speakers call it 'Chāng.' Their principal village is called by the Āos 'Mojunjāmi,' and by themselves 'Chong-Sāng.' The number of speakers of Chāng is estimated at about 6,500.

I am indebted to Mr. Noel Williamson, the Subdivisional Officer of Mokokchang, in the Nāga Hills, for a list of words in this language, which appears most closely connected with Banparā and Mutoniā.

### ASSIRINGIĀ.

The name Assiringiā, also spelt Asuring, denotes a village, called by the Āos Mirinokpo, situated in the Āo country on the Japukung range overlooking the plains of Sibsāgar. The people have adopted the customs and dress of the Āos, but not their language. They really belong to a tribe of naked Nāgās, and came many years ago to their present site from the village of Wankhong or Orangkang, which is situated a day's march east of the Dikhu from Susu village. As has been explained under the head of Āo, Āos come down to the plains through Assiringiā, and hence the Assamese call them by that name. We thus often find the Āo language wrongly called Assiringiā. It is to be regretted that nothing is known about the true Assiringiā language. As its speakers belong to a 'naked' tribe, I have provisionally classed it as belonging to the Eastern sub-group of the Nāgā languages.

### MUTONIĀ.

Immediately to the East of the Banparās, in the District of Sibsāgar, are the Mutoniā, a small tribe with only some four villages, of which Muton is the principal. Their language is merely a dialect of Banparā. I have not obtained any specimens of it. All that I can do is to partially fill up the list of standard words from the materials provided by Brown.

Brown mentions three groups of people speaking this language, *viz.*, Bor-Muthun, Horu-Muthun and Khulung Muthun, and Hodgson calls it 'Mithān Nāgā.'

The authorities on Mutoniā which I have seen are as follows:—

HODGSON, B. H.,—*Aborigines of the North-East Frontier*. *Journal of the Bengal Asiatic Society*, Vol. xix, 1850, pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp. 11 and ff. Contains a 'Mithān Nāgā' Vocabulary.

BROWN, REV. N.,—*Specimens of the Nāgā languages of Assam*. *Journal of the American Oriental Society*, Vol. ii, 1851, pp. 153 and ff. Contains a 'Muthun and Khulung-Muthun' Vocabulary.

HUNTER, SIR W. W.,—*A comparative Dictionary of the Languages of India and High Asia with a dissertation*. London, 1868. Contains a Vocabulary of 'Mithān Nāgā.' Taken from Hodgson.

DALTON, COLONEL E. T.,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Mithān Nāgā Vocabulary on pp. 71 and ff. Taken from Hodgson.

## MOHONGIĀ.

About eight miles to the east of the Banparās, and the same distance to the west of the Namsangiās lie the Mohongiās, who are also called Borduariā and Pāniduariā.

Brown in his *Specimens*<sup>1</sup> classes the 'Bor-Duor' and the 'Pani-Duor' as speaking the same language as the Namsangiās. The only other information which we possess about Mohongiā is a list of the numerals given by Peal in Appendix I to his *Visit to Nāgā Hills*,<sup>1</sup> which I reproduce here. With them, for the sake of comparison, are also given the corresponding words in Banparā and Namsangiā.

Banparā.	Mohongiā. <sup>2</sup>	Namsangiā.
1. ē-tā	tumchee	vānthē
2. ā-ni	kinee	vānyi
3. ā-jam	kahom	vānram
4. ā-lī	mellee	belī
5. ā-gā	manga	bangā
6. a-rok	torrong (k?)	irōk
7. ā-nat	tenjee	ingit
8. ā-chat	ashut	isat
9. ā-kū	akoo	ikhū
10. ā-bn	abau	ichi

<sup>1</sup> Quoted under Banparā.

<sup>2</sup> Peal's spelling.

## NAMSANGIĀ.

The Namsangiās live across the eastern border of the Sibsāgar District. Their headquarters are the village of Jaipur, and the banks of the Namsang River in its neighbourhood, at the south-west corner of Lakhimpur, where it abuts on Sibsāgar. They are also known by the name of Jaipuriā Nāgās after their principal village. Brown classes their language as identical with Borduariā and Pāniduariā, but these are the names of two septs of the Mohongiā tribe, some eight miles to their west. Mohongiā is, so far as I can tell from the scanty materials available, not the same as Namsangiā.<sup>1</sup>

The Namsangiās are the last Nāgā tribe of importance to the east. We know more about their language than we do about the other members of the Eastern Nāgā group, for Robinson wrote a short grammar of it so long ago as 1849. As this grammar is not readily available it is reproduced below. Sir George Campbell has given us a list of words in the 'Naga of Luckimpur' by which he means Namsangiā. This I also reproduce. It would be very valuable were it not disfigured by numerous misprints. As a check on these I also give the corresponding words, so far as I could gather them from Brown, Hodgson and Butler. These must be taken for what they are worth.<sup>2</sup>

The following are the authorities which deal with Namsangiā :—

- OWEN, J.,<sup>3</sup>—*The Naga Tribes in Communication with Assam*. Calcutta, Carey & Co., 1844. Contains Vocabulary and Notes on Eastern Nagas (Namsangiā and others).
- ROBINSON, W.,—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Assam and its Mountain Confines*. Journal of the Asiatic Society of Bengal, Vol. xviii, 1849, Part I, pp. 184 and ff., and pp. 310 and ff. On pp. 324 and ff. a Nāmsāngiyā grammar. On pp. 342 and ff. a Nāmsāngiyā Vocabulary.
- HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier*. Journal of the Asiatic Society of Bengal, Vol. xviii, Part II, 1849, pp. 967 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp. 19 and ff. London, 1880. Contains Vocabulary of Namsang Nāgā by the Rev. M. Bronson.
- BROWN, The Rev. N.,—*Specimens of the Nāgā Languages of Assam*. Journal of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains a 'Namsang and Bor-Duor' Vocabulary by the Rev. M. Bronson.
- PEAL, S. E.,—*Notes on a Visit to the Tribes inhabiting the Hills South of Sibsdgar, Asām*. Journal of the Asiatic Society of Bengal. Reprinted in *Selections of Papers regarding the Hill Tracts between Assam and Burma and on the Upper Brahmaputra*, No. 10. Calcutta, 1873. On p. 29, the Namsangiā numerals.
- CAMPBELL, Sir G.,—*Specimens of the Languages of India including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. On pp. 221 and ff. a Vocabulary of 'Naga of Luckimpore.'
- BUTLER, Captain J.,—*A Rough Comparative Vocabulary of two more of the Dialects spoken in the Nāgā Hills*. Journal of the Asiatic Society of Bengal, Vol. xliv, 1875, Part I, pp. 216 and ff. Contains a Vocabulary of 'Jaipuriā Nāgā.'
- DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi rivers*. Journal of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 250 a Note on the tribe. On p. 257, a short Vocabulary taken from Butler.

I here reproduce the Namsangiā grammar written in 1849 by Robinson and quoted above.

<sup>1</sup> See preceding page.

<sup>2</sup> See list of words on pp. 345 and ff.

<sup>3</sup> I am indebted to Major Waddell, C.I.E., I.M.S., for this reference.

## OF NOUNS.

Comparatively copious as is the grammatical apparatus of this language, it possesses no affixes by which to designate the cases of its nouns.

The Genitive case is denoted merely by the juxtaposition of the two substantives, the former being understood to be in the genitive. *Kien ngiupo phyet-ō*, milk the goat (or literally), draw the goat's milk. In the other oblique cases, the noun is followed by the distinguishing adjunct, *nang*, sometimes with, though more frequently without, the addition of a post-positive particle.

*Ham-nang vanrō*, bring a mat.

*Irā minyāng-nang lāko-tak*, I gave it to that man.

*Sān-nang lam-ō*, put it in the sun.

*Jō-nang kien-ō*, fill it with water.

The particles *mā* and *pā* are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them.

The particle *he* is employed in the same manner, but only in cases where plurality is implied. It is, however, often omitted, and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective.

The difference of gender in individuals of the human family is denoted by distinct terms; in the case of all other animals, the appellatives *pōng*, male, and *nyōng*, female, are added to the noun.

*Masculine.*

*Mi-nyān*, man.

*Delā*, husband.

*Vā*, father.

*Iphō*, brother.

*Mān-pōng*, a bull.

*Hū-pōng*, a dog.

*Kien-pōng*, a he-goat.

*Feminine.*

*Dehiek*, woman.

*Tang-nyū*, wife.

*Ing-yōng*, mother.

*Ing-yāh*, sister.

*Mān-nyōng*, a cow.

*Hū-nyōng*, a bitch.

*Kien-nyōng*, a she-goat.

## OF ADJECTIVES.

In composition, an adjective invariably follows the noun it serves to qualify.

*Irā kien ngiupo asan ko-ā*.

That goat milk good gives.

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degrees of comparison. But as the comparison of one person or thing with another, so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Nāmsāngiyās, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form. *Ngāmā irā mi-nyān nang ālō*, I am taller than that man, or literally I that man tall. *Ngāmā*

*irānangmā ajā ilamang*, I want more than that. *Jō* or *linjō* is often added to an adjective to express a quality as existing in the highest degree.

*Irā dehiek phangsan jō*, that woman is very handsome.

*Ārā arimā asan linjō*, that fruit is exceedingly nice.

#### NUMERALS.

The numeral system of the *Nāmsāngiyās* is emphatically decimal—of the ten fingers. Thus they count—

- |                   |                   |                  |                   |                  |
|-------------------|-------------------|------------------|-------------------|------------------|
| 1. <i>Vānthe.</i> | 3. <i>Vānram.</i> | 5. <i>Bangā.</i> | 7. <i>Ing-it.</i> | 9. <i>Ikhu.</i>  |
| 2. <i>Vānyi.</i>  | 4. <i>Beli.</i>   | 6. <i>Irōk.</i>  | 8. <i>Isat.</i>   | 10. <i>Ichi.</i> |

And then throwing their fingers in an imaginary heap they explain, *ruak*, a decade.

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 11. <i>Ichi vānthe</i> , 10+1       | 20. <i>Ruak nyi</i> , two decades.   |
| 12. <i>Ichi vānyi</i> , 10+2        | 30. <i>Ruak ram</i> , three decades. |
| 13. <i>Ichi vānram</i> , 10+3, etc. | 40. <i>Ruak beli</i> , four decades. |

And so on till they come to *chā*, a hundred.

- |                      |   |
|----------------------|---|
| 100. <i>Chā-the.</i> | 300. <i>Cha ram</i> , etc.              |
| 200. <i>Chā-nyi.</i> | <i>Chā ichi</i> , ten hundred or 1,000. |

#### OF PRONOUNS.

The *Personal pronouns* are, *Ngā*, I; *Nang*, thou; and *Atē*, he, she, or it. As the pronoun is, next to the verb, the most important part of speech, and that from which the verb chiefly derives its precision, we find in this language the use of distinct terms to express the plural number. They are, *Nimā*, we; *Nemā*, ye; and *Sening*, they.

In, what we have termed, the oblique form, these pronouns take the particle *nang* after them, as in the case of nouns.

<i>Ngānang</i>	<i>Nangnang</i>	<i>Atieng.</i>
<i>Nimānang</i>	<i>Nemānang</i>	<i>Seningnang.</i>

*Atieng* appears to be merely a contracted form of *atē-nang*; the one term is as commonly used as the other.

The *Possessive pronouns* are *I*, my or our; *Mā*, thy, or your; and *Ā*, his or their. They are invariably used before the nouns with which they are connected.

*Ārāpā i lāh*, this (is) my kite.

*Māmā vā ngyōng-nang veō*, honour thy father and mother.

In this sentence the first syllable *mā* is the pronoun, the second a euphonic particle.

*Ānāppā ajun jō*, his hair (is) very soft.

The particle *rāng* is often added to the above pronouns.

*Irāng mōk itōngā*, the horse is mine.

*Ārāng hum itōngā*, the house is his.

The *Demonstrative pronouns* are, *Ārā*, this; and *Irā*, that; with their plurals *Ārāhe*, these; and *Irāhe*, those.

They precede the nouns they serve to point out.

*Irā khat-pā ilamang*, I want that cloth.

*Ārā-pā jo-kō*, drink this water.

The *Interrogative pronouns* are *Hanā* or *Hannā*, who? and which? and *Chennā*, what?

#### OF VERBS.

The Nāmsāngiyā verb appears to be the most interesting part of its grammar. It has but one form of conjugation and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action. The terminations are the same in both the singular and the plural numbers.

*Thien*, to put.

#### Indicative Mood—

*Present tense*,—1. *Thien-ang*, I put; 2. *Thien-ō*, thou puttest; 3. *Thien-ā*, or -ē, he puts.

*Past tense*,—1. *Thien-tak*, I did put; 2. *Thien-tō*, thou didst put; 3. *Thien-tā*, he did put.

*Perfect tense*,—1. *Lā-thien-tak*, I have put; 2. *Lā-thien-tō*, thou hast put; 3. *Lā-thien-tā*, he has put.

*Future tense*,—1. *I-thien-ang*; 2. *I-thien-ō*; 3. *I-thien-ā*, or -ē.

*Gerund*,—*Thien-rāng*.

*Participle continuative*,—*Thien-limā*, or *lāmā*.

The *Imperative* form is the same as that of the 2nd person Present tense.

When it is necessary to give a *Conditional* or *Subjunctive* force to the verb, the particle *ōkō* is affixed to the verb in its various forms.

*Thienang ōkō*, if I put; *Thienō ōkō*, if thou put; *Thienā ōkō*, if he put, etc., etc.

The *Potential* form, used to express power or ability, is denoted by the use of the verb *Tā*, to be able, as an auxiliary.

*Tā thienang*, I can put.

In conjunction with this form of the verb, we find a peculiar use made of the possessive, instead of the personal, pronoun. Thus instead of saying *Ngā tā-thienang*, I can put; *Nang tā-thienō*, thou canst put, we find the conventional form to be—

1. *Itā thienang*, I can put.
2. *Mātā thienō*, thou canst put.
3. *Ātā thienā*, he can put.

The *negative form* is denoted by the addition of the negative particle *Mak* to the auxiliary verb.

1. *Itā mak thienang*, I cannot put.
2. *Mātā mak thienō*, thou canst not put.
3. *Ātā mak thienā*, he cannot put.

When the *necessity* of an act is to be expressed, *thing* is compounded with the verbal root.

*Ngā thien thing*, I must put.

*Nang thien thing*, thou must put.

*Ātē thien thing*, he must put.

*Prohibition* is expressed by the use of the negative particle *mak* or *nak*, immediately before the verbal root.

*Mā dak nak sakō*, do not lay your hand (on it).

*Inang mak kānō*, do not go there.

To express *Simple negation* the particle *mak*, or *mā<sup>1</sup>* is put after the root of the verb.

*Arā hū-mā kak mā*, that dog does not bite.

*A ingyōng-mā kōmā-tā*, his (or her) mother did not give (it).

*Minyān moōt ahō dang-mā-ōkō*, if the man has not any work.

*Interrogation* is denoted by the particles *ne*, *ā* or *le* added to the end of the sentence.

*Jō alō le*, is the water deep?

*Nang-mā chennā lam-ō ā*, what do you seek?

*Majā nang sōijāng mā lutō ne*, did you not catch a pea-fowl yesterday?

#### OF ADVERBS.

Adverbs are used to qualify verbs and adjectives; and in composition they usually precede the verb, and follow the adjective.

*Achānmā*, fast; *Achānmā lu-ō*, hold fast.

*Jō*, very; *Irā natā-mā along jō*, that boy (is) very cross.

*Tajā*, to-day.

*Hālō*, afar.

*Ni-nap*, to-morrow.

*Rangjānang*, in the evening.

*Majā*, yesterday.

*Rankhānang*, in the morning.

*Dokko*, now.

*Khorōk*, quickly.

*Anang*, here.

*Arē*, slowly.

*Inang*, there.

#### THE CONJUNCTIONS ARE

*Irokovā*, and.

*Irōōkomin*, but.

*Min*, *ākomin*, also.

*Cherāngmā*, for, because, etc.

*Ökō*, if.

*Post-positive Particles* are used in this language in the same manner as the prepositions of occidental tongues.

*Pungmā*, with.

*Nyunang*, within.

*Nyu*, in.

*Khonang*, upon.

*Akhan*, under.

*Vā*, from.

*Dumnang*, by means of.

#### SENTENCES.

*Rang i-pathā*, it will rain.

*Khat-hūp vanrō*, bring an umbrella.

*Sān-mā lang-mā sai hang*, the sun is very hot.

*Mā dānang mak achang jō*, your feet are very dirty.

*Jōnang kāl-ō mā suan-ō*, go to the river and wash them.

*Nangmā chen mōot i-ta-mōō*, what work can you do?

*Nangmā chen ngait-ō*, what do you say?

*Ngāmā ngin mathu mathōithak, iraphimā nang nak thō thōō*, do not talk when I am speaking.

<sup>1</sup> The dot under the ā indicates an abrupt cessation of the voice in pronouncing the vowel.

*Nangmā mōot mōot rāng nak lakō*, do not forget to do your work.  
*Ngā īdak matūmā suantak, atē la-kā-tā*, he went when I was washing my hands.  
*Mā dak sütūnpā jō-nang lūmsū-ō*, dip the end of your finger in water.  
*Nangmā mā jet-kōkō, atēmā chen i-khēsakā*, if you do not know then he will show you.  
*Katakrang vānthe itōngā*, there is one God.  
*Irā katakrang-pā rang tiek-tā*, this God built the heavens.  
*Atē-mā hā min tiek-tā*, He created the earth.  
*Ngā, nang-nang, hueri minyān nang tiektā*, He made me and you and all men.  
*Bang āhing, hā-ho achūong, jō adōng, sān, dāfe, mērik achūm, tiektā*, the green tree, the high hill, the great water, the sun, the moon, the shining stars, He made.  
*Phang-tang lāt-nang ekhē-ā*, He sees in all places.  
*Rangvo-nang marō ekhē-ā rang-nyak-nang min iro ekhē-ā*, as He sees in light, so He sees in darkness.

#### THE LORD'S PRAYER.

*Irā nī rang nang tongte Vā, mā ming pujā chen dāngā; mā nok ngyārang chen sōngā; rang nang marōā, īrōā hā-nang madākū chen sōngā; tejā nī aphak achālī ni-nang kōhi; īrokovā nī thā-pētenang nīmā marōrang lietang, īrārangrang nī thāpē pā tinghi; nīnang tōam-nang nak kāthi, īkovā nīnang cham chō tūkō pamhi; chenmā rōantang rōanjang nok, īkomin chan, īkomin mōhima, urāhē marāng, īrō chen dāngā.*

#### MŌSHĀNG AND SHĀNGGĒ.

These tribes are in the independent country south of the Patkoi. Nothing is known about them, except a short vocabulary entitled '*A Collection of a few Mōshāng Nāgā Words*', by Mr. F. J. Needham (Shillong, 1897).

From this I have extracted all those which I could insert into the List of Standard Words and Sentences. Both languages evidently belong to the Eastern Nāgā sub-group.



STANDARD WORDS AND SENTENCES IN

English.	Tableng. <sup>1</sup>	Tamlu. <sup>1</sup>	Mulung and Sima (Brown). <sup>2</sup>
1. One . . . .	Chā . . . .	Hak . . . .	Chā . . . .
2. Two . . . .	I . . . .	Ni . . . .	Ih . . . .
3. Three . . . .	Lum . . . .	Chum . . . .	Lem . . . .
4. Four . . . .	Peli . . . .	Āli . . . .	Pili . . . .
5. Five . . . .	Ngā . . . .	Ngā . . . .	Ngā . . . .
6. Six . . . .	Wok . . . .	Uyok . . . .	Vok . . . .
7. Seven . . . .	Ni-yet . . . .	Ni-yet . . . .	Niath, (nith) . . . .
8. Eight . . . .	Tät . . . .	Set . . . .	Thuth . . . .
9. Nine . . . .	Tu . . . .	Si-yu . . . .	Thu . . . .
10. Ten . . . .	Pān . . . .	Ān . . . .	Pan . . . .
11. Twenty . . . .	Tā . . . .	Hā . . . .	Thā . . . .
12. Fifty . . . .	Ti-chā-pān . . . .	Pi-ni-bā ān . . . .	.....
13. Hundred . . . .	Te-ngā-chā . . . .	Pungā . . . .	Thinga cha . . . .
14. I . . . .	Tāo . . . .	Ngai . . . .	Helam, (tau) . . . .
15. Of me . . . .	Te-lā . . . .	Nge-le . . . .	Tewai ( <i>me</i> ), (towe) ( <i>me</i> ) . . . .
16. Mine . . . .	Ti . . . .	Hām-ai . . . .	Tisei . . . .
17. We . . . .	Tu-mai . . . .	Hām-phung . . . .	Helan, (ticheha) . . . .
18. Of us . . . .	Tu-mai . . . .	Nge-le . . . .	.....
19. Our . . . .	Tu-mai . . . .	Hām-phung-ai . . . .	.....
20. Thou . . . .	Nàng . . . .	Na-yung, na-ung . . . .	Nang . . . .
21. Of thee . . . .	Nàng . . . .	Na-yung-ai, nängai . . . .	.....
22. Thine . . . .	Nàng . . . .	Na-yung-ai . . . .	.....
23. You . . . .	Nu-mai . . . .	Ām-phung . . . .	.....
24. Of you . . . .	Nu-mai . . . .	Ām-phung-ai . . . .	.....

<sup>1</sup> In the Tableng and Tamlu columns, the letter à represents the sound of a in 'hat.'

<sup>2</sup> In brackets are given Brown's 'Tablung and Joktung' words when they differ from his 'Mulung and Sima'.

Banparā (Campbell). <sup>1</sup>	Banparā (Peal and Brown). <sup>2</sup>
Ettā . . . .	Ē-tā, tā . . . .
Āni . . . .	Ā-ni, nī . . . .
Ājām . . . .	Ā-jam, jam . . . .
Ālli . . . .	Ā-li, li . . . .
Āgā . . . .	Ā-gā, gā . . . .
Ārāk . . . .	Ā-rōk, rōk ( <i>Brown, azok</i> ) .
Ānāt . . . .	Ā-nat, nat . . . .
Āset . . . .	Ā-chat, chat . . . .
Āku . . . .	Ā-kū, kū . . . .
Vān . . . .	Ā.bn, bn ( <i>Brown, ban</i> ) .
Cha . . . .	Tsā ( <i>Brown</i> ) . . . .
Punihunāi shānvān . .	Punyiban ( <i>Brown</i> ) . .
Poga . . . .	Puga ( <i>Brown</i> ) . . . .
Kuoī . . . .	Ku ( <i>Brown</i> ) . . . .
Kuku . . . .	.....
Kuku . . . .	Kuku ( <i>Brown</i> ) . . . .
Kukhī . . . .	Kem ( <i>Brown</i> ) . . . .
Kemku . . . .	.....
Kemku . . . .	.....
Nānge . . . .	Nang ( <i>Brown</i> ) . . . .
Nāngpu . . . .	.....
Nāngpu . . . .	Nanghi ( <i>Brown</i> ) . . . .
Hāzām . . . .	Henzam ( <i>Brown</i> ) . . . .
Hāzāmku . . . .	.....

<sup>1</sup> This list is compiled from Campbell's 'Naga of Seesaugor' and from his 'Abhay Purya Naga.'

<sup>2</sup> Peal unless otherwise stated.

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Chi . . . . .	Attā . . . . .
Ni . . . . .	Anyi . . . . .
Sem . . . . .	Azam . . . . .
Lai . . . . .	Ali . . . . .
Ung-ā-o . . . . .	Agā . . . . .
Luk . . . . .	Ārok . . . . .
Ngi-ek . . . . .	Ānath . . . . .
Sut . . . . .	Ācheth . . . . .
Ka . . . . .	Ā ku . . . . .
Ān . . . . .	Ban . . . . .
Sā-o-chi . . . . .	Chā . . . . .
Ān-chi ni sem . . . . .	.....
Sā-o ung-ā-o . . . . .	Pugā . . . . .
Ung-i, ngo . . . . .	Ku . . . . .
Ngai-bi, ( <i>my father</i> ) ka-bu . . . . .	Ku ( <i>me</i> ) . . . . .
Ngai-bi . . . . .	Kukuhe . . . . .
Kan-chung . . . . .	Taile . . . . .
Sen-bi, sen-bendo-bi (bendo = all). . . . .	.....
Sen-bendo-bi . . . . .	.....
Nu . . . . .	Nāng . . . . .
Kai-bi ( <i>thy father</i> ), kā-bu . . . . .	.....
Kai-bi . . . . .	.....
Kān, kā-ān-chung . . . . .	.....
Kān-bi, kān-bendo-bi . . . . .	.....

## LANGUAGES OF THE EASTERN NĀGĀ SUB-GROUP.

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler). <sup>1</sup>	Mōshāng Nāgā. <sup>2</sup>	English.
Wān-thek . . .	Vānthē . . .	Ā'shī, ( <i>the same</i> ) . . .	1. One.
Wāni . . .	Vāni . . .	Ā'nī, (ā'nai) . . .	2. Two.
Wān-rām . . .	Vānram . . .	Ā'tūm, (ā'tam) . . .	3. Three.
Belli . . .	(Beli) . . .	Bā'li, (málai) . . .	4. Four.
Bangā . . .	Bāngā . . .	Bang'ā, (bang'i) . . .	5. Five.
Irak . . .	Irok . . .	Tā'rūk, (tárok) . . .	6. Six.
Ingit . . .	Ingit . . .	Ma'shi, ( <i>the same</i> ) . . .	7. Seven.
Ichhat . . .	Isat . . .	Táchat ( <i>the same</i> ) . . .	8. Eight.
Ikhu . . .	Ikhū . . .	Tákrū, (tā'kau) . . .	9. Nine.
Iohhi . . .	Ichi . . .	Rok'shi (rō'shi) . . .	10. Ten.
Rangi . . .	Rūāk-ni . . .	Rok or rog'ni . . .	11. Twenty.
Rak-bangā . . .	Rūāk-bāngā . . .	Rok'bang'ā . . .	12. Fifty.
Sāthe . . .	(Chā the) . . .	Rok'shā'shi . . .	13. Hundred.
Mi . . .	(Ngā) . . .	Ngā . . .	14. I.
Niya . . .	(I)	Ngai, <sup>1</sup> . . .	15. Of me.
Niya . . .	(Irāng)	.....	16. Mine.
La . . .	(Nimā)	Ni'-shi . . .	17. We.
Hāi-hāi . . .	(I)	.....	18. Of us.
Hāi-hāi . . .	(Irāng)	.....	19. Our.
Lāngā . . .	(Nang)	M'nang . . .	20. Thou.
Irepā . . .	(Mā)	....	21. Of thee.
Irepā . . .	(Mārāng)	....	22. Thine.
Lāngā . . .	(Nemā)	Nūm . . .	23. You.
Lāngā . . .	(Ma)	....	24. Of you.

<sup>1</sup> Words in parentheses are taken from Robinson.

<sup>2</sup> Shāng'gē equivalents, when known, are given in brackets.

English.	Tableng.	Tamlu. <sup>1</sup>	Mulung and Sima (Brown).
25. Your . . .	Nu-mai . . .	Ám-phung-ai . . .	.....
26. He . . .	Mi . . .	Mi . . .	Tau, (taupa) . . .
27. Of him . . .	Mi . . .	Mi-lai . . .	.....
28. His . . .	Mi . . .	Mi-lai . . .	.....
29. They . . .	I-yimai, mi-yimai . . .	Mi-phung . . .	.....
30. Of them . . .	I-yimai . . .	Mi-lai . . .	.....
31. Their . . .	I-yimai . . .	Mi-lai . . .	.....
32. Hand . . .	Yâk . . .	Lâk . . .	Yak . . .
33. Foot . . .	Yâ . . .	Lâ . . .	Yah-lan . . .
34. Nose . . .	Nâ-tieng . . .	Shung-chu . . .	Nateng . . .
35. Eye . . .	Mak . . .	Mak . . .	Mik . . .
36. Mouth . . .	Chu . . .	Chu . . .	Tupin, (chusim) . . .
37. Tooth . . .	Phâ . . .	Phâ . . .	Phâ . . .
38. Ear . . .	Nâ . . .	Thong . . .	Nâ . . .
39. Hair . . .	Shâng-ching ( <i>hair of head</i> ), mân ( <i>of body</i> ). . .	Shu ( <i>of head</i> ), mum ( <i>of body</i> ). . .	Su, (min) . . .
40. Head . . .	Shâng-Ching . . .	Shâng-ching . . .	Sang . . .
41. Tongue . . .	Yi . . .	Ye . . .	.....
42. Belly . . .	Shi-ye . . .	Hwum . . .	Seh, (si) . . .
43. Back . . .	Tok-phai . . .	Tok . . .	Thok . . .
44. Iron . . .	Yân . . .	Niyâm . . .	Yan . . .
45. Gold . . .	Khâm . . .	.....	Kham . . .
46. Silver . . .	Nin . . .	.....	Nenmang, (toinan) . . .
47. Father . . .	Ápâ . . .	Pâ . . .	Opâh, (opâ) . . .
48. Mother . . .	Ni-ya . . .	Ni-ya . . .	Onu . . .
49. Brother . . .	Ni-ye . . .	Ni-ye . . .	Chei ( <i>elder</i> ), anau ( <i>younger</i> ), (achei) ( <i>elder</i> ), (nauipa) ( <i>younger</i> ). . .
50. Sister . . .	Teli . . .	Hali, heli . . .	Anau ( <i>elder</i> ), ochachei ( <i>elder</i> ). . .
51. Man . . .	Kâtâ . . .	Shin-yâk . . .	Saunyak, (sauniak) . . .

Banparā (Campbell).	Banpatā (Peal and Brown).
Hāzāmku . . . .	.....
Si . . . . .	Chuā ( <i>Brown</i> ) . . .
Chiku . . . . .	.....
Chiku . . . . .	Haiyan ( <i>Brown</i> ) . . .
Hukhi . . . . .	Hōm ( <i>Brown</i> ) . . .
Hamku . . . . .	.....
Ham-ku . . . . .	.....
Chāk . . . . .	Chak, chāk . . .
Chia . . . . .	Chia . . .
Nako . . . . .	Nākung . . .
Mik . . . . .	Mi . . .
Bikha . . . . .	Tūn . . .
Bā . . . . .	Vā . . .
Nā . . . . .	Nā . . .
Khā . . . . .	Khō ( <i>Brown</i> ) . . .
Khāng . . . . .	Khūng . . .
Le . . . . .	Lē . . .
Wok . . . . .	Vāk . . .
Tak . . . . .	Tāki . . .
Jān . . . . .	Jān . . .
Sen . . . . .	Sien . . .
Ngun . . . . .	Ngūng . . .
Hopā . . . . .	Ā-pā . . .
Hunu . . . . .	Ā-nū . . .
Honāo . . . . .	Ā-tai . . .
Sikau honāo . . . . .	Ā-nā . . .
Mi . . . . .	Mi . . .

<i>Chāng or Mojung.</i>	<i>Mutonia (Muthun and Khulung-Muthun of Brown).</i>
Kān-bendo-bi . . . . .	.....
Hāo . . . . .	Mih . . . . .
Hāo-wē-bi, ( <i>his son</i> ) hāo sho . . . . .	.....
Hāo-wē-bi . . . . .	.....
Hāo-wen-bi, hāo-en-chung, hā-on-chung. . . . .	.....
Hāo-wen-bi ( <i>or bendo may be inserted, as in No. 18.</i> ) . . . . .	.....
Hāo-wen-bi . . . . .	.....
Yik . . . . .	Chāk . . . . .
Yo . . . . .	Tehya . . . . .
Kung . . . . .	Nakōa . . . . .
Ni-yuk . . . . .	Mik . . . . .
Sām-bung . . . . .	Tun . . . . .
Hāo . . . . .	Vā . . . . .
No . . . . .	Nā . . . . .
Kulo ( <i>of head</i> ), ui ( <i>of body</i> ) . . . . .	Khō . . . . .
Khu . . . . .	Khāng . . . . .
Lishāng . . . . .	.....
Shimung . . . . .	Vok . . . . .
Tāk . . . . .	Thok . . . . .
Nām . . . . .	Jiān . . . . .
.....	Sien . . . . .
.....	Ngwun . . . . .
Ā-bu . . . . .	Apā . . . . .
Ā-nu . . . . .	Ānnu . . . . .
Ke-nā . . . . .	Tāichōngpā ( <i>elder</i> ); nau-chōngpā ( <i>younger</i> ). . . . .
Ke-nā yāk-sā . . . . .	Aphe . . . . .
Mi-yet, pou-so . . . . .	Mi . . . . .

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Lāngā . . . .	(Mārāng)	.....	25. Your.
Nāngā . . . .	(Ātē)	Ā'-pl	26. He.
Irep, ire . . . .	(Ā)	Ā'-pi ( <i>him</i> )	27. Of him.
Irep, ire . . . .	(Ārāng)	.....	28. His.
Chenin . . . .	(Sening)	Thing'-shi	29. They.
Chenin . . . .	(Ā)	.....	30. Of them.
Chenin . . . .	(Ārāng)	.....	31. Their.
Dāk . . . .	Dāk	Yok'phā, (yā'phi)	32. Hand.
Dā . . . .	Dā	Yā'phā, (yi'phi)	33. Foot.
Khan . . . .	Kho	.....	34. Nose.
Mit . . . .	Mit	Mak, ( <i>the same</i> )	35. Eye.
Thun . . . .	Tun	Nūrr, (nū)	36. Mouth.
Pā . . . .	Pā	Vā, (vi)	37. Tooth.
Nā . . . .	Nā	Nā, ( <i>same in Singpho and Shāng'gē</i> ).	38. Ear.
Khich-chhu . . . .	Kacho	Kū'mūl, (khū)	39. Hair.
Khau . . . .	Khō	Khū, ( <i>the same</i> )	40. Head.
Thelli . . . .	Thāli	Lāli, (ti'li)	41. Tongue.
Wak . . . .	Vok	Vak	42. Belly.
Tām . . . .	Tām	.....	43. Back.
Jān . . . .	Jān, zān	Yān	44. Iron.
Kām . . . .	(Kam)	.....	45. Gold.
Ngun . . . .	Ngūn	.....	46. Silver.
Ibba . . . .	Vā, ivā, apā . . . .	Vā, ( <i>same in Singpho and Shāng'gē</i> ), wā.	47. Father.
.....	(Ing yōng) . . . .	N'yū	48. Mother.
.....	Ipho ( <i>elder</i> ), inā ( <i>younger</i> )	Ī'phū ( <i>elder</i> ) ( <i>the same in Shāng'gē</i> ), ī'nō ( <i>younger</i> ). ( <i>The Singpho words are, phū, nau.</i> )	49. Brother.
.....	Ingā	.....	50. Sister.
Mi, (miyān) . . . .	Minian, (minyāng)	Vā, mī, mī'-vā . . . .	51. Man.

English.	Tableng.	Tamlu.	Mulung and Siusa (Brown).
52. Woman . . .	Shikāw . . .	Ngu-hā . . .	Chikō, (chikkhō) . . .
53. Wife . . .	Shikāw . . .	Ngu-hā . . .	.....
54. Child . . .	Nāhā . . .	Hā-shi . . .	.....
55. Son . . .	Yi-tān nāhā . . .	Pā-hā-hā . . .	Halom, (taha) . . .
56. Daughter . . .	Shi-ko nāhā . . .	Ngu-hā-hā . . .	Halon, (aha) . . .
57. Slave . . .	Ā . . .	Ā . . .	.....
58. Cultivator . . .	Kāhām-khai . . .	Kā-ling-bai . . .	.....
59. Shepherd . . .	.....	.....	.....
60. God . . .	Kā-wāng . . .	Kā-gāng . . .	Kahsi, (kahwang) . . .
61. Devil . . .	Mā . . .	Mā-ba . . .	.....
62. Sun . . .	Wāng-he . . .	Gāng-hi . . .	Wānghe, (wānghi) . . .
63. Moon . . .	Le . . .	Lin-ya . . .	Le . . .
64. Star . . .	Shā-thā . . .	Li-thā . . .	Chaha . . .
65. Fire . . .	Ā . . .	Au . . .	Ah . . .
66. Water . . .	Ye-āng . . .	Yong . . .	Si, (riang) . . .
67. House . . .	Nok . . .	Cham . . .	Nok . . .
68. Horse . . .	Kau-we . . .	Kau-ye . . .	Kowai . . .
69. Cow . . .	Māhu . . .	Mo-hu . . .	Māhunyu, (māhu) . . .
70. Dog . . .	Kui-hā . . .	Shi . . .	Kui . . .
71. Cat . . .	Āmi . . .	Mā-shi . . .	Ami . . .
72. Cock . . .	Āw-pong . . .	Uh-bong . . .	.....
73. Duck . . .	Āw-nim . . .	Pā-tāk . . .	.....
74. Ass . . .	.....	.....	.....
75. Camel . . .	.....	.....	.....
76. Bird . . .	Āw-hā . . .	Uh-hā . . .	Auhā, (owhā) . . .
77. Go . . .	Thai-dhei . . .	Thai-dhu . . .	Angsi ( <i>Hodgson</i> ) . . .
78. Eat . . .	Hā-yā . . .	Hā-dhu . . .	Hā . . .

Banparā (Campbell).	Banparā (Peal and Brown).
Sikau . . . .	Shi-kū . . . .
Husenu . . . .	.....
Sisi . . . .	.....
Hosā . . . .	Kō-sā . . . .
Sikau hosā . . . .	Ā-phē . . . .
Dā . . . .	.....
Majrimi, mānrāimi . . . .	.....
.....	.....
Rāngbāo . . . .	Hā-rāng . . . .
Bau-rāng . . . .	Lūn-pū . . . .
Ranghān . . . .	Ranghān ( <i>Brown</i> ) . . . .
Letnu . . . .	Lenū . . . .
Letśī . . . .	Litzū . . . .
Vān . . . .	Van . . . .
Ti . . . .	Ti . . . .
Hām . . . .	Ham . . . .
Mān . . . .	Mān . . . .
Mai-hu . . . .	Mai-hū . . . .
Hi . . . .	Hi . . . .
Mesā . . . .	Mia . . . .
Upang . . . .	Ā-pāng . . . .
Upāk . . . .	Ā-pāk-nū . . . .
.....	.....
.....	.....
Fāuo . . . .	Ā . . . .
Pāulā . . . .	Pau-lā, pau-hā . . . .
Lesā . . . .	Sa-le, ( <i>Brown, sāng</i> ) . . . .

Chāng or Mojung.	Mutouia (Mutun and Khulung-Mutun of Brown).
Yāk-sā . . . .	Chikō . . . .
Yāk . . . .	.....
Sho-zi . . . .	.....
Pou-so-sho . . . .	Kosā . . . .
Yāk-sā-sho . . . .	Kosennu . . . .
Āo . . . .	.....
Shi-ek māo-wā-kē . . . .	.....
Mā-su lom-bu (māsu-cow) . . . .	.....
Mehr-kher . . . .	Rāng-ding . . . .
Mehr-chu bi-lā . . . .	.....
Chā-na . . . .	Rāng-han . . . .
Lit-na . . . .	Letlu . . . .
Chān-cha lit-cho . . . .	Let-hi . . . .
Wān . . . .	Van . . . .
Te . . . .	Ti . . . .
Cham . . . .	Ham . . . .
Koli . . . .	Man . . . .
Māsu . . . .	Mahu . . . .
Kei . . . .	Hi . . . .
Tā-ni-lā . . . .	Miah . . . .
Au-nok au-bong . . . .	Ō-nu ( <i>hen</i> ) . . . .
.....	.....
.....	.....
Ou . . . .	Ō . . . .
Kho . . . .	.....
Shāw-ā-shi . . . .	Sā . . . .

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
	Dēhiek . . . . .	Yā'shik or yāl'shik . . . . .	52. Woman.
	Jānngiū . . . . .	.....	53. Wife.
	.....	Nō'yā (able to walk). Nō'shā (baby).	54. Child.
	(Chā) . . . . .	Mi'vā-shā or shā . . . . .	55. Son.
Itchhā . . . . .	(Dēhiek-chā) . . . . .	Yā'shik-shā . . . . .	56. Daughter.
	.....	Dā . . . . .	57. Slave.
	.....	.....	58. Cultivator.
	.....	.....	59. Shepherd.
	(Kathakrang) . . . . .	.....	60. God.
	.....	.....	61. Devil.
	Sān . . . . .	Rong shārr, (rā'shi) . . . . .	62. Sun.
	Dā . . . . .	Yā'pi, (yī'pi) . . . . .	63. Moon.
	Merik . . . . .	Ri'si . . . . .	64. Star.
	Vān . . . . .	Varr . . . . .	65. Fire.
	Jo . . . . .	.....	66. Water..
	Hūm . . . . .	Yim, yum . . . . .	67. House.
Mak . . . . .	Mok . . . . .	.....	68. Horse.
Māniyang . . . . .	Mān . . . . .	Mān'sū . . . . .	69. Cow.
Huh . . . . .	Hū . . . . .	Gui'hē, (kū'kū) . . . . .	70. Dog.
	Miā . . . . .	.....	71. Cat.
	.....	.....	72. Cock.
	.....	.....	73. Duck.
	.....	.....	74. Ass.
	.....	.....	75. Camel.
	Vo . . . . .	Vū . . . . .	76. Bird.
Kāu . . . . .	Kāo, kālāo . . . . .	Kā'thot ( <i>go away</i> ) <sup>1</sup> . . . . .	77. Go.
Chāon . . . . .	Chāo . . . . .	Sā . . . . .	78. Eat.

<sup>1</sup> Root, and so elsewhere. The Imperative ends in zhū or krū.

English.	Tableng.	Tamlu.	Mulang and Sims (Brown).
79. Sit . . .	Im-thei . . .	U-dhu . . .	Im, (um) . . .
80. Come . . .	Vi-ying-kai . . .	Hai-gi-dhu . . .	.....
81. Beat . . .	Shàt-tho . . .	Up-thu . . .	.....
82. Stand . . .	Yong-thei . . .	Yong-dhu . . .	Yong . . .
83. Die . . .	Li-thei . . .	Ti-dhu . . .	Li . . .
84. Give . . .	Yà-kai . . .	Ā-gai . . .	Yakai,*(yakhu) . . .
85. Run . . .	Pàt-thei . . .	Mok-thu . . .	Phat . . .
86. Up . . .	Ātàng . . .	Shàng . . .	.....
87. Near . . .	Āw-āw-mā . . .	Yobai-i . . .	Osinohei, (oh) . . .
88. Down . . .	Ā-mai-tho . . .	Làm-pàng-ai . . .	.....
89. Far . . .	Ā-chai-mā . . .	Tai-hi-i . . .	Kah . . .
90. Before . . .	Ā-shong-mā . . .	Shong-shi . . .	.....
91. Behind . . .	Phai-le . . .	Phai-le . . .	.....
92. Who . . .	Au-shi . . .	Hri-yà . . .	Owai . . .
93. What . . .	Hàng-shi . . .	Mhi-āng . . .	Hangsi, (toinan) . . .
94. Why . . .	Hàng-i . . .	Mhi-kai . . .	.....
95. And . . .	....	Ma . . .	.....
96. But . . .	Mong-jong . . .	Mong-nongàng . . .	.....
97. If . . .	Weishā . . .	Shilāngi . . .	.....
98. Yes . . .	E-e . . .	Hi-hi . . .	Aiya . . .
99. No . . .	Ye-nung . . .	Ning-yu . . .	Yǎ, (inangcha) . . .
100. Alas . . .	Āh-Mh . . .	Āh-āh . . .	.....
101. A father . . .	Pā-chā . . .	Pā hak . . .	.....
102. Of a father . . .	Pā . . .	Pā-lai . . .	.....
103. To a father . . .	Pā-tho . . .	Pā-ge . . .	.....
104. From a father . . .	Pā-mābu . . .	Pā-le . . .	.....
105. Two fathers . . .	Pāi . . .	Pā-ni . . .	.....

Banparā (Campbell).	Banparā (Peal and Brown).
Nāhai, (? nābai)	Ngō ( <i>Brown</i> ) . . .
Homān	Pau-hi, pau-he . . .
Māithān	Pit, ( <i>Brown</i> , mai-pō) . .
Ājangħāi	Ajong ( <i>Brown</i> ) . . .
Jile	Zi-lē . . .
Lākā	Phā ( <i>Brown</i> ) . . .
Reklā	Rik ( <i>Brown</i> ) . . .
Dīngtā	.....
Sonlē	.....
Fang	.....
Ātai-lē	Ātai . . .
Thamā	Tāt-le . . .
Faimā	.....
Abe	Ove ( <i>Brown</i> ) . . .
Tem	Tem . . .
Bole-thaipu, bole nyākpu	Tem-mok-pū . . .
Āthāsu	.....
Hefimā	.....
Hebamā	.....
Chāngle	Tai-le . . .
Mānchāng	Man tai-le . . .
Nabāng	.....
Tā hopā	Ā-pā . . .
Hopā-ku	.....
Hopā-ku.	.....
Hopām	.....
Āni hopā	.....

Chāng or Mojung.	Mutonis (Muthun and Khalung-Muthun of Brown).
Sād-ā-shi	Ngō
Kā-yā	.....
Ngām-ā-shi	.....
Lun-ā-shi, lu-ā-shi	Ajong
Hiy-ā-shi	Ri
Lā-bu	.....
Lāng-ā-shi	Rik, pau
Thi-gei	.....
Nām-bi-sho	Ho, toi
Fāngei	.....
Ulān-lān-ji	Atai
Shāng-ā	.....
Fā-yā	.....
O	Ove
Ai	Tiam
Ai-lā	.....
Gei	.....
Hi-pu	.....
He-bu-bu	.....
Hā	Vai, changpu
Chi	Mantai
E-ki-ti	.....
Ābu	Āpā
Ābu-bi	.....
Abu-wē	.....
Ābu-gā	.....
Ābu ni	.....

Namsangia (Nāgā of Luckinsore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Tāng . . . . .	Tāngō . . . . .	Nong (sit down) . . . . .	79. Sit.
.....	Kārō . . . . .	Kālō . . . . .	80. Come.
.....	Vātō . . . . .	.....	81. Beat.
.....	(Chapō) . . . . .	Chāp . . . . .	82. Stand.
.....	(Riō)	.....	83. Die.
.....	Lāhē . . . . .	Kū . . . . .	84. Give.
.....	(Chuanō) . . . . .	Yū . . . . .	85. Run.
Rankha . . . . .	.....	.....	86. Up.
On-thek . . . . .	Thēkro, (therkō) . . . . .	Ān'yek . . . . .	87. Near.
.....	.....	.....	88. Down.
.....	(Halo) . . . . .	Ā'jāl . . . . .	89. Far.
.....	.....	.....	90. Before.
.....	.....	.....	91. Behind.
Hānnā . . . . .	Hānā . . . . .	Utlā, (yū'rā) . . . . .	92. Who.
.....	(Chennā) . . . . .	Yam'lū, (yā'vā) . . . . .	93. What.
.....	Vētō (Brown) . . . . .	Kham'la . . . . .	94. Why.
Dākka . . . . .	.....	.....	95. And.
.....	.....	.....	96. But.
.....	.....	.....	97. If.
Idangele . . . . .	(Idāngā) . . . . .	.....	98. Yes.
.....	Mā . . . . .	.....	99. No.
.....	.....	.....	100. Alas.
Wānthe ibbā . . . . .	Vā . . . . .	Vā (same in Singpho and Shāng'gē). . . . .	101. A father.
Wānthe ibban . . . . .	(Vā)	.....	102. Of a father.
Wānthe ibbā karāng . . . . .	(Vā-nāng lāko-tak) . . . . .	.....	103. To a father.
Wānthe ibbā iyākbā . . . . .	(Vā-nāng vā) . . . . .	.....	104. From a father.
Ibbā wāni . . . . .	.....	.....	105. Two fathers.

English.	Tableng.	Tamla.	Mulung and Sima (Brown).
106. Fathers . . .	Pā-yi-mai . . .	Pā-àm . . .	.....
107. Of fathers . . .	Pā-yi-mai . . .	Pā-àm-ai . . .	.....
108. To fathers . . .	Pā-yi-mai-tho . . .	Pā-àm-ge . . .	.....
109. From fathers . . .	Pā-yi-mai-mābu . . .	Pā-àm-le . . .	.....
110. A daughter . . .	Shiko nähä chā . . .	Ngu hā-hā hak . . .	.....
111. Of a daughter . . .	Shiko nähä . . .	Ngu hā-hā-lai . . .	.....
112. To a daughter . . .	Shiko nähä-tho . . .	Ngu hā-hā-ge . . .	.....
113. From a daughter . . .	Shiko nähä-mābu . . .	Ngu hā-hā-le . . .	.....
114. Two daughters . . .	Shiko nähä i . . .	Ngu hā-hā ni . . .	.....
115. Daughters . . .	Shiko nähä-län . . .	Ngu hā-hā-phung . . .	.....
116. Of daughters . . .	Shiko nähä-län . . .	Ngu hā-hā-phung-ai . . .	.....
117. To daughters . . .	Shiko nähä-yimai-tho . . .	Ngu hā-hā-phung-ge . . .	.....
118. From daughters . . .	Shiko nähä-yimai-mābu . . .	Ngu hā-hā-phung-e . . .	.....
119. A good man . . .	Chā kätä ämai . . .	Hak shin-yàk mai . . .	.....
120. Of a good man . . .	Kätä ämai . . .	Shin-yàk mai-lai . . .	.....
121. To a good man . . .	Kätä ämai-tho . . .	Shin-yàk mai-ge . . .	.....
122. From a good man . . .	Kätä ämai-mābu . . .	Shin-yàk mai-le . . .	.....
123. Two good men . . .	Kätä pai ämai . . .	Pāni shin-yàk mai . . .	.....
124. Good men . . .	Kätä ämai-län . . .	Shin-yàk maibu-phung . . .	.....
125. Of good men . . .	Kätä ämai-län . . .	Shin-yàk maibu-phung-ai . . .	.....
126. To good men . . .	Kätä ämai-yimai-tho . . .	Shin-yàk maibu-phung-ge . . .	.....
127. From good men . . .	Kätä ämai-yimai-mābu . . .	Shin-yàk maibu-phung-e . . .	.....
128. A good woman . . .	Shikåw ämai . . .	Ngu-hä mai . . .	.....
129. A bad boy . . .	Nähä yimai . . .	Pā hā nemai . . .	Yemei (bad) . . .
130. Good women . . .	Shikåw ämai-län . . .	Ngu-hä maibu-phung . . .	.....
131. A bad girl . . .	Shikåw chā yimai . . .	Hak ngu-hä nemai . . .	.....
132. Good . . .	Ämai-pā . . .	Maibu-pā . . .	Mailan . . .

Banparā (Campbell).	Banparā (Peal and Brown).
Hopā-lāi . . .	.....
Hopā-hām-ku . . .	.....
Hopā-kulāi . . .	.....
Hopā ānpā . . .	.....
Sikau . . . . Ā phe . . .	
Sikau-ku . . . .	.....
Sikau . . . .	.....
Sikau hosā . . . .	.....
Āni sikau . . . .	.....
Sikau-hām . . . .	.....
Sikau-homenpā . . . .	.....
Sikau-hāmku . . . .	.....
Sikau-homenpāni . . . .	.....
Ettā mi mai . . . .	.....
Ettā mi mai-ku . . . .	.....
Ettā mi mai hāmku . . . .	.....
Ettā mi mai ānpā . . . .	.....
Mi mai ni . . . .	.....
Mi mai-hām . . . .	.....
Mi mai hāmenpā . . . .	.....
Mi mai hāmenpā-ku . . . .	.....
Mi mai hāmenpā . . . .	.....
Ettā chyā mai . . . .	.....
Ettā misi neusm . . . . Manme ( <i>bad</i> ) . . . .	
Chyā mai . . . .	.....
Ettā misi fabāi . . . .	.....
Mai . . . . Maimai-lā . . . .	

Chāng or Mojung.	Mutonia (Muthun and Khalung-Muthus of Brown).
Ābu-shong . . . .	.....
Ābu-shong-bi . . . .	.....
Ābu-shong-wē . . . .	.....
Ābu-shong-gā . . . .	.....
Yāksā sho . . . .	Kosenu . . . .
Yāksā sho-bi . . . .	.....
Yāksā sho-wē . . . .	.....
Yāksā sho-gā . . . .	.....
Yāksā sho ni . . . .	.....
Yāksā sho-shong . . . .	.....
Yāksā sho-shong-bi . . . .	.....
Yāksā sho-shong-wē . . . .	.....
Yāksā sho-shong-gā . . . .	.....
Miyet chi maibu-tām . . . .	.....
Miyet chi maibu-bi . . . .	.....
Miyet chi maibu-wē . . . .	.....
Miyet chi maibu-gā . . . .	.....
Miyet ni maibu . . . .	.....
Miyet maibu-shong . . . .	.....
Miyet maibu-shong-bi . . . .	.....
Miyet maibu-shong-wē . . . .	.....
Miyet maibu-shong-gā . . . .	.....
Yāksā chi maibu-tām . . . .	.....
Sho chi ā-maibu . . . .	Manmai ( <i>bad</i> ) . . . .
Yāksā maibu-shong . . . .	.....
Yāksā sho chi ā-maibu . . . .	.....
Mai-bu-tām . . . .	Mai . . . .

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Ibbā-he . . . .	(Vā-he) . . . .	.....	106. Fathers.
Ibbā-he-nāng . . . .	(Vā-he) . . . .	.....	107. Of fathers.
Ibbā-he-nāng-kak . . . .	(Vā-he-nāng lāko-tak)	.....	108. To fathers.
Ibbā-he-ngerā . . . .	(Vā-he-nāng vā)	.....	109. From fathers.
Itchhā wānthe . . . .	(Dēhiek-chā)	Yā'shik shā or shā	110. A daughter.
Itchhā wānthe thimākbā . . . .	.....	.....	111. Of a daughter.
Itchhā wānthe therākbā . . . .	.....	.....	112. To a daughter.
Wānthe itchhā iyākbā . . . .	.....	.....	113. From a daughter.
Itchhā wāni . . . .	.....	.....	114. Two daughters.
Chennā kāmin . . . .	.....	.....	115. Daughters.
Chhi-nāngā . . . .	.....	.....	116. Of daughters.
..... . . . .	.....	.....	117. To daughters.
Itchhi ngābā . . . .	.....	.....	118. From daughters.
Wānthe mi chhen . . . .	.....	Āhal vā	119. A good man.
Wānthe miān chhen . . . .	.....	.....	120. Of a good man.
Miwān chhen wānthe-rāk . . . .	.....	.....	121. To a good man.
Itchhi mi chhen . . . .	.....	.....	122. From a good man.
Wāni āchhen . . . .	.....	.....	123. Two good men.
Mi-iyān chhen . . . .	.....	.....	124. Good men.
Mi-iyān chhen . . . .	.....	.....	125. Of good men.
Mi-ān chhenhi nāngā . . . .	.....	.....	126. To good men.
Mi-ān chhen hi ngeo yābā . . . .	.....	.....	127. From good men.
Bāniā . . . .	.....	.....	128. A good woman.
Bāng chhi . . . .	Achi (bad)	Ā'bā (bad)	129. A bad boy.
Dihāk chhen . . . .	.....	.....	130. Good women.
Dihāk chhā phāng chhi . . . .	.....	.....	131. A bad girl.
Achhen . . . .	Asan	Ā'hal	132. Good.

English.	Taibeng.	Tamla.	Mulung and Sima (Brown).
133. Better . . .	Hāpā shamai . . .	Hāpā mai-āng . . .	.....
134. Best . . .	Naushi maipā . . .	Paishi mai-āng . . .	.....
135. High . . .	Fenā . . .	Shau . . .	.....
136. Higher . . .	Taunā . . .	Mā-ni shau . . .	.....
137. Highest . . .	Ātaupā . . .	Pau-mā shau . . .	.....
138. A horse . . .	Kauwe āpong . . .	Kauyē chipong . . .	Kowai . . .
139. A mare . . .	Kauwe āpi . . .	Kauye chipi . . .	.....
140. Horses . . .	Kauwe-lān . . .	Kauye àm kauye-pōa . . .	.....
141. Mares . . .	Kauwe āpi-lān . . .	Kauye chipi-ām . . .	.....
142. A bull . . .	Māhu āpong . . .	Mohu pong . . .	.....
143. A cow . . .	Māhu āyā . . .	Mohu chipi . . .	Māhunyu, (māhu) . . .
144. Bulls . . .	Māhu āpong-lān . . .	Mohu chipong-ām . . .	.....
145. Cows . . .	Māhu āyā-lān . . .	Mohu chipi-ām . . .	.....
146. A dog . . .	Kui-lā . . .	Shi lā . . .	Kui . . .
147. A bitch . . .	Kui-yā . . .	Shi chipi, shi khu . . .	.....
148. Dogs . . .	Kui-lā-lān . . .	Shi lā-ām, shi lā-tha . . .	.....
149. Bitches . . .	Kui-yā-lān . . .	Shi chipi-ām, shi chipi-tha . . .	.....
150. A he goat . . .	Yuen pong . . .	Yum pong . . .	Yōn (goat), [yūn (goat)] . . .
151. A female goat . . .	Yuen pi . . .	Yum lā (young), yumpi (old). . .	.....
152. Goats . . .	Yuen-lān . . .	Yum-ām . . .	.....
153. A male deer . . .	Tok pong . . .	Shok chipong . . .	.....
154. A female deer . . .	Tok āpi . . .	Shok chipi . . .	.....
155. Deer . . .	Tok-lān . . .	Shok-ām . . .	.....
156. I am . . .	Tāo we . . .	Ngai hi . . .	.....
157. Thou art . . .	Nàng yāng . . .	Na-ung ki . . .	.....
158. He is . . .	Mi ngonàngkei . . .	Mi kei . . .	.....
159. We are . . .	Tumai ye . . .	Hām-phung hi . . .	.....

Banparā (Campbell).	Banparā (Pearl and Brown).
Āmai . . . .	.....
Āmaipā . . . .	Hankū . . . .
Hāha . . . .	Tang-li . . . .
Hāho . . . .	.....
Hāfā . . . .	.....
Ettā mān . . . .	Mān . . . .
Ettā mān hunu . . . .	.....
Inu-mān . . . .	.....
Inu-mān hunu . . . .	.....
Horān-pang . . . .	Mai-hū, hapang . . . .
Māihu-hunu . . . .	Mai-hū . . . .
Inu horān-pang . . . .	.....
Inu māihu-hunu . . . .	.....
Hi-lā . . . .	*Hi . . . .
Hi-nu . . . .	.....
Hi-rem . . . .	.....
Hinu-rem . . . .	.....
Ran-pang . . . .	Roan ( <i>a goat</i> ) . . . .
Ran-nu . . . .	.....
Ran-hu-rem . . . .	.....
Māikhī pang . . . .	Mai ( <i>literally, flesh</i> ) . . . .
Māikhī hunu . . . .	.....
Chenu māikhī . . . .	.....
Ku tai lē . . . .	.....
Nāng lē . . . .	.....
Si lē . . . .	.....
Kem lē . . . .	.....

Chāng or Mojung.	Mutonia (Muthun and Khulung— Muthun of Brown).
Ho mai ke . . .	.....
Pen-dau-dau ho mai ke . . .	.....
Lau bunu . . .	.....
Lau-li-ke . . .	.....
Pen-dau-dau lang-e, pen- dau-dau laubuna.	.....
Koli chi . . .	Man . . .
Koli pize (or yāksā) chi . .	.....
Koli shong . . .	.....
Koli pi shong . . .	.....
Māsu bongsu chi . . .	.....
Māsu pi chi . . .	Mahu . . .
Māsu bongsu shong . . .	.....
Māsu pi shong . . .	.....
Kei chi . . .	Hi . . .
Kei yāksā chi . . .	.....
Kei shong . . .	.....
Kei yāksā shong . . .	.....
Lu-em-bong chi . . .	Rōn ( <i>goat</i> ) . . .
Lu-en-na chi . . .	.....
Lu-en shong . . .	.....
Me-shi-bong chi . . .	.....
Me-shi-pi chi . . .	.....
Me-shi shong . . .	.....
Ngo eyā . . .	.....
Nu au . . .	.....
Hāo shi eyi . . .	.....
Kan-chung kiyā . . .	.....

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Dakma chhen . . .	.....	.....	133. Better.
Achhen chhennā . . .	.....	.....	134. Best.
Achho yāng . . .	(Achuong) . . .	.....	135. High.
Dāk āchhoeng . . .	.....	.....	136. Higher.
Achang lekechang . . .	.....	.....	137. Highest.
Mak wānthe . . .	Mok . . .	.....	138. A horse.
Wānthe mak ngiyāng . . .	.....	.....	139. A mare.
Makkhi . . .	.....	.....	140. Horses.
Mak ngiyāng-hi . . .	.....	.....	141. Mares.
Wānthe mān chhām rekā . . .	.....	.....	142. A bull.
Māniyāng wānthe . . .	Mān . . .	Mān'sū . . .	143. A cow.
Lāng chān bak mān . . .	.....	.....	144. Bulls.
Māniyāng lang . . .	.....	.....	145. Cows.
Wānthe hulā . . .	Hū . . .	Gui-hē (kū'kū) (a dog), gui-hē lā (a male dog).	146. A dog.
Wānthe huyāng . . .	.....	Gui-hē krū . . .	147. A bitch.
Huh-he . . .	.....	.....	148. Dogs.
Huh-nyiāng-he . . .	.....	.....	149. Bitches.
Wānthe keyen . . .	Kiēn (a goat) . . .	Kir'ki or kē'ki (goat), kē'pūng (a male goat).	150. A he goat.
Wānthe kenang . . .	.....	Ke'shārr . . .	151. A female goat.
Ken-he . . .	.....	.....	152. Goats.
Wānthe ngām pang . . .	Kēhē (deer) . . .	Ngam, (ngām) (deer)	153. A male deer.
Wānthe khehinang . . .	.....	.....	154. A female deer.
Ngām-he . . .	.....	.....	155. Deer.
Mi tangian . . .	(Ngā dōng-ang) . . .	.....	156. I am.
Nang ne . . .	(Nang dōng-o) . . .	.....	157. Thou art.
Phang tang mātangā . . .	(Atē dōng-ā) . . .	Ta or tū (is), mū (is not) .	158. He is.
Lahu thang . . .	(Nimā dōng-ang) . . .	.....	159. We are.

English.	Tableng.	Tamlu.	Melung and Sims (Brown).
160. You are . . .	Numai yāng . . .	Àm-phung ki . . .	.....
161. They are . . .	Mi-yi-mai ngonàngkei . . .	Mi-phung kei . . .	.....
162. I was . . .	Tāo ngonàngkei . . .	Ngai nibai . . .	.....
163. Thou wast . . .	Nàng ngonàngkei . . .	Na-ung aunikei . . .	.....
164. He was . . .	Mi ngokzā . . .	Mi nikei . . .	.....
165. We were . . .	Tumai ngokei . . .	Ham-phung nibai . . .	.....
166. You were . . .	Numai ngokei . . .	Àm-phung nikei . . .	.....
167. They were . . .	Mi-yimai ngopu . . .	Mi-phung nikei . . .	.....
168. Be . . .	Miyāngyā . . .	Gái-dhu . . .	.....
169. To be . . .	Pā . . .	Bu . . .	.....
170. Being . . .	Miyāng . . .	Nikei . . .	.....
171. Having been . . .	Nàngke . . .	Nikei . . .	.....
172. I may be . . .	Tāo miyāng ningyā . . .	Ngai là . . .	.....
173. I shall be . . .	Tāo miyāng lakei . . .	Ngai hāni . . .	.....
174. I should be . . .	Tāo mei-ei . . .	Ngai mei-ei . . .	.....
175. Beat . . .	Shet-tho . . .	Up-thu . . .	.....
176. To beat . . .	Shet-chi . . .	Up-tukei . . .	.....
177. Beating . . .	Shet-yāng . . .	Up-telei . . .	.....
178. Having beaten . . .	Shet-ke . . .	Up-hā . . .	.....
179. I beat . . .	Tāo shet-nàng . . .	Ngai up-hān . . .	.....
180. Thou beatest . . .	Nàng shet-chi . . .	Na-ung up-tu . . .	.....
181. He beats . . .	Mi shet-kei . . .	Mi up-tu . . .	.....
182. We beat . . .	Tumai shet-nàng . . .	Hām-phung up-hāni . . .	.....
183. You beat . . .	Numai shet-chi . . .	Àm-phung up-tu . . .	.....
184. They beat . . .	Mi-yimai shet-kei . . .	Mi-phung up-tu . . .	.....
185. I beat ( <i>Past Tense</i> ) . . .	Tāo shet-kei . . .	Ngai up-chubai . . .	.....
186. Thou beatest ( <i>Past Tense</i> ). . .	Nàng shet-kei . . .	Na-yung up-chubai . . .	.....

Banparā (Campbell).	Banparā (Peal and Brown).
Hāzām lē	.....
Hām tāi lē	.....
Ku nā lē	.....
Nāng nā lē	.....
Si nā lē	.....
Kem nā lē	.....
Hāzām nā lē	.....
Hām nā lē	.....
Nā hay	Tai ( <i>Brown</i> ) ..
Āchāng	.....
Usuā	.....
.....	.....
Ku ā chānge	.....
Ku ā chāngai	.....
Ku ā chāng tāibū	.....
Māithān	Pit ( <i>Brown mai-pō</i> ) ..
Māiā	.....
Māile	.....
Māi usualē	.....
Ku māi	.....
Nānge māilē	.....
Sia māilē	.....
Keme māiā	.....
Hāzām māiā	.....
Hām māiā	.....
.....	.....
.....	.....

Chāng or Mojung.	Mutonia (Muthun and Khalung-Muthun of Brown).
Kā-ān-chung kiyā	.....
Hāo-n-chung kiyā	.....
Ngo kiyānu	.....
Nu kiyānu	.....
Hāo-go kiyānu	.....
Kan-chung kiyānu	.....
Kā-ān-chung kiyānu	.....
Hāo-en-chung kiyānu	.....
Kā	.....
Kiyā	.....
Eyā	.....
Kiyānu	.....
Ngo kāe-lu	.....
Ngo goe	.....
Ngo kilābo	.....
Ngāmbei	.....
Ngām-se-ong, ngām-deo	.....
Ngām-se-ong	.....
Ngāmei ābā	.....
Ngā-i ngām-lābo	.....
Nu ngām-āsi	.....
Hāo-i ngām-bāi	.....
Kan-ni ngām-lābo	.....
Nu ngām-āsi nāo	.....
Hāo-en-chunge-i ngām-lābo	.....
Ngā-i ngām-bei	.....
Nu ngām-bei-lu	.....

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Nāng-mahu thāne . . .	(Nemā dōng-o) . . .	.....	160. You are.
Chenin thān . . .	(Sening dōng-ā) . . .	.....	161. They are.
Mi mātang taya . . .	(Ngā dōng-tak) . . .	.....	162. I was.
Lāngā neah . . .	(Nang dōng-tō) . . .	.....	163. Thou wast.
Ire mātang taya . . .	(Atē dōng-tā) . . .	.....	164. He was.
La huthang . . .	(Nimā dōng-tak) . . .	.....	165. We were.
Nang mahu thane . . .	(Nemā dōng-tō) . . .	.....	166. You were.
Jeheme thangta . . .	(Sening dōng-tā) . . .	.....	167. They were.
Madanga . . .	Dōng ( <i>Brown</i> ) . . .	.....	168. Be.
Madanga-leh . . .	.....	.....	169. To be.
Madanga-tā . . .	.....	.....	170. Being.
.....	.....	.....	171. Having been.
Ngāi tā dāng . . .	.....	.....	172. I may be.
Ngāi dāng and . . .	(Ngā i-dōng-ang) . . .	.....	173. I shall be.
.....	.....	.....	174. I should be.
Anang . . .	Vātō . . .	Dat'shū . . .	175. Beat.
Mābāt ikā . . .	.....	.....	176. To beat.
Wat ikang . . .	.....	.....	177. Beating.
.....	.....	.....	178. Having beaten.
Inga me batah . . .	(Ngā vāt-ang) . . .	.....	179. I beat.
Langa watikang . . .	(Nang vāt-o) . . .	.....	180. Thou beatest.
Atana watika . . .	(Atē vāt-ā) . . .	.....	181. He beats.
Inga me bat-ikong . . .	(Nimā vāt-ang) . . .	.....	182. We beat.
Langa maba-ika . . .	(Nemā vāt-o) . . .	.....	183. You beat.
Chenin maba-ika . . .	(Sening vāt-ā) . . .	.....	184. They beat.
.....	(Ngā vāt-tak) . . .	.....	185. I beat ( <i>Past Tense</i> ).
.....	(Nang vāt-tō) . . .	.....	186. Thou beatest ( <i>Past Tense</i> ).

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
187. He beat ( <i>Past Tense</i> ) .	Mi shet-kei . . .	Mi up-chubai . . .	.....
188. We beat ( <i>Past Tense</i> ) .	Tumai shet-kei . . .	Häm-phung up-chubai . . .	.....
189. You beat ( <i>Past Tense</i> ) .	Numai shet-kei . . .	Àm-phung up-chubai . . .	.....
190. They beat ( <i>Past Tense</i> ) .	Mi-yimai shet-kei . . .	Mi-phung up-chubai . . .	.....
191. I am beating . . .	Tão shet-eiang nängkei . . .	Ngai up-pai àngbai . . .	.....
192. I was beating . . .	Tão shet-teignokei . . .	Ngai up-pai nibai . . .	.....
193. I had beaten . . .	Tão shákàngkei . . .	Ngai up-tuppi . . .	.....
194. I may beat . . .	.....	.....	.....
195. I shall beat . . .	Tão shenang . . .	Ngai up-hän . . .	.....
196. Thou wilt beat . . .	Näng shet-chi . . .	Na-yung up-tu . . .	.....
197. He will beat . . .	Mi shellok . . .	Mi up-hän . . .	.....
198. We shall beat . . .	Tumai shellok . . .	Häm-phung up-hän . . .	.....
199. You will beat . . .	Numai shetchi . . .	Àm-phung up-tu . . .	.....
200. They will beat . . .	Mi-yimai shellok . . .	Mi-phung up-hän . . .	.....
201. I should beat . . .	Tão shellokei . . .	Ngai up-häni . . .	.....
202. I am beaten . . .	Tâtão shet-kei . . .	Ngai-ko up-tukei . . .	.....
203. I was beaten . . .	Tâtão shet-bizä . . .	Ngai-ko up-pai nibai . . .	.....
204. I shall be beaten . . .	Tâtão shellok . . .	Ngai-ko up-hàng-khi . . .	.....
205. I go . . .	Tão thai . . .	Ngai thai . . .	.....
206. Thou goest . . .	Näng thai . . .	Na-ung thai . . .	.....
207. He goes . . .	Mi thai . . .	Mi thai . . .	.....
208. We go . . .	Tumai thai . . .	Häm-phung thai . . .	.....
209. You go . . .	Numai thai . . .	Àm-phung thai . . .	.....
210. They go . . .	Mi-yimai thai . . .	Mi-phung thai . . .	.....
211. I went . . .	Tão tài nängki . . .	Ngae thai-bai . . .	.....
212. Thou wentest . . .	Näng tài nängki . . .	Na-ung thai-bai . . .	.....
213. He went . . .	Iheh tài nängki . . .	Mi thai-bai . . .	.....

Banparā (Campbell).	Banparā (Peal and Brown).
.....	.....
.....	.....
.....	.....
.....	.....
Ku ā māilē . . . . .	.....
Ku ā fitlē . . . . .	.....
Ku ā fitlē . . . . .	.....
Ku māitauke . . . . .	.....
Ku ā maiā . . . . .	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
Ku māinpā . . . . .	.....
Kutu āthā māilē . . . . .	.....
Kutu fitlē . . . . .	.....
Kutu maiā . . . . .	.....
Ku pauē . . . . .	Ngoile kungupue <sup>1</sup> . . . . .
Nāng pāulā . . . . .	Nang paule . . . . .
Si pāulā . . . . .	Uchu paule . . . . .
.....	.....
.....	.....
.....	.....
Ku jälē . . . . .	Ku ngoile . . . . .
Nāng jälē . . . . .	.....
Si jälē . . . . .	.....

<sup>1</sup> Everything after this in this column is from Brown.

Chāng or Mojang.	Mutonia (Mutun and Khulung-Mutun of Brown).
Hǎo-ei ngām-bei .	.....
Kan-chung ngām-bei .	.....
Kān-chung ngām-bā .	.....
Hǎo-en-chung ngām-bei .	.....
Ngā-i ngām-tānau .	.....
Ngā-i ngām-ifukai .	.....
Ngā-i ngām-bei .	.....
Ngā-i gālāo ngām-lāsom .	.....
Ngā-i gālāo ngām-lāmsom .	.....
Nu ngām-lābu .	.....
Hǎo-ei ngām-lābu .	.....
Kan-chung ngām-lābu .	.....
Kān-chung ngām-lābu .	.....
Hǎo-chung ngām-lābu .	.....
Ngā-i ngām-bo tilābo .	.....
Ka-ta ngām-bei .	.....
Ka-ta ngām-mā .	.....
Ka-ta ngām-lābo .	.....
Ngo hǎo-lābo .	.....
Nu hǎo-āshi .	.....
Hǎo wā-shi .	.....
Kan-chung hǎo-lābo .	.....
Kān-chung hǎo-āshi .	.....
Hǎo-en-chung hǎo-tā .	.....
Ngo go hǎo-lābo .	.....
Nu go hǎo-āni .	.....
Hǎo go hǎe-āshi .	.....

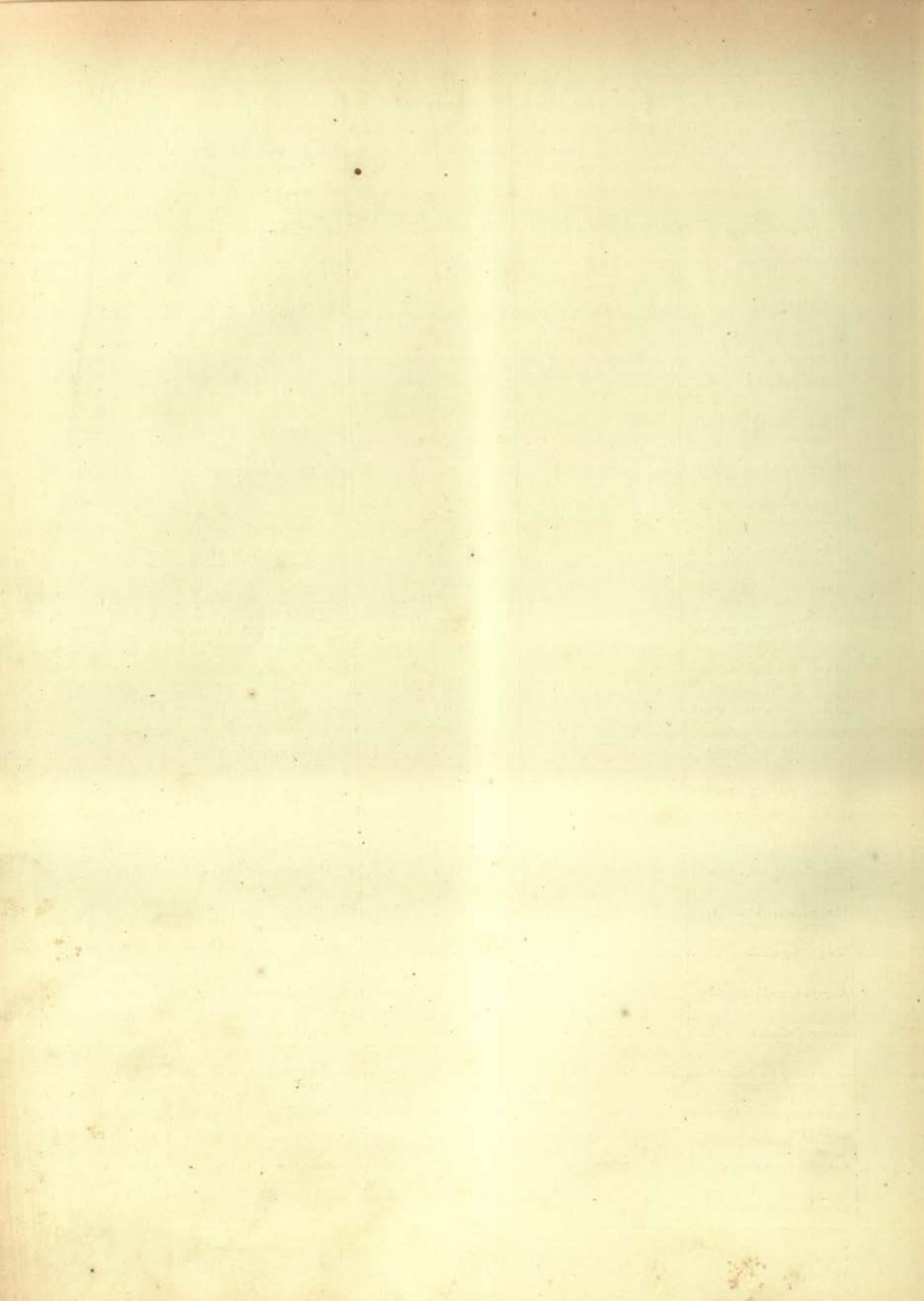
Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
.....	(Atē vāt-tā) . . .	.....	187. He beat ( <i>Past Tense</i> ).
.....	(Nimā vāt-tak)	.....	188. We beat ( <i>Past Tense</i> ).
.....	(Nemā vāt-tō) . . .	.....	189. You beat ( <i>Past Tense</i> ).
.....	(Sening vāt-tā) . . .	.....	190. They beat ( <i>Past Tense</i> ).
Inga nang batah	.....	.....	191. I am beating.
Inga wa thenga	.....	.....	192. I was beating.
Inga la wat thang	.....	.....	193. I had beaten.
Inga ma ita bibatang	.....	.....	194. I may beat.
Inga thenga ah	(Ngā i-vāt-ang) . . .	.....	195. I shall beat.
.....	(Nang i-vāt-ō) . . .	.....	196. Thou wilt beat.
.....	(Atē i-vāt-ā) . . .	Khāung ( <i>suffix of future</i> . <i>The suffix of the negative future is mak</i> ). . .	197. He will beat.
.....	(Nimā i-vāt-ang) . . .	.....	198. We shall beat.
.....	(Nemā i-vāt-ō) . . .	.....	199. You will beat.
.....	(Sening i-vāt-ā) . . .	.....	200. They will beat.
.....	.....	.....	201. I should beat.
.....	.....	.....	202. I am beaten.
Ingala wat thang	.....	.....	203. I was beaten.
Ingala wat thang	.....	.....	204. I shall be beaten.
Ki-kang	Ngā-lā kēkang ( <i>Brown</i> ) . . .	.....	205. I go.
Lang-tha	.....	.....	206. Thou goest.
Ire-tha	Ātē-lā kēkā ( <i>Brown</i> ) . . .	.....	207. He goes.
.....	.....	.....	208. We go.
.....	.....	.....	209. You go.
.....	.....	.....	210. They go.
Wang thang	Ngā-lā kātak ( <i>Brown</i> ) . . .	.....	211. I went.
Lang thangta	.....	.....	212. Thou wentest.
Atela thangta	.....	.....	213. He went.

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
214. We went . . .	Tumai thai-kei	Hám-phung thai-bai . .	.....
215. You went . . .	Numai thai-kei	Àm-phung thai-bai . .	.....
216. They went . . .	Mi-yimai thai-kei	Mi-phung thai-bai . .	.....
217. Go . . . .	Thai-thei	Thai-dhu . . .	Angsi ( <i>Hodgson</i> ) .
218. Going . . . .	Thai-bu . . .	Thai . . . .	.....
219. Gone . . . .	Thai-ti-kei	Thai-tikei . . .	.....
220. What is your name? .	Nàng min à hàngkei min-nàngkei?	Nàngai mân mákai mánpā?	.....
221. How old is this horse? .	Kauwe hàngshin wu lukei?	Kauye máshik wu takeri?	.....
222. How far is it from here to Kashmir?	Hámábu Kashmir hàng-shin chai nàngkei?	Há laipá Kashmir máshik tai-àngkei?	.....
223. How many sons are there in your father's house?	Nàng pā nok-má nähä hàngshi ngonàngkei?	Àm-pá chamai pā-hü máshik nayapá?	.....
224. I have walked a long way to-day.	.....	.....	.....
225. The son of my uncle is married to his sister.	Tepá yáng nähä mi teli náwá pui nàngkei.	Hámaipalei háká mi-heli yek chingubai.	.....
226. In the house is the saddle of the white horse.	Kauwe ehàng umching nok-má nàngkei.	Kauye shatokpá ushing chamai àngpai.	.....
227. Put the saddle upon his back.	Kauwe tok tong-má um-ching hitho.	Kauye tok sàngai hágeshu .	.....
228. I have beaten his son with many stripes.	Tawe mi hâtão mi yâng-gei shetyângkei.	Ngai-i mi háká longbai up-tukei.	.....
229. He is grazing cattle on the top of the hill.	Mi phaötângmá mähutão hei a nàngkei.	Mi ànte sàngai mohu-phung hat amikei.	.....
230. He is sitting on a horse under that tree.	Àto uto pi shimá kauwe tok-má umewá-nàngkei.	Há-ànte-le pa yângtum kauye tok sàngai ushing nikei.	.....
231. His brother is taller than his sister.	E-nau phai e-nye shâtão-kei.	Heli-vi mi lei-nyiá shau àngkei.	.....
232. The price of that is two rupees and a half.	Tao yimá nginkoi àdhuli ching.	Há-bi le lup ni ma àdhuli shing àngkei.	.....
233. My father lives in that small house.	Utão nok háká te-pá owe-nàngkei.	Hámai pá àntile cham mân bele nayupai.	.....
234. Give this rupee to him.	Tao ngin ye-tho phâshi	Há lup háké gâshu . .	.....
235. Take those rupees from him.	Àtão-mábu ngin yuyá	Ànte-le ànte lup yâ-dhu <i>Him-from those rupees take.</i>	.....
236. Beat him well and bind him with ropes.	Mitão miyâng-gei shet-chi mitão woei shâshi.	Mi-ka long-bâ up-thu, ànte-lei hru-i shâ-dhu.	.....
237. Draw water from the well.	Yeâng-nung-mábu yeâng shukei.	Yong-kok aiba young shukâ-dhu.	.....
238. Walk before me . .	Te sho-má shong-kei . .	Ngai shikâ thai-dhu.	.....
239. Whose boy comes behind you?	Nàng phaimá au-nok nau-shi kiki?	Na-ung phai-lai u-â-mai nár-âng?	.....
240. From whom did you buy that?	Hâtão-â au-mábu shâk-kei-âng-gei?	Mingi melei bu tao shâk-pá?	.....
241. From a shopkeeper of the village.	Tâam ching pohá-mábu shak-kei.	Hámching pohâ laiba shâk-pá.	.....

Banparā (Campbell).	Banparā (Peal and Brown).
.....	.....
.....	.....
.....	.....
Pāulā . . . . .	Nang pau-lā . . . . .
Jälē . . . . .	.....
Pāuenā . . . . .	.....
Nāng bule mānpu ? . . . . .	.....
Obirāng he mān pu ? . . . . .	.....
Ete khonge obe nilām Kas-miri kāpang ? . . . . .	.....
Nāng hānpāmā hāmmā ābi tāibu sisi neusā ? . . . . .	.....
Ku āni āsule hām dawā . . . . .	.....
Ku āpāli hosa usuā hūnāu toi zingle. . . . .	.....
Mān tha zin hāmmā tāile . . . . .	.....
Siku tokmā zin khālē . . . . .	.....
Ku-e fid deua āsule usuā hosān. . . . .	.....
Sie mihu niele hā hutu . . . . .	.....
Sie mān tākmā nāle pana tangmā rāng khunmā jakle. . . . .	.....
Chiku honāo fāi chiku sikau hanāo lale. . . . .	.....
Usuā nun khāoni āthali . . . . .	.....
Ku-āpā usuā hām sā-mā ānokle. . . . .	.....
Eā nun khāu usuā āng lākā . . . . .	.....
Usuā ānpā nun pai jānhāi . . . . .	.....
Usuā māile māithen āthāsu usuā lungē khādu. . . . .	.....
Takai anpa tikha hai . . . . .	.....
Ku pām thomā ahām hāi . . . . .	.....
Nāng fāimā oham pu ? . . . . .	.....
Omā sāpu ? . . . . .	.....
Tinkha unpā hāt . . . . .	.....

Chāng or Mojung.	Mutonia (Muthun and Kulung-Muthun of Brown).
Kan-chung hāo-āni .	.....
Kān-chung hāo-āni .	.....
Hāo-en-chung hāo-āni .	.....
Kho . . . .	.....
Hāo-ā . . . .	.....
O-hāo-ā . . . .	.....
Nu-nin au nyeng-kei ? .	.....
Koli ho polā ting-ing kei ? .	.....
Hā-gā hāo-pu Kashmir segolā lālok ki-ing kei ?	.....
Kheno kābu-bi cham-ā pou-so sho lāteng ki ?	.....
Ngo lāt-chi sābu to-hāo-ke .	.....
Ka-bāo nā sho-bāo sho-nā ngā-kei.	.....
Koli thubai-bi figung cham-ā kelāo.	.....
Figung tāk-ā ching-ku āshi.	.....
Ngo hāo sho kha-ā-tāo ngām-bei fan-kei.	.....
Māsu-tāo shimbuk tāo tāo kuen nāng-kei.	.....
Pu chi ku pāngā koli tāk-ā sāt-ā-gei.	.....
Chei togi yāksā nulo-kei .	.....
Shāmbāk ni ādhuli chi mu-kei.	.....
Ka-bu cham hāmbāo khene ki-kei.	.....
Shāmbāk khuyā lāng-ā-shi	.....
Shāmbāk khu hāo-gā hi-shi.	.....
Hāo-tāo mai-gu ngām-ā-shi lāoei fān-ā-shi.	.....
Te khu-gā khubā . .	.....
Nuzi kechitāngā pāi-ā-shi .	.....
Kā-fai to su sho lānge ? .	.....
Na-i lā-gā chepu-kei ? .	.....
Shāng jākā dokāni khā chepu-kei.	.....

Namsangia (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
.....	.....	.....	214. We went.
.....	.....	.....	215. You went.
.....	Kāuo ( <i>Brown</i> ) .	.....	216. They went.
Kāu . . . .	.....	Kāthot-krū . . . .	217. Go.
Chhebka . . . .	.....	.....	218. Going.
Thangta . . . .	.....	.....	219. Gone.
Ma-min marva ? . . . .	.....	.....	220. What is your name ?
Emak iyepa chhenta rang pa madanga ?	.....	.....	221. How old is this horse ?
EKasmira la pa chhet janga ?	.....	.....	222. How far is it from here to Kashmir ?
Ma-ba hu-ma nanga neta chhenta ?	.....	.....	223. How many sons are there in your father's house ?
Nga theiyan bala nang phang tak.	.....	.....	224. I have walked a long way to-day.
Iremi an ire iyāng teying didi chama kapika.	.....	.....	225. The son of my uncle is married to his sister.
Humiyo khanwa jin mak papanang ma danga.	.....	.....	226. In the house is the saddle of the white horse.
At manang khakka . . . .	.....	.....	227. Put the saddle upon his back.
Achanang iya ranga watak.	.....	.....	228. I have beaten his son with many stripes.
Haha nang mau bamika . . . .	.....	.....	229. He is grazing cattle on the top of the hill.
Iman khanang maktam nang changika.	.....	.....	230. He is sitting on a horse under that tree.
Anang tei yāng nama anang te achho yāng.	.....	.....	231. His brother is taller than his sister.
Phani khath heh athapa . . . .	.....	.....	232. The price of that is two rupees and a half.
Iba pahuma chane rang tanga.	.....	.....	233. My father lives in that small house.
Un phathepa kak . . . .	.....	.....	234. Give this rupee to him.
Angeya ngan hi ugaba kar	.....	.....	235. Take those rupees from him.
Jarang obad ate rumā khāk chhen.	.....	.....	236. Beat him well and bind him with ropes.
Ja nad khan ma jakhan . . . .	.....	.....	237. Draw water from the well.
Ima karang phang khama	.....	.....	238. Walk before me.
Madinang hanchao yāng ira	.....	.....	239. Whose boy comes be- hind you ?
Hange warita wa irepa . . . .	.....	.....	240. From whom did you buy that ?
Hawatha chang te newa . . . .	.....	.....	241. From a shopkeeper of the village.



## NĀGĀ GROUP.

### THE NĀGĀ-BODO SUB-GROUP.

The Western Nāgā Group of languages is bounded on the south by the Kuki, and on the west and north (so far as concerns Tibeto-Burman languages) by the Bodo Group. In each direction there is a transitional linguistic area. That is to say, between Angāmi Nāgā and the Bodo languages there is a group, which I call the Nāgā-Bodo Group, bridging over the difference between the characteristic features of the two forms of speech, and similarly between Angāmi Nāgā and the Kuki languages there is another group which I call the Nāgā-Kuki. At present we have to deal with the former,—the Nāgā-Bodo Group. This consists of two main languages, *viz.*, Mikir, whose headquarters is in the Mikir Hills in the east of the Nowgong District, and Kachehā Nāgā or Empēo, which is spoken in North Cachar and in the adjoining tracts of the Nāga Hills. Subordinate languages, closely akin to, but not dialects of, Kachehā Nāgā, are Kabui Nāgā and Khoirāo Nāgā. These last two are mostly spoken in the western hill country of the State of Manipur. As might be expected, the Bodo language, with which they show the most important points of kinship, is the eastern one,—Chutiyā,—while Angāmi and Lhōtā are the two Nāgā tongues to which they are most closely allied.

The following is the estimated number of people who speak the various languages of this group,—

Mikir	.	.	.	.	.	.	.	.	.	.	.	.	89,516
Kachehā Nāgā	.	.	.	.	.	.	.	.	.	.	.	.	10,280
Kabui	.	.	.	.	.	.	.	.	.	.	.	.	11,073
Khoirāo	.	.	.	.	.	.	.	.	.	.	.	.	15,000
<hr/>													
													125,869

The close connexion which mutually exists between these four languages will be evident from a perusal of the list of words and sentences on pp. 432 and ff. It must, however, be confessed that in regard to Kabui and Khoirāo the classification is somewhat arbitrary, for, though they have undoubted connexion with the Bodo languages, they also show many points of contact with the Kuki ones.

## MIKIR.

Mikirs call themselves 'Arleng,' a word which also means 'man' generally, although more strictly applied to a Mikir man. They have also borrowed from Assamese the word *monit* or *munit* for 'a male human being' when a precise term is required. The following account of their habitat is from the pen of Sir Charles Lyall (1882):—

The country which, from its geographical nomenclature, we should look upon as the home of the Mikir race is tolerably extensive, and includes a large area of hills in which there are now few or no Mikirs. The characteristic elements of Mikir topographical nomenclature are *Lāng*, river, water; *Lāngso*, small stream; *Inglong*, mountain; *Long*, stone; *Rong*, village; *Sār*, chief. In the isolated mountainous block which fills the triangle between the Brahmaputra on the north, the Dhansiri Valley on the east, and the Kopili and Kalang Valleys on the west, these names are found everywhere, as well in the southern part now inhabited by the Rengmā Nāgās from the hills across the Dhansiri as in the northern portion included in the Nowgong district, and known more particularly as the Mikir Hills. They are also found in considerable numbers to the south of the Lāngkher Valley, in the mountains now inhabited by Kukis, Kachchā Nāgās, and Kachāris (e.g., *Lāngreng* = 'water of life,' *Lāngting*, *Long-lai*, etc.) as far south as the courses of the Jhiri and Jhinam. In the centre of North Cachar they are rarer; but there is a considerable group of Mikir names again to the west of this tract, about the head waters of the Kopili, and on the southern face of the hills north of Badarpur. Mikirs also abound, mixed with Lālungs, on the northern face of the Khāsi and Jaintia Hills, and along the courses of the Kopili and Umkhens rivers.

Across the Brahmaputra the topographical nomenclature shows no trace of them, though there are a few recent colonies of the race in Darrang.

They are thus essentially a people of the lower hills and adjoining lowlands of the central portion of the range stretching from the Garo Hills to the Pātkoi. Their neighbours are (1) The Syntengs of Jaintia on the west; (2) Bodos or Kachāris on the south; (3) Assamese on the north and east, where the country is inhabited at all; and intermixed with them are recent colonies of Kukis and Rengmā Nāgās and older ones of Lālungs and Hill Kachāris.

Mikir is believed to have but slight dialectic variations, although the following dialect names have been reported for this Survey:—

Name of Dialect.	District where spoken.	Number of speakers.
Standard . . . .	Cachar	536
	Kamrup	12,200
	Darrang	2,400
	Nowgong	44,850
	Sibsagar	1,000
	Nāga Hills	17,000
	Total . . . .	77,986
Bhoi Mikir . . . .	Khāsi and Jaintia Hills	10,080
Amri . . . .	North Cachar	725
Rengkhang . . . .	North Cachar	725
	TOTAL . . . .	89,516

The last three are said to be, strictly speaking, not dialects but mixtures of pure Mikir with the languages of neighbouring tribes. This is borne out by the only sample of them (that of Bhoi Mikir) which I have succeeded in obtaining. It has been found impossible to get specimens of Amri and Rengkhang. Through the kindness of Sir Charles Lyall, K.C.S.I., I am able to print the following first three specimens of standard Mikir, together with the very full grammatical sketch which precedes them. The first specimen of the Parable of the Prodigal Son has been translated by Sardoka Perrin Kay, who is by birth a Mikir, and is at present employed in Government service in Shillong.

The two pieces of folklore have been also prepared by him, under the supervision of Mr. H. Corkery, LL.D. I must also express my indebtedness to the Rev. P. E. Moore, who has worked as a missionary for many years among the Mikirs, for the second version of the parable which follows the three specimens referred to above.

Mikir clearly belongs to the same group as Kachchā Nāgā, Kabui, and Khoirāo. Like them it is an intermediate stage between the true Nāgā languages and the various speeches belonging to the Bodo group. Sir Charles Lyall (writing at the time when no materials were available for comparison with Nāgā) has clearly shown, in the note quoted in the list of authorities, the close connexion which exists between Mikir and the latter, and Mr. Davis has also shown the remarkable points of agreement which exist between it and the former.

The following are the authorities on Mikir with which I am acquainted :—

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- BAKER, E. C. S.,—Account of the Mikirs on p. 254 of the same Report.

I take this opportunity of expressing my thanks to Sir Charles Lyall, K.C.S.I., for the following sketch of the principal features of Mikir Grammar. It is based on the very instructive specimens which follow, and on materials, not yet published, gathered by the late Mr. E. Stack in the years 1885-86.

**PRONUNCIATION.**—Mikir possesses the following Consonants,—*b, ch, d, h, j, k, l, m, n, ng, p, r, s, t, v*, and the aspirates *kh, ph, th.* *Bh, dh,* and *g* occur only in a few borrowed words, and *bh* and *dh* are commonly resolved, as *bahār*, a load; *dohōn*, money. *F, sh, w, y* (consonantal) and *z* are unknown. *Ng* is never initial, and the *g*-sound in it is never separately audible.

In **Vowels** Mr. Stack recognised the following,—*ā, à* (the latter in closed syllables, abruptly pronounced, as in German *Mann*); *ē, è* (the latter in closed syllables, as in *pet*), *e*; *ī, ī*; *ō, ò* (in closed syllables, abrupt, as in *pot*), *o* (this apparently represents a shortened long *ō*, as Mr. Stack notes that the sound *ā* or *aw*, represented in this survey

by *ā*, does not occur); *ū*, *u*. The differences in length of vowels seem often to be (as in Assamese) rather indeterminate. There is a tendency for the long *ā* to be thinned down to *ē*, as in the loan-words *rēcho=rājā* and *bēri=bāṛi*; *ē* frequently occurs as a variant of initial *ā-*, *vide post*.

The Diphthongs occurring are *ai*, *ei*, *oi*, *ui*, in all of which the first element represents the long vowel, and the combinations might be written *āi*, *ēi*, *ōi*, *ūi*.

**ROOT-WORDS.**—The root-words, whether nouns, adjectives, pronouns, adverbs or verbs, are generally monosyllabic. Roots longer than one syllable are apparently formed by adding prefixes, originally having separate significance, now often lost, to monosyllabic roots, or by compounding one or more roots. Prefixes of which the significance is not now traceable are *ār-* (as in *ārlēng*, man; *ārlōng*, stone; *ārni*, sun, day); *ing-*<sup>1</sup> (*inglōng*, mountain; *inghōn*, pity, etc.); *ning-*<sup>2</sup> (*ningvē*, night; *ningkān*, year, etc.); and *te-*, *ti-*, *to-* (as in *terām*, call; *tekāng*, abandon; *tikup*, an enclosure; *tovār*, a road). Prefixes which are still significant will be noted below. Instances of compound roots are, in nouns, *kēng-dōp*, shoe (foot-covering); *ni-dōp*, cloud (sun-cover); *rēng-mē*, being happy (life-good), etc.; in verbs numerous examples will be found in the specimens.

**INFLECTION.**—Words (whether nouns or verbs) are not inflected, but are located in sense by their position in the sentence or by the addition of particles. These particles may often be omitted where ambiguity is not likely.

**Gender.**—Gender is not distinguished except for animate beings, and in them either (1) by difference of termination, or (2) by added words indicating sex, or (3) by different terms. Thus,—

(1) <i>pō</i> , father	<i>pē</i> , mother.
<i>phu</i> , grandfather	<i>phi</i> , grandmother.
<i>(pu)nu</i> , paternal uncle	<i>ni</i> , paternal aunt.
(2) <i>sō-pō</i> , boy	<i>sō-pī</i> , girl.
<i>su-pō</i> , grandson	<i>su-pī</i> , granddaughter.
<i>āsō-pinsō</i> , male child	<i>āsō-pī</i> , daughter.
<i>chainōng-ālō</i> , bull	<i>chainōng-āpī</i> , cow.
(3) <i>ārlēng</i> , man	<i>ārlosō</i> , woman.
<i>ik</i> , elder brother	<i>ingjir</i> or <i>tē</i> , elder sister.

**Number.**—The ordinary suffix for the plural is *ātum*, but other words are occasionally suffixed to indicate plurality, as *mār*, a mass, quantity, or company; *dōng*, many; *lī* (a respectful form used chiefly in addressing a number of persons). With pronouns the suffix is *tum*, not *ātum*; *nē*, I; *nē-tum*, we; *i-tum*, we, including the person addressed: *nāng*, thou; *nāng-tum*, ye; *lā*, he, she, it; *lā-tum*, they: respectful forms *nē-lī*, *i-lī*, *nāng-lī*, *ālāng-lī*; also *nē-lī-tum*, *nāng-lī-tum*.

**Case.**—Case is indicated by position, or by postpositions. The *Nominative* and, generally speaking, the *Accusative* have no postpositions, but are ascertained by their position in the sentence—the nominative at the beginning, the accusative following it

<sup>1</sup> When a prefix comes before *ing-*, it coalesces with it into one syllable; thus, *ā+ing=āng*; *kā+ing=kāng*; *che+ing=chāng* (*ching*); *pā+ing=pāng*. Apparently the form *kā* (not *ke*) is always chosen for the adjectival prefix, and *pā* (not *pe* or *pi*) for the causal prefix, before *ing-*.

<sup>2</sup> *Ning* means breast, mind, and in that sense numerous easily intelligible compounds of it occur; but in the words mentioned it seems to be of different origin.

before the verb : but both where necessary can be emphasised by the particles *-kē* and *-sī*, which in some sort play the part of our definite article. Thus :—

*-kē,—nē-kē lādāk àn-kàngchir-sī thi-pō*, I (distinguished from my father's servants) here from hunger am dying.

*nàng-kē nē-lòngsī kaitā do*, thou (distinguished from the prodigal son) with me ever art.

*lā nång-mu-kē thilöt-tā, rèng-thu-èt-lō*, this thy younger brother was dead, and is alive again.

*nē-mèn-kē Öng*, my name is Ong.

*-sī,—konāt áchainòng-ā-òk-sī dàklē keto-jī*, where should cow's flesh be here?

*konāt ádochòn-sī nångli kelòng-dàm*, where did you get so much money from?

It is to be carefully remembered that these emphatic particles are *not* case postpositions, but may be followed by the latter : e.g., *jàngrēsō-kē-āphàn pulō*, he said to the orphan ; and *-sī* is to be distinguished from *-sī*, suffix of the locative and (probably the same) of the conjunctive participle. Another emphatic particle is *-tā*, which may often be translated 'also' or 'even' : *vide* specimens.

The construction of the Genitive is one of the most characteristic features of the language. The genitive always precedes the noun on which it depends. When it is a pronoun of the first or second person, nothing intervenes between the two : thus, *nē-hèm*, my house; *nång-pē*, thy clothes. But when the pronoun is of the third person, or when the first noun takes the place of a pronoun of the third person, the following noun has *ā-* inserted before it. Thus *lā-āpō*, his father; *Ārnàm áhèm*, God's house, *lā hijai-ātum ákàm*, this is the jackals' work; *ārni-kàngsàm ápōr*, day-becoming-cool time. This prefixed *ā-* is really the possessive of the third personal pronoun, as is proved by the equivalence of the pronouns in the following passage from a folk-tale :—

Ānsī' jàngrēsō rēchō-āsōpō-āphàn pulō, 'lā nång-pē nång-rī-pèn  
Then the-orphan the-king's-son-to said, 'these your-clothes your-dhoti-with  
mamàtlē nång ru-ārlo nång-lutlō-tē, nång chinidètpō ;  
yourself-bedecked you cage-into enter-if, you (they)-will-recognise :  
nē-pē nē-rī nång pīpō, ànkē ru-ārlo lut-nòn.' Ānsī  
my-clothes my-dhoti you (I)-will-give, then cage-into enter.' Then  
rēchō-āsōpō ru ingpu-sī jàngrēsō nångbárlō, ànsī jàngrēsō  
the-king's-son the-cage opened-having the-orphan let-out, and the-orphan  
ā-pē á-rī rēchō-āsōpō pilō, lā rēchō-āsōpō á-pē, á-rī,  
his-clothes his-dhoti the-king's-son gave, that king's-son his-clothes, his-dhoti,  
á-lèk, á-roi, jàngrēsō pī-thu-lō.  
his-necklace, his-bangles, the-orphan (-to) gave-in-return.

'The orphan said to the king's son, "if you go into the cage wearing your own clothes, they will recognise you at once (*dèt*) ; I will give you my clothes, and then you can enter the cage." So the king's son opened the cage and let out the orphan, and the orphan gave the king's son his clothes, and the king's son gave the orphan in exchange his clothes, necklace, and bangles.'

Here *nē-pē*, *nē-rī*, *nàng-pē*, *nàng-rī*, are followed by *ā-pē*, *ā-rī*. This use of *ā-* before every noun which has a genitive depending on it has led to that syllable becoming the common prefix of most nouns in the language, and being prefixed not only to the governing word, but also to the word governed. It is, in fact, the ordinary particle indicating relation, and thus comes to be prefixed to adjectives, e.g., *Ārnām ākethē*, God the Almighty; *lā ākibī abàng*, that younger one; and not only to adjectives, but to postpositions: *āphān*, to, has *ā-* when used with the third person: *lā-āphān*, to him; *jāngrēsō āphān*, to the orphan; but *nē-phān*, to me; *nàng-phān*, to thee. The only postpositions used without this prefixed *ā-* are *pēn* (*pēn-sī*), with; *lē*, at, in; and *sī*, in: *āpēn* and *ēpēn* are sometimes found. As already observed, this *ā-* frequently takes the form *ē-*; e.g., *hifai-ēhur*, a pack of jackals; *hēm-ēpō*, widower; *hēm-ēpi*, widow (literally, the male or female owner of a house).<sup>1</sup>

The other cases are formed by postpositions, which, however, are often omitted when the sense is clear without them:—

The *Instrumental* is generally indicated by *-pēn* (*āpēn*, *ēpēn*) or *-pēnsī*, as *āphēk-ēpēn*, with husks; *Tēntōn-ingchin-āni-pēn kekōk*, tied by Tenton with an iron chain.

The *Dative* takes *āphān*, to or for (frequent after verbs of saying and asking), which is also occasionally used for the accusative. The sign of the Dative of Purpose is *āpōt*, for, for the sake of: *pī-āpōt*, what for, why? *kopi-āpōtsī*, id.; *āphān* is also used in this sense in the phrase *jirpō-ātum-pēn ning-ārōng chipijī-āphān*, with my friends in order to make merry.

The *Ablative* is formed with *-pēn* (*āpēn*) or *-pēnsī*: *hēlōving-do-āk-pēn*, from afar off; *nōn-pēn*, from now; *dāk-pēn*, from here. *Āperā* (Assamese *parā*) is also used.

The *Locative* is formed with *-sī*: *hēm-sī*, in the house; *ādēt-sī*, in the country. We also have *ārlō*, in, inside, under. *Lē* (properly the conjunctive participle of *lē*, to arrive) is often used as a locative postposition, for 'at, in.'

Other common postpositions are,—

- āthāk*, upon, on.
- āngsōng*, above, upon, over.
- ārum*, below.
- ābēr*, below.
- ālōng*, together with (*lōng*=place).
- ādung*, *ādun*, beside, close to.
- ādāk*, between.
- āng-bōng*, in the middle of.
- āphi*, after.

**ADJECTIVES** are regularly formed by prefixing *ke-*, *kā-*, or *ki-* to the root, and do not change for gender, number, or case. Thus, *mē*, being good; *kemē*, good: *hēlō*, distance; *kāhēlō*, far off: *dōk*, savour; *kedōk*, savoury: *hō*, bitterness; *kehō*, bitter: *lōk*, whiteness; *kelōk*, white: *ri*, wealth; *kiri*, rich. The form of the adjective is precisely the same as that of (1) the present participle of the verbal root used to form the present

<sup>1</sup> It may be noted that *i-*, the pronoun of the first person plural is sometimes used in the same way as this prefixed *ā-*. Thus, *i-mu*, a younger brother or our younger brother. The pronoun of the first person is used similarly in other Nāgā languages. Hence, in some cases, *ē-*, also, probably, originally represents the first person, and not like *ā-*, the third.—G. A. G.

tense, and (2) the abstract or infinitive of that root, and the collocation of the sentence alone determines the meaning of the word used. When particles of comparison or other modifying elements are added to the adjective, the prefix (*ke*, etc.) is often omitted as unnecessary. Thus,—

*kelōk*, white; *lōk-hik*, whitish.

*kemē*, good; *mē-mū*, better; *mē-nē*, best.

*keding*, tall; *ding-mū*, taller.

but *kāngtui*, high; *kāngtui-mu*, higher; *kāngtui-nē*, highest.

The emphatic suffix *sī* sometimes gives the force of the superlative, as in *Arnām ākethē-sī*, God the Most High; *kemē-sī āpē*, the best garment.

Adjectives sometimes precede, but more commonly follow, the noun qualified (see below as to the relative clause): as already observed, they are usually constructed with the relative prefix *ā-* when joined to a noun.

**Numerals.**—The Cardinals are given in the list of words. The numeral follows the noun. In composition *hīnī* (except with *bāng*, person) is reduced to *-nī*; and *kethōm* to *-thōm*, as *jō-nī jō-thōm*, two or three nights. *Phīlī* and *therōk* are often contracted to *phlī* and *thrōk*.

**Generic Prefixes** are commonly used with numbers, as in many other Tibeto-Burman languages:—

with persons, *bāng*, as *ā-dōng-mār kōrtē bung-therōk-kē*, his uncles, the six brothers.

with animals, *jōn* (Assamese loan-word), as *nē kethēk-lōng chelōng jōn-phīlī*, I saw (got to see) four buffaloes;

with trees and things standing up, *rōng*, as *thēngpi rōng-therōk*, six trees.

with houses, *hum*, as *hēm hum-phōngō*, five houses.

with flat things, as a book, a leaf, a hoe, a knife, *pāk*, as *nokē pāk phlī*, four knives; *lō pāk-phōngō*, five leaves.

with globular things, as an egg, a gourd, a vessel, *pum*, as *vō-ti pum-nī*, two eggs.

with parts of the body, and also with rings, bangles and other ornaments, *hōng*, as *kēng ēhōng*, one leg; *roi hōng-nī*, two bangles.

Note that *one* of anything is not formed with *isī*, but, if of persons, with *inut*, if of other things, with *ē-* prefixed to the generic determinative; one cow=*chainōng ējōn*; one tree=*thēngpi ērōng*: one book=*puthi ēpāk*; one egg=*vō-ti épum*, etc. This *ē-* appears to be borrowed from Assamese, in which it is shortened from *ek*.

**Ordinals** appear to be formed by prefixing *bātāi* to the cardinal, as *bātāi kethōm*, third; *bātāi phīlī*, fourth.<sup>1</sup> Distributive numeral adverbs are formed by prefixing *pur* or *phōng* to the cardinal, as *purthōm* or *phōngthōm*, thrice.

**PRONOUNS.**—The Personal Pronouns are,—

*1st Person*,—*nē*, I; *nē-tum*, *nē-lī*, *nē-lī-tum*, we, excluding the person addressed.  
*i-tum*, *i-lī*, we, including the person addressed.

<sup>1</sup> The only examples of ordinals so formed are found in the Mikir catechism (1875). In the folk-tales clumsy periphrases are used which indicate that ordinals are not generally known. Thus, in mentioning five brothers one after another, we have *ākīēng*, the eldest; *ādākrām*, the junior (between-coming); *ādākrām-ādun*, the next to the junior; *ādāk-vām-ādun-ēthōt*, the next to the next to the junior; and *ākībi*, the youngest.

*2nd Person*,—*nàng*, thou ; *nàng-tum*, *nàng-lī*, *nàng-lī-tum*, ye.

*3rd Person*,—*lā*, he, she, it ; *lā-tum*, they.

*lāng*, he, she ; *lāng-lī*, respectful ; *lāng-ātum*, *lāng-lī-tum*, they. These take the postpositions like nouns. The possessive prefixes have been already mentioned : they are *nē-*, my, our ; *nāng-*, thy, your ; *lā-*, *ā-*, his, her, its, their. The possessive prefix for the first person plural, *including the person addressed*, is *ē-* or *i-*, as—

<i>ē-chainōng</i>	<i>ē-haidi</i>	<i>ē-pāchithukoilāng</i> ,	<i>āphu-thāk-tā</i>	<i>ē-rēng</i>
<i>our-cous</i>	<i>our-cattle</i>	<i>us-he-has-caused-to-kill</i> ,	<i>over-and-above-that</i>	<i>our-skin</i>
<i>ē-hu</i>	<i>ē-kāpesō</i>			
<i>our-hide</i>	<i>us-he-has-caused-to-smart</i> .			

The **Demonstrative Pronouns** are *lābāngsō*, *bāngsō*, this, pl. *lābāngsō-ātum*, these ; *hālā*, *hālābāngsō*, that, pl. *hālā-tum*, *hālābāngsō-ātum*, those. The syllable *hā* connotes distance, as *dāk-si*, *lādāk*, here ; *hādāk*, there ; *hā āhēm chevoilō*, he returned home from a distance.

**Relative Pronouns**, properly speaking, do not exist. Their place is taken by descriptive adjectival phrases. Thus, ‘those six brothers who had gone to sell cow’s flesh’ is—

*lā chainōng-ā-ōk kejōr-dām-ātum kōrtē bāng-therōk.*  
*those cow’s-flesh to-sell-going-(pl.) brothers persons-six.*

and ‘those persons who had carried cow’s flesh (to market) returned home,’ is—

*lā chainōng-ā-ōk kevān-ātum hēm chevoilō.*  
*those cow’s-flesh carriers home returned.*

It is to be noticed that in these sentences the adjectival descriptive clause precedes the noun. So also in *Tēntōn ingchin-āni-pēn kekōk ārlēng*, the man whom Tenton had tied with an iron chain.

There is a word, *āling*, which is sometimes called a relative pronoun ; it seems, however, to be rather a distributive. ‘I don’t believe what he says’ = *lā keningjē āling-tā nē kroi-krē*, literally, he speaking whatever, I believe not ; compare *mār āling-tā ādim-tōt-tōt-lē bī-nōn*, the goods, each thing in its place setting down, put, i.e., put everything in its own place ; *nāng kedō-āling*, *nē-tā dojī*, you staying wherever, I also will stay.

The interrogative syllable used to form **Interrogative Pronouns** is *ko* : *komāt*, *komāt-si*, who ? *kopi*, what ? *kopu*, *kopu-si*, *kolopu*, *kolopu-sōn*, how ? *ko-ān*, *ko-ānsi*, *kolo-ān*, how many ? *konāt*, where ? *konāmthu*, when ?

The **Reflexive Pronoun** is *āmethāng*, self, own ; but a more usual mode of indicating that the action affects oneself is to prefix the particle *che* (*chi*, *ching*, *chèng*, and rarely *cho*) to the verbal root. Thus, *lā hēm che-voi-lō*, he returned home (i.e., to his own house) ; *ā-ōngmār-ātum che-pu-lō*, his uncles said to one another ; *che-hāng-jō*, they asked for themselves. Examples will be found in abundance in the specimens.

**VERBS.**—The Mikir verb indicates time, present, past, and future, by means of particles prefixed or suffixed to the root. The verb does not vary for gender, number<sup>1</sup> or person. There is no separate verb substantive, though there are several ways of

<sup>1</sup> There are particles which indicate plurality where necessary, of which *jō* is that most often used.

indicating existence, as *do*, stay, abide; *plāng*, become; *lāng*, exist, continue; *lē*, arrive, happen, etc. Great use is made of adjectival or participial forms, and, in narration, of the conjunctive participle. Compound roots are very extensively used, the principal verb being put first, then the modifying supplements, and then the time-index.

The Simple, or Indeterminate, Present is expressed by the participle with *ke-* (*kā-*) without any suffix, as *konātsī nāng kedo*, where do you live? *vō kāngjār*, the bird flies; *sārbūrā thi-löt-si nē kāchiru*, the old man having died, I am weeping; *nē-phu kēsō-kòn*, my head is aching badly. This tense is, as in other languages, often used historically for the past.

The Definite, or Determinate, Present is expressed by the same participle with *-lō* added: *lā kopi kānghoi-lō*, what is he doing (now)?

The Habitual Present, including the Past, is expressed by the verbal root with *-lō*, as *vō-ātum-kē nē-phu-āthāk ingjār-lō*, the (*kē*) birds fly above our heads.

The Simple, or Narrative, Past is formed by the verbal root with *-lō* or *-dēt*, as *lā pu-lō* or *pu-dēt*, he said; *nē-phu sō-dēt*, my head was aching; *lā ke-ri āphi-si lōng-lō*, he, after searching, found it. Sometimes *-dēt* and *-lō* are used together: *lā nē ingtōn-dēt-lō*, he abused me. *Dēt* appears to be a particle (perhaps once a verb, but not now used separately) indicating completeness, whether continuing in the present or not, and so may be used for the present when the state indicated by the verb is one that began in the past and still endures, e.g., 'why are you afraid?' may be expressed by *kopi ḥpōtsī nāng kāphērē*, or *kopi ḥpōtsī nāng phērē-dēt*?

The Complete Past is indicated by the root with *-tāng-lō* (*tāng* is a verb meaning to finish), as *lā-āpōtsī nē dām-tāng-lō*, I went, or had gone, on his account; *tēlōng lōnglē phō-tāng-lō*, the boat has touched ground.

There are besides a great number of other particles indicating past time, used with particular verbs. Thus with the various words meaning 'to fall' the following are used: *hā-lā che-koi-bup*, he fell down; *hēm ru-bup*, the house collapsed (= *ru-tāng-lō*); *lōng-chōng kli-bup*, the upright memorial stone fell down; *lōng-pāk klō-buk* (or *klō-tāng-lō*), the flat memorial stone fell down; *thēngpi-āngsōng-pēn nāng-klō-buk*, he fell down from the top of the tree. All these particles denote abruptness.

A Periphrastic Past, with the root followed by *inghoi-lō* (did), must be noticed. This is probably borrowed from Assamese; e.g., *hijai-ēhur ējai āhēn chō-klip-inghoi-lō*, the jackal-pack the whole of the arums ate up completely (*klip*); *sārpī inghāp ingkīr-dun-hēt-inghoi-lō*, the old woman having shut the door made it fast.

Here should be noticed the prefix *nāng*, used (as the specimens show) with great frequency in narrative. It has the effect of fixing the occurrence to a known place. Thus, *phāk lādāksī nāng-thī-lōt*: *methān nāng-chō-dēt*, the pig died here: the dog has eaten it up,—in a known place;—but *methān pōn-dēt* or *pōn-tāng-lō*, the dog has taken it away,—from a known place to a place unknown. It seems very probable that the word is originally the pronoun of the second person, and that it refers to the knowledge of the person to whom the tale is related= 'as you know' or 'as you see.'

The Future is represented in two ways only: (1) by *-pō* added to the root, to indicate an action beginning now and continued in the future, as *nē-tum nōnkē lābāngsō akām ḥpōtsī pu-pō*, we will talk about this affair now (*nōnkē*); (2) by *-jī* added to the

root, for an action which commences later on, e.g., *bādu ārlèng-tā thī-jī*, all men will die (i.e., at some future time).

As *-pō* includes the present in the case of continuing action, it may also be (and often is) used in a present sense: *-jī* is restricted to future time.

A compound future may be formed by adding to the root with *-jī* the termination *dòkdòk-lō*; *lā thī-jī dòkdòk-lō*, he is just about to die; *àn ik-jī dòkdòk-lō*, the rice is nearly all done; *àn-chō-jī dòkdòk-lō*, it is near breakfast time (i.e., rice-eating); *lē-jī dòkdòk-lō*, we have almost arrived; *dàm-jī dòkdòk-lō*, he is about to go. A doubtful future may be expressed by *-jī* added to the present participle, as *konāt chainòng-ā-òk-sī dàksī kedo-jī*, where should cow's flesh be here; *chainòng kenàm-jī*, I want to buy a bullock.

From the above it will be seen that there is much indefiniteness in the indications of time afforded by the Mikir verb: except *-tàng* for the past complete, and *-jī* for the future, the other suffixes may, according to circumstances, be rendered by the past, present, or future; but the context generally removes all ambiguity.

**Conditional phrases** are formed by putting *-tē*, if, at the end of the first member, and the second generally in the future with *-jī*.

**Conditional Future**,—*nàng dàm-tē*, *nàng lā thèk-dàm-jī*, if you go you will see him; *nàng nē pu-tē*, *nē klèm-jī*, if you tell me, I will do it.

The **Conditional Past** inserts *āsòn* (like, supposing that) before *-tē*; *dohòn do-āsòn-tē*, *nē lā nàm-jī*, if I had money, I would buy it.

The **Conditional Pluperfect** modifies the second member thus,—*nàng dàm-āsòn-tē*, *nàng lā lònglòk-jī àpòtlō*, had you gone, you would have got it; *nàng nē thàn āsòn-tē*, *nē lā klèm-tàng-lō*, if you had explained to me, I would have done it.

Other Conditional phrases:—

*nàng dàm lòm-tē*, *lák mu-chòt-jī làng*, the farther you go, the more you will be tired, (*bòm*, to continue; *lák*, to be weary; *mu-*, elative particle; *chòt*, constant affix to *mu-*; *làng*, verb, meaning 'to continue' or 'exist').

*nàng chòk-pèt-àn mu-chòt-tē*, *chiru-pèt-àn mu-chòt-pō*, the more you beat him, the more he will cry.

*Tē* may be omitted where the sense is otherwise fixed:—

*nàng dàm pàngthui òng*, *chung òng jī*.

*you go high more, cold more will-be*, the higher you go, the colder it will grow.

*nàng pu òng*, *nàng kroi-kré òng pō*.

*you speak more, you disobey more will*, the more you tell him, the more he will disobey.

*nàng dohòn pī-òng pī*, *pekòn òng pō*.

*you money giving-more give, waste more will*, the more money you give him, the more he will throw away.

The **Imperative** is, for the second person, the bare root, or more usually the root strengthened by the addition of *noi*, *thā*, or *nòn*. Thus, *pī-noi*, give; *làng-thā*, see; *pī-nòn*, give. The form with *nòn* (meaning 'now') is the strongest form. The other two are of about equal value. The other persons are formed by the addition of *nàng*

(a verb meaning 'to be necessary') to the future in *-pō* or present in *-lō*. 'Let us go' = *itum dàm-pō-nàng*; 'let us go to the field and plough=rit *hai-bai dàm-lō-nàng*; or, by using the causative form of the verb, 'let him go' = *lā-kē pedàm-nòn*.

**Participles.**—The Present Participle has the form of the adjective, with the prefixed *ke-* (*ki-*) or *kā*, as *kedàm*, going; *kāchiru*, weeping.

The Past Participle is the root compounded with *tàng*: *dàm-tàng*, gone; *thèk-tàng*, having seen; *kāpàngtu-tàng*, fattened.

Perhaps the most used form of the verb, especially in narrative, is the **Conjunctive Participle**, either the bare root, or the root with *-sī*, as *hèm chevoi-sī thèk-lō*, having returned home, he saw. When the past is indicated, *dèt* is used, either with or without *-sī*, as *chō-dèt jun-dèt sārburā tòn-ärlo kaibòng pātu-joi-sī i-lō*, having finished eating and drinking, the old man, having quietly hidden his club under a basket, lay down; *Tèntòn dohòn-älàng-pòng lóng-sī*, rit *dàmdē-dètsī*, *kàt-jui-lō*, Tenton, having got the bamboo-joint with the money, without returning to the field, ran away.

When the phrase in which the Conjunctive Participle occurs is terminated by an imperative, the suffix is not *-sī* but *-rā*. Thus, 'having eaten your rice, go' or 'eat your rice and go' is *àn chō-rā*, *dàm-nòn*; but 'having eaten his rice, he went' is *àn chō-dèt-sī*, *dàm-lō*. While *-sī* links together parts of a narrative, *-rā* links together a string of imperatives.

The **Infinitive or Verbal Noun** is identical in form with the Present Participle: *kum-kiròt tàngtē kekàn árki nàng-ärju-lóng-lō*, he heard there (*nàng*) the sound of fiddle scraping (*kiròt*) and dancing (*kekàn*). All words beginning with *ke-* (*ki-*, *kā-*) may therefore be regarded as (1) Adjectives; (2) Participles forming tenses of the verb; or (3) Verbal nouns; and it will be seen from the analysis of the specimens how clearly this at first sight strange allocation of forms can be made to express the required sense.

A Future Verbal Noun, or **Gerund** can be formed by adding *-ji* to the verbal noun with *ke-*: *keklem-ji*, to make (rejoicing is proper): this form generally occurs with a postposition; *ning uròng chipi-ji áphàn*, in order to make merry together.

The **Passive**, as in other languages of the same family, is unknown as a separate form. It may sometimes be expressed by a periphrasis, as in the word-list 'I was beaten' = *nē kechòk èn-tàng*, lit., 'I received a beating'; but it is most frequently found in a participial form, which is identical with the active participle, and is in fact the same thing regarded from the other side. Thus 'bring the fatted calf and kill it here,' is *kāpàngtu-tàng áchainòng-ásō lādàk ván-rā thu-nòn*: *kāpàngtu-tàng* is made up of the root *ingtu*, to be fat; *pā*, the causal prefix; *kā*, the participial prefix; and *tàng*, the suffix of completion: the word might mean 'having fattened,' and since in a transitive verb, which alone can form a passive, there are always a subject and an object, it is evident that the verb may be regarded as active from the point of view of the subject, and passive from that of the object. In such a phrase, moreover, the participle (as, in relative phrases, the adjectival clause) comes first, and thus calls attention to the action upon the following patient; while in an active phrase the agent comes first and the participle or noun of action after it. In the same way, the phrase 'he was lost, and is found again' is rendered *ingbō-dèt-tā*, *lóng-thu-lòk-lō*: this might equally well (since

no pronoun is expressed) be rendered actively 'I had lost him, now I have found him again.' Thus the absence of a formal passive, in a language required to express so simple a stage of thought, is not found to be an inconvenience.

The **Negative Verb** is a very interesting and remarkable feature of the language. A separate negative root, formed by prefixing or suffixing a negative particle and conjugated in the same way as the positive, is indeed a common property of Tibeto-Burman speech; but in Mikir this secondary root is formed in an exceptional manner. The syllable *-ē* is added to the primitive, as *un*, can; *un-ē*, cannot, is unable. But when the root begins with a consonant or a nexus of consonants, these are repeated before the added syllable: *thèk*, see; *thèk-thē*, see not; *dàm*, go; *dàm-dē*, go not; *kroi*, believe; *kroi-krē*, disbelieve, disobey; *mèk-prāng*, awake (eye-open); *mèk-prāng-prē*, not awake. When the verb is of two or more syllables, the last is chosen for reduplication: as *inghoi*, do; *inghoi-hē*, not do; *ingjinsō*, show mercy; *ingjinsō-sē*, not show mercy; *chini* (Assamese loan-word), recognise; *chini-nē*, not recognise.

The secondary root thus obtained is conjugated just like the positive root, except that the time-index is more often dropped as unnecessary, owing to the context showing what the time relation is.

In the Imperative, the reduplication is not used: the particle *-ri* is added to the positive root: *thèk-nòn*, see; *thèk-ri* or *thèk-ri-nòn*, see not.

It may be added that this method of forming the negative by reduplication is not peculiar to verbal forms; adjectives are also negated in the same way: *kesō*, in pain, sick; *sō-sē*, not sick, well; *kàngjinsō*, merciful; *kàngjinsō-sē*, merciless: but, as there is no distinction between an adjective and a verbal or participial form, this is not remarkable.<sup>1</sup>

Besides this organic negative, there is a periphrastic negative formed by adding the word *āvē*, is not: *Ārnàm ābàng āvē*, *kechèng āvē*, *kāpetàng āvē*, God has no body, no beginning, no end (*lit.*, God his-body is not, beginning is not, end is not). The *ā-* in *āvē* is the usual *ā-* of relation, and may be dropped; *ālām-āvē*, without a word; *lām-vē*, wordless, dumb. *Ke-* may be prefixed, yielding *kāvē*, used as an adjectival negative: *kedo-kāvē*, literally 'being-not-being' is a common expression for 'all';—Italian *tutti quanti*.

**Interrogative sentences** are formed (when not containing an interrogative word formed with *ko-*) by adding *mā* at the end: 'are you planting the arums uncooked?' = *nàngtum hèn ākevēi ke-ē mā*; 'is it true?' = *sākhit-mā*; 'having a bullock already, why should I buy one?' *chainòng do-kòk-lē, kenàm-jī mā*.

**Causal Verb.**—This is formed by prefixing the syllable *pe-* (*pī-*, *pā-*), which is probably the root *pī*, meaning 'give.' Thus, *chō*, eat; *pechō*, cause to eat, feed; *tàng*, finish; *petàng*, cause to finish, end; *ingrum*, be gathered together; *pàngrum*, collect; *vér-dēt*, be lost; *pī-vér-dēt*, destroy. This syllable takes precedence of *che* in reflexive verbs: e.g., *ē-chainòng ē-pā-chi-thu-koi-làng*, our cows he has caused us to slaughter all. Here *ē-* is the first person plural pronoun including the addressee; *pā-*, the causal prefix;

<sup>1</sup> In the Kuki-Chin language called Kolrēn, there seems to be optionally a somewhat similar reduplication of the verb before the negative particle. Thus, we find *na-pē-pēk-mao-yai*, did not give. Here *na*, perhaps, corresponds to the Mikir defining prefix *nāng*; *pē* or *pēk* means 'to give'; *mao* is the negative particle; and *yai* is the tense-suffix. So also, in Khami we have an Imperative *pepe-nōk*, do not give. In Khami the root is also *pe* or *pek*. In several Tibeto-Burman languages tense suffixes are freely dispensed with in the negative form. Good examples are Khyang and Burmese.—G. A. G.

*chi*, the reflexive particle, indicating that the cows slaughtered were their own; *thu*, the verb 'to cut,' 'kill'; *koi*, a particle indicating completeness, all (*chō-koi*, to eat up); *lāng*, the tense-suffix.

Inceptives are formed with the verb *chèng*, to begin, used with the infinitive: *āròng kā-chi-pī chèng-lō*, they began to make merry; or with the future participle or gerund in *-jī*, with the locative particle *-sī* added, as *keduk-jī-sī chèng-lō*, he began to be in want.

Compound Verbs meet us at every step in Mikir. Roots are heaped together, and the compound is closed by the tense-suffix. Ordinarily the first root determines the meaning of the compound, the rest being adverbial supplements of modifying force; *chiru-pī-lèm-lō*, pretended to weep (*chiru*, weep; *lèm*, seem, appear; *pī-lèm*, cause to seem, pretend); *ke-phlōng-dàm ābàng*, a person who will go and set fire (to the funeral pile) (*phlōng*, kindle; *dàm*, go); *kroi-dun-lō*, she consented (*kroi*, agree, obey; *dun*, go with another); *nē do-dun-jī mā*, will you be a companion to us? (*do*, remain; *dun*, be a companion to, go with); *hèm lē-dàm-rā jun-dàm-nòn*, go to the house and drink your fill (*lē*, arrive; *dàm*, go; *jun*, drink); *thàng-tā pu-hai-hē-dèt-sī i-joi-lō*, not daring to say anything, he lay down quietly (*pu*, say; *hai*, dare; *hai-hē*, negative verb; *i*, lie down; *joi*, adv., quietly); *nàng dàm-lòng-lē*, you cannot go (*dàm*, go; *lòng*, get, obtain; *lòng-lē*, negative verb); *ārju-lòng-lō*, he chanced to hear (*ārju*, hear; *lòng*, get); *dàm-jui-lō*, he went away (*dàm*, go; *jui*, run away). Some verbs take the suffix *lōt* before the suffix of past time, amongst which may be mentioned *thī*, die; *i*, lie down; and *jàng*, close (the eyes). As an example we may quote *thī-tàng-lōt-lē*, died.

**ADVERBS.**—These are extremely numerous, and are, like subsidiary verbal roots, inserted between the principal verb and the tense-suffix; e.g., *thu*, again; *rēng-thu-ēt-lō*, is alive again (*rēng*, live, takes *ēt* before verbal suffixes); *lòng-thu-lōk-lō*, is found again (*lòng*, find, takes *lōk* before verbal suffixes): *pēt*, completely; *ē-pēt-lō*, he planted completely (*ē*, plant); *nàng-lut-pēt-lō*, all are entered in, they have gone in completely (*nàng*, defining prefix,—see above; *lut*, enter); *klip* and *koi*, also meaning 'completely,' used with *chō*, eat, as in *chō-klip-lō*, *chō-koi-lō*, he ate up; *serāk*, quickly; *vùn-seràk-lō*, he brought quickly.

Here may be mentioned the way of forming Diminutives and Augmentatives. For the former, add *sō*, small, to the noun; *lāng*, water; *lāng-roi*, river; *lāng-roi-sō*, a brook: *hēm*, a house; *hēm-sō*, a hut: (*ār*)*lòng*, stone; *lòng-sō*, a small stone, a whetstone: *ālōm*, time, interval; *ālōm-sō*, a short time. On the other hand, the syllable *pī* added to a noun magnifies it: *thēng*, wood, firewood; *thēng-pī*, a tree: *lāng*, water; *lāng-pī*, the great water, the sea: *tovār*, a path; *tovār-pī*, a highway, a broad road; *tovār-sō*, a foot-path.

[No. 9.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

## SPECIMEN I.

(Sardoka Perrin Kay, 1901.)

Ínut āmunit āsō-pinsō bàng-hinī do-lō. Ànsi lā ākibī-ābàng  
 One person child-male persons-two were. And the younger-person  
 à-pō-āphàn pu-lō, 'O pō, mār nē kelòng-jī-àn àphārmān  
 his-father-to said, 'O father, property me come-to-will-whatever share  
 nē pī-nòn.' Ànsi lā ā-mār lātum-bàng-nī thák-dàk-lō. Lābàngsō  
 me give.' And he his-property (to)-them-persons-two divided. This  
 pālōmsō àphi lā ākibī àbàng-kē à-mār kedo-àn pāngrum-  
 a-little-while after that younger person-the his-property all collected-  
 pèt-sī àkāhēlō àdèt dàm-jui-lō, ànsi hādàk lā àkhàt-kāvē  
 having distant country went-away, and there he wicked (lit. shameless)  
 àkām klém-sī à-mār kedo-àn pī-vèr-dèt-lō. Ànsi lā  
 deeds doing his-property all caused-to-be-destroyed. And (when) he  
 à-mār kedo-àn pī-ik-dèt-lō lābàngsō àdèt àn-kàngchir àkhin-pī  
 his-property all had-spent that country rice-hunger famine-great  
 thur-làm-lō, ànsi lā-tā keduk-pàng-chèng-lō. Ànsi lābàngsō àdèt àsànghō  
 arose, and he-also in-want-to-be-began. And that country citizen  
 ínut álòng do chi-kidun-lō. Lā phàk pī-bi-jī-sī  
 one with staying himself-(he)-joined. He pigs cause-to-put-to (to-tend)  
 à-ritトイ-jui-lō, ànsi lā phàk kechō àphèk-é-pèn à-pòk chi-pàngkràng  
 his-field(-to) sent-away, and he pigs food husks-from his-belly for-himself-(to)-fill  
 ingtung-lō; bòn tā pàk-tā pī-vàng-vē-dèt-lō. Ànsi lā àmethàng àning  
 desired; but anybody to-give-came-not. And he his-own mind (-in)  
 che-mâthā-sī pu-lō, 'nē-pō àbàn-ātum tā ko-àn do, lātum  
 reflected-having said, 'my-father's servants even how-many are, they  
 chō-dòr-āpār àhim tā, bòn tā nē-kē lādàk àn-kàngchir-sī thi-pō.  
 eat-sufficient-very bread also, but I here rice-hunger-by dying-am.  
 Nē thur-sī nē-pō-álòng dàm-jī, ànsi lā-āphàn pu-dàm-jī, "O pō, nē  
 I arisen-having my-father-to will-go and him-to say-will, "O father, I

Arnàm àngnō tàngtē nàng kethèk tā pàp klém-dèt-lō. Nē-kē nàng sō-pō  
*God before then thy sight (-in) also sin have-done. I thy son*  
 pu kâteràm-jī ā-dt ávē-lō; nàng bàn inut ásònлē nē bī-nòn.”’ Ánkē  
*saying be-called-to fit am-not; thy slave one like me place.”’ And*  
 lā thur-si á-pō álòng che-vàng-lō. Bòntā lā hélöving do àk  
*he arisen-having his-father near came. But he far-off being even*  
 pèn, á-pō thèk-dàm-si ingjinsō-lō, kàt-vir-lō, ànkē áchethòk-  
*from, his-father seen-having compassion-had, ran-hastily, and his-neck*  
 árbàk-chèt-si ár-u-lèm-dèt-lō. Ánsi lā áphàn ásō-pō pu-lō, ‘pō,  
*embraced-having kissed-repeatedly. And him to son-his said, ‘father,*  
 nē Árnàm àngnō tàngtē nàng kethèk tā pàp klém-dèt-lō; ápòtkē  
*I God before then thy sight also sin have-done; therefore*  
 nàng-sō-pō pu kipu á-dt ávē-lō.’ Bòntā lā á-pō bàn-ātum  
*thy.son saying to-say worthy am-not.’ But his father slaves*  
 áphàn pu-lō, ‘kemēsi ápē vàn-rā nàng pindèng-nòn; tàngtē ári árnàm  
*to said, ‘best garment bringing here put-on (-him); then hand ring*  
 thòn-nòn, ákèng-tā kèng-up thòn-nòn; ànkē kápàngtu-tàng áchainòng ásō  
*put-on, his-foot-also shoe put-on; and fatted cow child*  
 lādàk vàn-nòn ànkē lā thu-nòn; ànkē chô-rā árdong chi-pi-lō-nàng;  
*here bring and it slaughter; and eating merriment mutually-make-let-us;*  
 thàngbàk-má lā nē sōpō thi-tàng-löt tā, rèng-thu-èt-lō; ingbò-tàng-dèt;  
*because this my son died-completely even, alive-again-is; lost-completely-was;*  
 tā, lóng-thu-lök-lō.’ Ánkē látum árdong kâchipi chèng-lō.  
*also, found-again-is.’ And they merriment to-mutually-make began.*

Lábàngsō áhut ásōpō áklèng-ábàng-kē rit-si do-lō. Ánkē lā rit-pèn  
*That time son elder-person-the field-in was. And he field-from*  
 vàng-si hèm-ádung nàng-lē-lō, kum-kiròt tàngtē kekàn árkī  
*come-having house-near arrived, fiddle-scraping and dancing noise*  
 nàng-árju-lòng-lō. Ánsi bàn-ātum inut hàng-si árju-lō, ‘ko-pi ápòtsi  
*there-to-hear-got. And slaves one called-having asked, ‘what for*  
 kum-kiròt tàngtē kekàn-lō? ’ Ánsi lā thák-lō, ‘nàng-lī  
*fiddle-scraping and dancing-is? ’ And he answered, ‘your-Honour’s*  
 mu vàng-lō. Lâ-si nàng-lī pō kápàngtu-tàng  
*younger-brother came. Therefore your-Honour’s father fatted*  
 áchainòng ásō thu-pèt-lō, thàngbàk-má lā sō-sē un-ē-si  
*cow child slaughtered-completely, because he sick-not (?) well*  
 lóng-lök-lō.’ Ánkē lā áning-thi-si hèm lut-dàm ingtung-té-dèt-lō. Ánkē  
*got-again.’ And he angry-being house (to-) enter wished-not. And*  
 lā ápō ingtàn vàng-si lā pe-dòk-lō. Ánkē lā thák-si  
*his father out come-having him soothed. And he answering*  
 á-pō áphàn pu-lō, ‘làng-thā, lā-àn áningkàn nē kùm nàng-  
*his-father to said, ‘see, so-many years I work here*

klém-pī-bòm-lō, bòntā nàng hukum kroi-krē-dèt āvèng-làng; tēbòntā  
*doing-continued, but thy commands obey-not (disobey) never-did; nevertheless*  
 nē jirpō-ātum pèn ning āròng chi-pī-jī-āphàn bī-sō  
*my friends with mind merriment mutually-make-in-order-to goat-child*  
 ējòn nàt tā nē pī-pē-làng. Bòntā lābàngsō nàng-sōpō ākhàt-kāvē  
*one single even me (-to) gavest-not. But this thy-son shame-without*  
 ārlosō-ātum pèn nàng-mār chō-pī-ik-dèt ābàng vàng-phli, ànkē  
*women with thy-property ate (-and)-wasted person came-suddenly, and*  
 kāpàngtu-tàng āchainòng āsō tā lā-āphàn nàng thu-pèt-lō.'  
*fatted cow child also him-for thou slaughter-completely-didst.'*  
 Ānsī lā ā-sōpō āphàn pu-lō, 'pō, nàng-kē nē-lòng-sī kaitā do; tàngtē.  
*And he his-son to said, 'son, thou me-with always art; therefore*  
 nē-mār nē-tār kedo-ān tā nàng-mār; bòntā lā nàng-mu-kē  
*my-property my-goods whatever even thy-property; but this thy-younger-brother*  
 thī-lòt tā, rèng-thu-èt-lō; ingbō-dèt tā, lòng-thu-lòk-lō; āpòtkē  
*died completely also, alive-again-is; lost-was also, found-again-is; therefore*  
 i-li āròng kāchipī tàngtē āròng che-pe-do ā-đt.'  
*we merriment mutually making and merriment mutually-making is-fit.'*

[No. 10.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

## SPECIMEN II.

(Sardoka Perrin Kay and H. Corkery, Esq., LL.D., 1901.)

Sārpī sārbūrā pèn hijai ātomō.  
*Old-woman old-man and jackal's story.*

Ārnīsī sārpī pèn sārbūrā rit hèn ē-lō. Hèn  
*One-day old-woman and old-man field(-in) arums were-planting. Arums*  
 ke-ē āhut hijai ēhur vāng-sī sārpī pèn sārbūrā āphān nāng-  
*planting time jackals a-pack come-having old-woman and old-man to there-*  
 ārju-lō, 'O phī pèn phu, nāng-tum hèn ākevēi tōng  
*asked, 'O grandmother and grandfather, you arums raw(and) hastily*  
 ke-ē mā?', Lā-tum thāk-dēt, 'ākevēi.' Ānsī hijai-ātum pu-lō,  
*planting (interrogative)? They answered, 'raw.' Then the-jackals said,*  
 'ke-up-sī hèn ke-ē āpōt.' Sārbūrā hijai āphān ārju-lō, 'sākhit-mā?'  
*'boiled-having arums planting is-fitting.' Old-man jackals to asked, 'true-is-it?'*  
 Hijai pu-dēt, 'sākhit.' Ānsī sārbūrā sārpī hèn pī-up-lō;  
*Jackals said, 'it-is-true.' Then the-old-man the-old-woman arums caused-to-boil;*  
 ālāng-kē ē-lō; lōsi-ni ki-up-tāng āhèn rit ējai  
*he planted (-them); all-day boil-having-finished arums field(-in) whole*  
 ē-pēt-lō. Ānsī ārni-kāngsām-āpōr sārpī pèn  
*(he)-planted-completely. Then day-cool-time (i.e., at evening) the-old-woman and*  
 sārbūrā hèm che-voi-lō. Ānkē ārjō hijai ēhur  
*the-old-man home their-own-(to-)returned. And (at)-night the-jackal pack*  
 vāng-pāk-sī rit ējai āhèn chō-klip-inghoi-lō. Ānkē ādāp lā  
*come-together-having field whole(-of) arums eating-up-did. Then (at)-morning that*  
 sārbūrā-pēngānsō rit nāng-che-lāng-lō. Hèn chō-koi nāng-che-thēk-lō.  
*old-people-couple field there-their-own-saw. Arums eaten-up there-their-own-saw.*  
 Ānsī lā-tum pu-lō, 'lā hijai-ātum ākām; ālār hoi nāng-jī,' pu-sī  
*Then they said, 'this jackals' work(-is); revenge (to-)do necessary-will-be,' saying*  
 hèm che-voi-lō. Ānkē hèm lē-sī, sārbūrā sārpī-āphān  
*home(-to) their-own-returned. Then house arrived-having, old-man old-woman-to*  
 pu-lō, 'nē kithī chi-plāng-pō hèm ārlo; pē chi-um-sī  
*said, 'I dead myself-make-will house within; cloth myself-wrapped-round-having*

i-jo-i-pō; nāng-kē ingtān lē jāsemēt chiru-nòn; ànkē hijai vāng-rā, lie-down-will; you outside going grievously weep; and jackals come-having, "pi-āpōt nāng kā-chiru mā?" pu, nāng ārju-lō-tē, "sārbūrā thī-lōt-sī nē "what-for thou weepest?" saying, thee ask-if, "old-man died-having I kā-chiru; āphu-thāk-tā phlōng-dām ābāng āvē; putōng am-weeping; head-upon-also (i.e., moreover), burning-coming person there-is-not; how inghoi āpōt-lō-nē?" pu-rā pu-nòn. Ànkē hijai "nē-tum chō-dēt-pō," doing is-it-possible<sup>1</sup>?" saying say. Then the-jackals "we eat-(him)-will," pu nāng pu-lō-tē, "thō," pu-rā pu-nòn. Ànkē lā-tum nē kechō-jī hèm saying thee(-to) say-if, "yes," saying say. Then they me eat-to house ārlo nāng-lut-lō-tē, nāng chiru-pēt-ān-mu-chōt-rā pu-nòn, "ējōn nāng-lut-lō, within there-enter-if, thou weeping-excessively say, "one there-entered, sārbūrā; jōnī(for jōn-nī) nāng-lut-lō, sārbūrā; jōn-thōm nāng-lut-lō, sārbūrā; old-man; two there-entered, old-man; three there-entered, old-man; nāng-lut-pēt-lō; kaibōng pārting-nòn." there-entered-all-are; club whirl."

Ānsī chō-dēt jun-dēt sārbūrā, tōn ārlo  
Then having-finished-eating having-finished-drinking old-man, basket within kaibōng pātu-joī-sī, i-lō. Sārpī-kē ingtān vāng-sī chiru-pī-club hidden-quietly-having lay-down. Old-woman outside come-having to-weep-lēm-lō. Ànkē hijai-āhur vāng-sī nāng-ārju-lō, 'pi-āpōt-sī nāng pretended. Then the-jackal-pack come-having there-asked, 'what-for thou kāchiru-lō, phi?' Sārpī thāk-dēt, 'sārbūrā thī-lōt-lō. Nē ri weep-didst-thou, grandmother?' Old-woman answered, 'old-man died. I companions āvē, nē lōk āvē-sī nē kāchiru. Āphu-thāk-tā ke-phlōng-none (-having), I friend none-having I weep. Moreover setting-fire-to-funeral-dām ābāng tā āvē.' Ànsī hijai pu-lō, 'nē-tum chō-dēt-pō,' pile-coming person even is-not. Then the-jackals said, 'we eat-(him)-will.' Sārpī tā kroi-dun-lō. Hijai-ātum ējōn-ējōn hèm lut-lō, ànkē sārpī Old-woman also consented. The-jackals one-by-one house entered, and old-woman chiru-pī-lēm-sī pu-lō, 'ējōn nāng-lut-lō, sārbūrā; jōnī, jōn-thōm nāng-lut-lō; to-weep-pretending said, 'one there-entered, old-man; two, three there-entered; kēdō-kāvē nāng-lut-pēt-lō; kaibōng pārting-nòn,' pu, sārpī inghāp all there-entered-completely; club whirl,' saying, old-woman door ingkir-dun-hēt-inghoi-lō; ànkē sārbūrā thur-sī kaibōng-pēn hijai-ātum chōk-having-shut-tight-made; and old-man arisen-having club-with the-jackals beat-ārbu-lō. Ànkē hijai ābāhāk thī-lō, ābāhāk-kē ārpōng tēt-rai-rai-sī severely. Then the-jackals some died, some the-wall pushed(-and)broken-having kāt-lō.  
ran-away.

<sup>1</sup> Nē is here an interrogative particle, probably borrowed from the Assamese nā, with the often observe change of ə to ē.

## THE OLD WOMAN, THE OLD MAN AND THE JACKALS.

One day an old man and an old woman were planting arums (*kachu, colocasia*) in a field. While they were so engaged, a pack of jackals came up, and said to them,—‘ Oh, granny and gaffer, are the arums you are planting raw or cooked?’

‘ Raw,’ they answered. Then the jackals said, ‘ Arums ought to be boiled before being planted.’

‘ Is that true?’ asked the old man.

‘ Quite true,’ said the jackals. Then the old man made his old woman boil the arums, while he himself planted them. All day long this went on till all the arums had been boiled, and the planting of the whole field finished. Then in the evening the old pair went home. Then during the night the jackals gathered together, and ate up the whole of the arums in the field. Next morning the old couple came to look at their (*che*) field and found that all the arums in it (*nàng*) had been eaten up. They said, ‘ This is the work of the jackals : we must be revenged upon them.’ So they returned to their house. When they got there, the old man said to his wife,—‘ I will feign to be dead inside the house. I will wrap myself (*chi*) up in a cloth and lie quite still. Do you go outside and weep bitterly. The jackals will come and ask why you are weeping. If they do so, say, “I am crying because my old man is dead—besides, there is no one to set a light to the funeral pile, what am I to do?”’ Then if the jackals say, “we will eat him up,” agree to this. Then if the jackals come into the house to eat me, do you weep as hard as you can, and say, “One has gone in, old man! two have entered, old man! three have entered, old man! all have gone in! fall upon them with your club.”’

Then after having eaten and drunk the old man hid his club in a bamboo basket and lay down quite quiet, and the old woman went outside and pretended to cry. Then the pack of jackals came and asked her, ‘ Why are you crying, granny?’ The old woman answered, ‘ My old man is dead. I have no companion, no friend ; that is why I am crying ; besides there is no one even to set a light to the funeral pile.’ Then the jackals said, ‘ We will eat him up for you.’ The old woman agreed, and the jackals one by one entered the house. Then the old woman, pretending to weep, cried, ‘ one has gone in, old man! two, three have gone in! all of them have gone in! Whirl your club!’ Then she shut the door tight and made it fast. So the old man rose up and belaboured the jackals with his club. And of the jackals some died, and others thrust themselves through the wall of the hut and ran away.

[No. II.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

## SPECIMEN III.

(Sardoka Perrin Kay and H. Corkery, Esq., LL.D., 1901.)

Tèntòn ātomō.  
*Tenton story.*

Ārnī-sī bāmōn-pō pèngānsō do. Āsō āvē, āsu āvē.  
*Once Brahman a-couple were. Son was-not, grandson was-not.*

Ānkē ārni-sī Tèntòn nàng-chòngvir-sī bāmōn-pō āhèm  
*Then day-one Tenton to-there-wandered-about-having the-Brahman's house*

vàng-lō. Ānkē bāmōn-pō Tèntòn āphàn ārju-lō, 'nàng ko-pi kevàng?'  
*came. And the-Brahman Tenton to asked, 'you why come?'*

Tèntòn thàk-dèt, 'nē nàng-kechòngvir.' Tàngtē nàng nētum-ālòng  
*Tenton answered, 'I to-here-wanderer(-am).' Then you us-with*

nē-do-dun-jī mā? pu bāmōn-pō pu-lō. Tèntòn thàk-dèt,  
*to-us-companion-will-be ?' saying Brahman said. Tenton replied,*

'nàng-tum-lē nē ingjinsō-tē, nàng-do-dun-ji. Kedo-ādim  
*'you-if me have-compassion-on-if, to-you-companion-will-be. Abiding-place*

kāvē-sī nē nàng-kechòngvir.' 'Mē-ōngchòt-lō; nē-tum nē-sō  
*not-having I to-here(-am-)a-wanderer.' Very-well-indeed; we our-son*

nē-su āvē, āpōt-kē rit hai kebai ālòng-tā  
*our-grandson not-is, therefore field(-in) plough driving place-also*

mèk-bèr nē làng-ābàng āvē: nàng nē do-dun-tē  
*eye-rubbish (i.e., mote) me looking-after-person is-not: you our companion-if*

rit-jai kedām nē-ri-do-pō, pu bāmōn-pō pu-lō. Tèntòn  
*field-to going I-shall-have-company, saying Brahman said. Tenton*

thàk-dèt, 'mē-ōngchòt-lō, nàng do-dun-pō,' pu-sī do-dun-lō.  
*answered, 'very-good-indeed, you(-with) (I)-stay-will,' saying stayed.*

Jō-nī jō-thòm ingthàng-lō, ànkē bāmōn-pō pu-lō, 'rit hai-bai  
*Nights-two nights-three passed, then Brahman said, 'field (for-)plough-driving*

dàm-lō-nàng.' Ànsī Tèntòn-tā dun-lō, ànkē hai-bai-mā-bai-sī,  
*let-us-go.' Then Tenton-also accompanied, and plough-driven-a-certain-time-having,*

hai-kebai-i āchainòng āmoi ingbàn vit-lō, ànkē 'nē làng  
 plough-driving-for bullock's back(-on) mud rubbed, and 'I water  
 it-dèt-lō, phu,' pu Tèntòn bāmòn-pō-āphàn pu-lō. Bāmòn-pō  
 thirst-after, grandfather,' saying Tenton Brahman-to said. Brahman  
 pu-dèt, 'hèm lē-dàm-rā jun-dàm-nòn.' Tàngtē nē-phī nē  
 said, 'house(-to) going drink-your-fill.' Then my-granny me  
 pī-pē-dèt-tē, ko-pu-lō ?' pu Tèntòn pu-lō. Nàng pī-pē-tē, nē bàng-nòn,  
 give-not-if, how ?' saying Tenton said. 'You give-not-if, me call,'  
 pu bāmòn-pō pu-lō. Ànkē Tèntòn hèm dàm-sī sārpī-āphàn  
 saying Brahman said. Then Tenton house gone-having old-woman-to  
 pu-dàm-lō, 'O phī phī, nē phu kipu, dohòn álàng-pòng  
 said, 'O Granny, Granny, my grandfather says, money chunga  
 tàng-hō: chainòng kenàm-jī.' Sārpī pu-dèt, 'nē nång pī-pē:  
 (I-) want : bullock (I-) buy-will.' Old-woman said, 'I you give-not:  
 chainòng dokòk-lē, ke-nàm-jī mā ?' Tèntòn pu-dèt, 'hā-lā hai-kebai-álòng  
 bullock already-being, buy-will why ?' Tenton said, 'that plough-driving-place  
 chainòng kelòk làng-thā.' Sārpī pu-dèt, 'nàng pī-thèk-thē.' Ànkē  
 bullock white look-at.' Old-woman said, 'you give(-I)-cannot.' Then  
 Tèntòn, 'làng-pòng nē pī-pē,' pu bāmòn-pō-āphàn hàng-lō.  
 Tenton, 'the-chunga me (she-)gives-not,' saying Brahman-to called-out.  
 Bāmòn-pō sārpī-āphàn, 'pī-nòn,' pu nång-hàng-lō. Ànkē sārpī  
 Brahman old-woman-to, 'give,' saying there-called-out. And old-woman  
 dohòn-álàng-pòng vàu-si Tèntòn nång-pī-lō. Ànkē Tèntòn dohòn-álàng-pòng  
 the-money-chunga brought-having Tenton there-gave. Then Tenton the-money-chunga  
 lóng-sī rit dàm-dē-dèt-sī kàt-jui-lō. Ànkē nērlō-chitīm àn-tā,  
 got-having field gone-not-having ran-away. Then day-half (i.e. noon) about,  
 Tèntòn rit vàng-vē-dèt-sī, bāmòn-pō hèm vàng-si sārpī-  
 Tenton field(-to) come-not-having, Brahman house come-having old-woman-  
 áphàn nång-ārju-lō, 'Tèntòn ko-nàt-lō ?' Sārpī thák-dèt, ''nàng  
 to there-asked, 'Tenton where-is ?' Old-woman answered, ''you  
 dohòn-álàng-pòng pī-nòn,' pu nång kehàng-si, nē dohòn-álàng-pòng  
 money-chunga give,' saying you called-out-having, I money-chunga  
 nång-lō-lō: mō-pèn-lō nē nång-ke-lō.' Ànsi bāmòn-pō pu-lō, 'tàng-tē  
 there-sent : long-ago I there-sent (-it).' Then Brahman said, 'so-then  
 là kàt-tàng-lō: hung-dun nång-pō.' Ànkē chō-dèt-  
 he ran-away(-with-it) : to-follow-after (-him) necessary-will-be.' Then eaten-  
 jun-dèt-sī hung-dun-lō.  
 drunk-having (he) followed-after (-him).

Tèntòn-kē	bāmòn-pō	ādohòn-pèn	rēchō-ārdòng	dàm-sī,
Tenton	the-Brahman's	money-with	king's-town	gone-having

rēchō-āsōmār-pèn khādōt-pāthu-lō. Ānkē rēchō-āsōmār Tēntōn āmēn  
*king's-children-with cowries-gambled. Then king's-children Tenton's name*

ārju-lō, 'nàng-mēn ko-pi?' Tēntōn thāk-dēt, 'nē-mēn-kē Ōng.'  
*asked, 'your-name what?' Tenton answered, 'my-name Ong (maternal-uncle).'*

Ānsī rēchō-āsōmār Tēntōn-āphān 'Ōng' pu terām-jō-lō. Ānkē  
*Then the-king's-children Tenton-(accusative) 'Ong' saying called. Then*

lā bāmōn-pō-tā Tēntōn nāng-kiri-dun āpōt khādōt kāpāthu  
*that Brahman-also Tenton seeking-after by-reason-of cowrie gambling*

ālōng nāng-lē-dun-lō. Tēntōn-kē bāmōn-pō-āphān chini-nē-ābāng  
*place there-arrived-at. Tenton the-Brahman-(accusative) recognising-not-person*

āsōn-tōt rēchō-āsōmār-ālōng khādōt pāthu-mā-pāthu-lō. Ānkē rēchō-  
*like king's-children-with cowries went-on-gambling. Then king's-*

āsōmār Tēntōn-āphān, 'Ōng āpai lē-lō,' pu-jō-lō. Ānsī  
*children Tenton-to, 'Ong's turn-(to-play) has-come,' said. Then*

bāmōn-pō rēchō-āsōmār 'Ōng' pu-jō ārju-lō; lā-tum ā-ōng  
*the-Brahman king's-children 'Ong' saying heard; their maternal-uncle(ong)*

chenānām-bōn pu-sī thāng-tā pu-hai-hē-dēt-sī  
*really saying (i.e. thinking) anything to-say-dared-not-having*

ī-joī-lō, khādōt kāpāthu-ālōng ā-mēk jāng-lōt. Ānkē  
*lay-down-quietly cowries gambling-place(-in) eyes closed. Then*

Tēntōn-ātūm khādōt-pāthu tāng-lō. Tēntōn rēchō-āsōmār-āphān  
*Tenton-and-his-companions cowry-playing finished. Tenton king's-children-to*

pu-lō, 'phārō īsī ādohōn nē pī-nōn; lā nē-bān nāng  
*said, 'hundred one rupees me give; this my-slave here*

pī-tekāng-pō.' Ānkē rēchō-āsōmār bāmōn-pō-ānām phārō  
*(I-)will-leave-for-you.' Then the-king's-children the-Brahman's-price hundred*

īsī ādohōn Tēntōn pī-lō, ānkē Tēntōn dohōn phārō īsī lōng-sī  
*one rupees Tenton gave, and Tenton rupees hundred one got-having*

kāt-jui-lē-lō. Ānkē bāmōn-pō ā-mēk prāng-sī rēchō-āsōmār-āphān  
*ran-away-again. Then the-Brahman his-eyes opened-having king's-children-to*

nāng-ārju-lō, 'nāngli-tum-ālōng khādōt-nāng-kāpāthu-dun ā-osō ko-nātlō?'  
*there-asked, 'Your-Honours-with cowries-here-playing-companion boy where?'*

Rēchō-āsōmār pu-dēt, 'nāng lābāngsō ā-osō ā-bān pu-tē, nē-tum phārō  
*King's-children said, 'you that boy his-slave called-since, we hundred*

īsī ādohōn pī-sī nāng nām-dun-tāng-lō: āpōt-kē nāng dām-lōng-  
*one rupees given-having you bought-have: therefore you to-go-get-*

lē; nē-tum ā-hēm nāng bān do-nāng-pō.'  
*not; our house-(in) you slave remain-will-have-to (nāng, verb of necessity).'*

Bāmōn-pō pu-dēt, 'ai pōmār-li, ko-pu-sī nē kārju-jē-dēt-lē dohōn  
*The-Brahman said, 'O fathers, how me asked-not-having money*

kipī-dun-pē-joī-dēt mā? Nē dohōn-tā lā phārō īsī  
*(you-)give-for-nothing-at-all ? My money-also he hundred one*

vàn-dèt-lō ; lāsī nē-tā nàng-kāchi-hung-dun ; bònṭā  
*carried-off-has ; therefore I-also here-am-pursuing(-him) ; but*  
nàngli-tum-älòng khādōt nàng-kāpāthu-dun làng-sī, nē nàng-kàng-hòng-dun-chòt.  
*you-with cowries here-playing seeing, I waited-a-little.*

Lā pu-pē-tē, mo-pèn nē lā nèp-pòn-tàng-lō.' Ānsī  
*This so-were-not-if, long-ago I him would-have-seized.' Then*  
rēchō-āsōmār pu-lō, 'mai, lā pu-bòn-hē?' Lā-ān ḫlāng ē-ke-  
*the-king's-children said, 'oho, this is-it-really-so?' So-much he us-both-*  
chōbēi ḫapōt, ingchin āni ðt-krēi-rā ri-dun-pō-nàng :  
*cheated because, iron chains taken-having (us-)to-seek-go-let :*  
lālē-phō-lòk-tē, ā-ri ā-kèng ingchin āni pī-pō-nàng.' Ānsī  
*(we-) lay-hands-on-him-if, his-hand his-foot iron chain (us-) give-let.' Then*  
rēchō-ādèt-īsī āsàng-hō ābàng-phu ingchin āni  
*the-king's-country-whole people person-head (i.e. everyone) iron chains*  
ðt-krēi-sī Tèntòn ri-dun-lō. Ānkē Tèntòn ingchin-āni-kedo-ārlèng-īnut  
*taken-having Tenton sought. Then Tenton iron-chain-having-man-a*  
che-tòng-sī ārju-lō, 'jir-pō, ko-pi kànghoi-jī-sī nàng ingchin āni  
*met-having asked 'friend, what to-do-for-the-purpose-of you iron chain*  
keöt-dòng-lō?' Lābàng-sō ārlèng thák-dèt, 'Tèntòn phō-lòk-tē ā-ri ā-kèng  
*holding-are?' That man answered, 'Tenton meet-if his-hand his-foot*  
kipi-jī āni lō-hē, jir-pō.' 'Oi-hē? Ko-pu-sī ā-ri ā-kèng bàngsō  
*giving-for chain this-is-for, friend.' 'Is-it-so? How his-hand his-foot this*  
āni kipi-āpōt-lō? Nē thàn-thā, jir-pō. Tèntòn phō-lòk-tē, nē-tā  
*chain is-to-be-put-on? Me explain-to, friend. Tenton (I-)meet-if, I-also*  
ingnàng-ji.' Ānsī bàngsō àngchin āni lā ā-methàng āri ākèng  
*bind-(him-) will.' Then that iron chain he his-own hand feet*  
chi-pī-lō; bàngsō ārlèng che-phlòk thèk-thē-dèt-lō. Ānkē lā,  
*himself-put-on; that man himself-release could-not. Then he,*  
'Tèntòn lòng-lō, vàng-nòn,' pu Tèntòn binòng ādung-kedo-āsànghō-āphàn  
*'Tenton is-caught, come,' saying Tenton the-real near-being-people-to*  
hàng-i, kàt-jui-lō. Ānkē keto-ān ārlèng vàng-pèt-sī,  
*called-having, ran away. Then all the-men come-together-having,*  
Tèntòn-ingchin-āni-pèn-kekòk ārlèng jásemèt chòk-lō. Ānkē lā 'nē Tèntòn  
*Tenton-iron-chain-with-tied man severely beat. Then he 'I Tenton*  
kālī' pu-lō. 'Nàng Tèntòn kālī?' rā pu chòk-pèt-ān-muchòt  
*am-not' said. 'You Tenton not?' thus saying beat-more-and-more*  
inghoi-lō. Ānkē bàngsō ārlèng kechòk-ōng thi-lòt-lō.  
*(they-) did. Then that man being-very-much-beaten died*

## STORY OF TENTON.

Once upon a time there was a Brahman and his wife, who had neither son nor grandson. Tenton, wandering about, came to the Brahman's house. The Brahman said to him,—‘Why have you come?’

He answered,—‘I am a wanderer.’

The Brahman said, ‘Then will you stay with us and be our companion?’

Tenton answered, ‘If you will treat me kindly, I will stay with you: I have no place to live in, and am a wanderer.’

‘Very well; we have neither son nor grandson, so that when I go to the field to plough there is no one to pick a mote out of my eye; if you stay with us, I shall have company when I go to the field,’ the Brahman said.

‘Very good, I will stay with you,’ Tenton replied; and he took up his abode with them.

Two or three nights passed, when the Brahman said, ‘Let us go and plough in the field,’ and Tenton went with him. After ploughing for a certain time, Tenton rubbed some mud on the back of the bullock with which he was ploughing, and said to the Brahman, ‘I am very thirsty, Grandfather.’

The Brahman said, ‘Go to the house and get a drink.’

‘But what if Granny does not give me to drink?’ said Tenton.

‘If she does not, then call out to me,’ said the Brahman. Then Tenton went to the house and said to the old woman, ‘O Granny, Granny, my grandfather says, “bring out the bamboo-joint with the rupees in it, I want to buy a bullock.”’ The old woman said, ‘I won’t give it you; we have a bullock already, why should we buy another?’

Tenton answered, ‘Look there in the ploughing place, do you see the white bullock?’

The old woman said, ‘I cannot give it you.’

Then Tenton called out to the Brahman, ‘She won’t give me the bamboo-joint.’

The Brahman called to the old woman, bidding her give it. Then the old woman brought the bamboo-joint with the money in it and gave it to Tenton, who, when he had got hold of it, did not go back to the field, but ran away.

Then, about noon, when Tenton did not return to the field, the Brahman came home and asked his old woman where Tenton was. She answered—

‘You told me to give him the bamboo-joint with the rupees in it, and I sent it by him; long ago I sent it.’

Then the Brahman said, ‘So then he has run away with it; I must follow after him.’ After taking his food he accordingly pursued Tenton.

Now Tenton, after getting hold of the Brahman’s money, went to the King’s town, and began to gamble with the King’s sons. The King’s sons asked him his name. Tenton said that his name was *Ong* (‘maternal uncle’) and the King’s sons called him by that name. Then the Brahman, in the course of his search after Tenton, arrived at the place where they were gambling. Tenton, as though he did not know the Brahman, went on gambling. The King’s sons said to Tenton, ‘It is Ong’s turn to play.’

The Brahman, hearing the King’s sons call him ‘Ong,’ thought that he was perhaps really their maternal uncle, and not daring to say anything, lay down quietly and went to sleep in the place where they were gambling.

When Tenton and his companions had finished their play, Tenton said to the King's sons—'Just give me a hundred rupees, and I will leave with you this slave of mine.'

Then the King's sons paid over to Tenton a hundred rupees as the price of the Brahman, and Tenton, when he had got the money, ran away again. Then the Brahman, awaking from his sleep, asked the King's sons, 'Where is that lad who was gambling with you with cowries ?'

The King's sons answered, 'Why, that young man said you were his slave, and we have bought you from him for a hundred rupees ; you cannot therefore go away. You will have to stay in our house as our slave.'

The Brahman said, 'O my fathers ! Why did you pay away money for nothing at all without making any enquiry from me? This fellow has robbed me of a hundred rupees, and I am pursuing him ; but seeing him gambling in your worshipful company I waited a little while, otherwise I would long ago have seized and carried him away.'

The King's sons said, 'Oho ! is this really so? Since he has cheated both of us so much, let us go and seek for him, taking iron chains with us ; if we lay hands on him, we will bind him hand and foot.'

Then all the people of the King's whole country took iron chains and went in search of Tenton. Now Tenton, meeting a man who had an iron chain with him, said to him, 'Friend, what is the reason why you are carrying about an iron chain ?'

The man answered, 'If I meet Tenton, this chain is to bind him with, hand and foot, friend.'

'Is it so?' said Tenton, 'how is this chain to be put upon his hands and feet ? please explain to me, friend ; if I come across Tenton, I also would like to bind him.'

Then that man, to show Tenton, put the chains on his own hands and feet, so that he could not release himself. Then the real Tenton called out to all the people round about, 'Tenton is caught, come here !' and himself ran away. Then all the men came up together and beat severely the man whom Tenton had tied up with chains. He cried, 'I am not Tenton !'

'You are not Tenton ?' said they, and beat him more and more, till in the end that man died from the blows he received.

Sir Charles Lyall makes the following remarks on the above story :—

Notice the Assamese words,—*hai* (in *hai-bai*), from Ass. *hāl*, plough (final *l* in Mikir becomes *i* or *y*) ; *dohōn*, for *dhan*, money, rupees (*dh* is an unknown sound in Mikir except in loan-words, and is therefore resolved into *d* and *h*) ; *chini*, to recognise. *Pō* in *bāmōn-pō* is a syllable indicating respect = father. *Pēngānsō* or *pēgnānsō*, a wedded pair (*pēngān* = husband).

Notice also the idioms *hai-bai-mā-bai-sī* and *pāthu-mā-pāthu-lō*, where the interrogative particle *mā* is used to indicate an indefinite continuance of the action.

The syllable *-i* in *hai kebai-i āchainōng*, bullock used for ploughing, indicates purpose, and frequently occurs in such adjectives.

Notice also the honorific forms used of the king's sons :—*jō* in *terām-jō-lō*, called, *pu-jō-lō*, *pu-jō*, said, which is a plural of honour, and the *lī* in *nāng-lī-tum ālōng*, *pō-mār-lī*, also indicating respect.

The *ē-* in *ē-kechōbēi*, has cheated us both, is the plural of the pronoun of the first person, *including* the person addressed, while *nē* *excludes* the addressee.

In *ādēt-īsī* notice the idiomatic use of *īsī*, one, to signify *the whole country*.

*Lāng-pōng*, the bamboo-joint (commonly called *chungā*) used in Assam to hold water (*lāng*), is used also as a receptacle for other things, as here for money. The back of the bullock was rubbed with mud apparently that it might become invisible to the old woman, and lead her to think that it had run away or died, and that it was necessary to buy another. *Khāddōt*, cowrie, *pāthu* (or *pātu*) to hide ; the two together signify to gamble with cowries. *Ni* (*āni*) is apparently self-locking handcuffs or fetters, which once locked cannot be opened without a key.

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I am indebted to the kindness of the Rev. P. E. Moore, who has for years worked as a missionary among the Mikirs, for the following additional version of the parable of the Prodigal Son. The words and sentences in the list following headed 'Mikir (Nowgong)' are also furnished by that gentleman. The Mikir words are spelt according to the general system of transcription used in this Survey, which differs slightly from that used by Sir Charles Lyall in the preceding grammar and specimens. It will be observed that, instead of his à and ā, we have only ā, and that instead of è, e and ē, we have only e. Instead of ò and o, we find á, representing the sound of a in 'all,' which, according to Mr. Stack, does not occur in Mikir. The letter ū is invariably marked long; short ū does not appear. The use of á and ū probably represents local varieties of pronunciation. The other discrepancies are matters of detail, and are of little importance. We may also note that the prefix *chī-* seems to be used even when a reflexive sense is not required. Thus, we have *chī-tān-nān*, clothe (not oneself, but some one else).

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

STANDARD TRANSLITERATION.

(DISTRICT Nowgong.)

(The Reverend P. E. Moore, 1899.)

Ínút á-mónit-ke ásō-mār bāng-hinī lā. Ākibī á-bāng-ke  
*A-certain man's sons persons-two were. The-younger person*  
 á-pō áphān pū-lā, 'pō, nāng mār-ke ne phārmān ne pī-nān.'  
*his-father to said, 'father, your substance my portion me give.'*  
 Lā-si ápō-ke á-methāng á-mār án lā-tūm áphān chī-thāk-pet-lā.  
*There-on the-father his-own property all them to divided.*  
 Mō álam-sō áhūt ákibī á-bāng-ke kādōkāvē á-mār pāng-rūm-si  
*After a-little time the-younger person being-not-being(all) his-substance gathering*  
 á-kāhelō ádet dām-jūi-lā; lāpen hā-nātū kām hīgnō klem-rā  
*a-distant country journeyed-away; and there work bad doing*  
 á-mār ákejoiye pī-vīr-det-lā. Án-si lā kādōkāvē  
*his-substance uselessly caused-to-perish. And-when he all*  
 ík-tāng-lā, hā-lābāngsō á-det-si ánkāngchīr á-khīm thūr-hām-lā;  
*had-spent-entirely, that country-in hunger famine arose;*  
 lā-si lā-tā ke-dūk-jīsi cheng-cheng-lā. Án-si hā-lābāngsō á-det  
*there-on he-also want-to began. And that country*  
 ásānghō ínút álāng chikī-dūn-lā; lāpen á-lāng-lī phāk pe-chō-jīsi  
*citizen one with (in) refuge-abode; and he swine cause-to-eat-to*  
 lā á-rit ánāt toi-jūi-lā. Lāpen á-phāk ke-chō á-hū-si á-methāng  
*him his-field into sent-away. And the-swine food husks-with himself*  
 chípāng-krāng-jīsi á-ning hāng-lā; lāpen lā-áphān ápāk-tā pi-pē-det-lā.  
*filled-to-be his-mind called; and him-to everybody give-not-did.*  
 Bāntā á-methāng á-ning chemātā-tū-si pū-lā, 'ne pō á-sākār  
*But his-own mind thinking-again-in said, 'my father's hired-servants*  
 bāng-kōān á-hīm ke-chō dār-lā, á-hīn-tā dō-lāng, lāpen ne-ke  
*persons-how-many their-bread food suffices, a-surplus-also remains, and I*  
 án-kāngchīr pen dāk-si vīr-det-pō. Thūr-si ne pō ánāt che-dām-jī,  
*hunger from here perish. Arising my father to I-go-will,*  
 álāng-lī áphān pū-jī, "pō, sīning ángnō nāng-lī-tā ángnō ne  
*him to will-say, "father, heaven before you-also before I*  
 pāp klem-tāng-lā. Nān pen nāng-lī sōpō ke-pū ne-ke áāt  
*sin did-completely. Now from your son to-be-called I worthy*

āvē-lā : nāng sākār īnūt āsān-sī ne chī-bī-pānkāk-noi."  
 nothing-am : your hired-servant one like me make."  
 Lāpen thūr-sī ā-pō ānāt vāng-lā. Bāntā ā-pō-ke helōving pen-sī  
 And arising his-father to came. But his-father far-away from  
 tek-dām-lā, lāpen kāngjīnsō-sī kānghān-lā, lāpen kāt-sī ā-chitāk  
 saw, and compassionately loved, an'l running his-neck  
 ārbāk dāmchek-sī lā phān ārū lem-det-lā. Ān-ke ā-sōpō ālāng-li  
 clasping embracing him to kiss gave. And the-son him  
 āphān pū-lā, 'pō, sining āngnō nāng-li-tā āngnō ne pāp  
 to said, 'father, heaven before you-also before I sin  
 klem-tāng-lā : nān pen nāngli sōpō ke-pū ne-ke āāt āvē-lā.'  
 did-completely : now from your son to-be-called I worthy nothing-am.  
 Bāntā ā-pō-ke bān-ātūm āphān pū-lā, 'ā-ke-me-nē āpē vān-serāk-rā  
 But the-father bond-servants to said, 'the-best robe bring-quickly-ing  
 lā āphān chī-pindeng-noi; ā-ri-tā ārnān chī-tān-nān, ā-keng-tā  
 him to put; his-hand-also ring put-on, his-feet-also  
 kengāp chī-tān-nān; lāpen kā-pāng-tū ā-chaināng-āsō vān-rā  
 shoes put-on; and the-caused-fat(fatted) cow-child(calf) bringing  
 thū-noi, lāpen i-tūm chō-rā ī-ning ārāng-bōhāng lā-nāng; tāngbākmā  
 kill, and we eating our-minds merriment make-must; for  
 lā ne sō thi-tāng-lā, ākō reng-et-si-dō; īngbō-tāng-det-tā,  
 this my son died-completely-was and alive-again-is; lost-completely-was-also,  
 lāng-tūlāk-lā.' Lā-sī hālā-tūm ā-ning ā-rāng-bōhāng-jīsī  
 found-again-is.' And they their-minds merry-to-be  
 pāng-cheng-dūnlāk-lā.  
 began.

Lā ā-sōpō ā-kleng ā-bāng-ke ā-rit-sī dō-lā. Lāpen ālāng-li vāng-sī  
 The son elder person the-field-in was. And he coming  
 hem ādūng nāng-lē-rā mūrī ke-būt ke-kān ārkī-tā ārjū-lāng-lā.  
 house near arriving clarionet blowing dancing sound-als, (to-)hear-find-did.  
 Ansī ālāng-li bān īnūt hāng-sī ārjū-lā. 'ke-būt ke-kān  
 And he bond-servant one calling asked, 'blowing(i.e., music) dancing  
 pī-āpāt?' Ansī lā ā-lāng-li āphān pū-lā, 'nāng mū  
 what-for?' And he him to said, 'your younger-brother  
 vāng-lā; lā-sī nāng-lī pō-ke lā ā-prān ke-mesen mesen kā-pāng-reng-sī  
 come-is; and your father his life well well alive  
 kē-lāng-tāng āpāt, kā-pāng-tū ā-chaināng-āsō chō-thū-lā.' Bāntā lā  
 received-did for, the-caused-fat cow-child (a)-eat-cut-did.' But he  
 ā-ning thi-sī lūt ingtung-tē-det-lā; lā-sī ā-pō āngtān vāng-rā  
 his-mind angering enter wish-not-did; and his-father out coming  
 lā āphān ching-dūk-lā. Bāntā lā ā-pō āphān thāk-sī pū-lā,  
 him (accusative) entreated. But he his-father to answering said,

'längtä-ti, ne-ke ningkän lään nāng-li ā-käm klem-bäm-lâ, nāng-li  
 'see, I years so-many your work do-constantly, your  
 ā-hüküm-tä kroi-bäm-lâ; te-bántä ne jirpō-ätüm ā-lâng ā-ning ā-râng  
 command-also obey-constantly; and-yet my friends with mind merry  
 kâ-chi-bi-jî âpât nāng-li bî-so ejân-pet ne pî-pê-det: bántä  
 making for you goat-child(kid) one-only me give-not-did: but  
 labângsô nāng sôpô, ā-mek-kângtâng-ätüm ā-lâng, nāng mär  
 this your son, harlots with, your substance  
 pi-vir-det ā-bâng, lâ vâng-tüphlî-râ lâ aphân kâ-pâng-tü-tâng  
 caused-to-perish the-person, he com-again-ing him for the-caused-fatted  
 ā-chainâng-âsô nāng chô-thû-lâ.' Lâpen âlâng lâ phân pû-lâ, 'âsô  
 cow-child you (to) eat-cut-did.' And he him to said, 'son  
 nâng-ke kai-tâ ne läng-si dö-dûn-lâ, lâpen ne mär ke-dö-an  
 you always me with abide, and my property as-much-as-is  
 nâng mär lâ. Bântä i-ning ârâng-böhâng ke-klem-jî â-rân dö-lâ;  
 your property is. But our-minds merry to-make fitting was;  
 tâng-bâk-mâ labângsô nâng mü thi-tâng-lât-le, ke-reng-tü-et-lâ;  
 for this your younger-brother dead-entirely-was, alive-again-is;  
 ingbô-tâng-det-tâ, läng-tülâk-lâ.  
 lost-entirely-was-also, found-again-is.'

### BHOI MIKIR DIALECT.

This dialect is spoken in the north-east of the Khási and Jaintia Hills District, bordering on Nowgong. 'Bhoi' is a Khassi word meaning non-Khassi subjects of the Khassi chiefs in the low hills north of the high plateaux of Khassi-land, and includes Lálungs and Gārōs as well as Mikirs. The Assam Census Report of 1891 doubtfully classes Bhoi as belonging to the Khassi family, but an examination of the specimens shows that the dialect is certainly Mikir. The specimen is, however, written according to the system of sound rendering used in Khassi, and is particularly valuable as giving independent testimony as to the correct pronunciation of Mikir words.

It is to be regretted that the specimens which I have obtained through the kindness of the Deputy Commissioner of the Khási and Jaintia Hills are not as accurate as could be wished. No attempt has been made to mark the length of the vowels,<sup>1</sup> and the inter-linear translation is certainly wrong in parts. The latter, when my knowledge extended to the task, I have corrected in a few places, but most of the passages have been left untouched. Such as it is it shows that the dialect is certainly Mikir.

The speakers dwell in the vicinity of the Syntengs, and hence they have adopted some Khassi expressions. The principal of these are, (1) the use of *ha* for the accusative or dative, *prefixed*, as in Khassi, instead of the Mikir *āphān* *postfixed*; (2) the use of *to* in the imperative in lines 4 and 5 of the second page of the specimen; and (3) some cases (chiefly in Nos. 220—241 of the list of words and sentences) of the use of the Khassi instead of the Mikir (Tibeto-Burman) order of words. One striking Khassi feature in the parable is the almost complete absence of the Conjunctive Participle, and the use in its stead of the perfect *-lo*, or the present-future *-po*.

The main body of the specimen is in Mikir. The spelling is not consistent, and I do not venture to compile a grammar from the imperfect materials available. It must suffice to note that the principal difference between this language and standard Mikir is (if the spelling is to be trusted) one of pronunciation. Thus the standard *ō* regularly appears as *uh*, as in *duh*, was, for standard *dō*; *a-suh* for *ā-sō*, a son. Standard *ch* appears as *sh* (the former letter not existing in Khassi). Thus we have *shi-pleng* for standard *chī-plēng*, be filled: *ankangshir* for *ānkāngchir*, hunger. It sometimes appears as *j*, as in *ki-jing* for *ke-chēng*, began; *jainong* for *chaināng*, a cow. We may also note a plural formed by suffixing *ki-ong* or *ke-onq* (the Mikir for 'many,' 'much,') and an Imperative by suffixing *noij* (*pi-noij*, give) or *nonj* (*shi-kam-ri-nonj*, call not) instead of *noi* or *nān*. The verbal adjective with the prefix *ki* is used throughout to represent the present tense, as in *ki-long-thu*, he is found again.

The speakers of the Bhoi dialect are confined to the Khási and Jaintia Hills and number 10,080 souls.

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<sup>1</sup> This remark applies also to the list of words.

[No. 13.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGA-BODO SUB-GROUP.

## MIKIR.

BHOI DIALECT.

(DISTRICT, KHĀSI AND JAINTIA HILLS.)

Ingut arleng duh a-suh pinsuh bang hini. Akbih  
*One man(-of) was his-child male persons two. The-youngest*  
 kipu ha a-poh. 'O poh, ne phan ne-pinoij jian apot ajat-ajat-tah.'  
*says to his-father. 'O father, me to to-me-give whatever due every-kind.'*  
 Ansi alang a-mar kaduh-kaweh thaklo. Aphi arni ding-de labangsuh a-suh  
*Then he his-property all-things divided. After days long-not this his-child*  
 akbih-abang, anke kaduh-kaweh shi-thir-neilo, anke damlo  
*the-youngest, then what-is-what-is-not (everything) gathered-together and went*  
 hawar aka-hiluh. Pen ha-dak-thah ka-pi-ik dam abaha alang ka-padai  
*country far. And there-also spent went share he (in)-pride*  
 pang-e dam, lapu mat-mat pine-pine shi-pi-ik damlo. Anke ningkan  
*boast (?) went, therefore suddenly all-things spent went. And year*  
 aka-hinguh akithe-pih nang-keklang ha-labangso a-hawar, anke ki-jing  
*bad greatly came-out in-that country, and began*  
 ki-duk ki-shi-thik-lo. Anke bangso arong arleng-pen jalanglo, alang  
*distress feeling. And that village man-with becomes-companion he*  
 toilo ha a-pam phak ki-wi dam. Anke a-pok kar-i ka-shi-pi-pleng-ji,  
*sent (him) to his-field pigs to-keep went. And his-belly wished fill-itself-to,*  
 phak ki-shu ason phek-eh: alang phan pi abang aweh. Anke  
*pigs eaten like husk: him to giving person was-not. Then*  
 pranglo mathalo alange pu, 'Bang koan ma  
*he-became-roused he-considered he said, 'Persons how-many (interrogative particle)*  
 ne poh aban ki-shu ason ki-ong-pih ne-keh dak aukangshir ki-thi-po.  
*my father's servants who-eat even many I here hungry dying-am.*  
 Ne thur-phlut-po ne poh along dam-po, anke ne alang phan  
*I will-arise-straightway my father to will-go, and I him to*  
 pu-po, "O poh, ne pap shi-planglo ha sneng nang-mik  
*will-say, "O father, I sin have-done against heaven (and) thine-eyes*  
 angden; ne nang-suh pura ne shi-kam-rih-nonj. Ne pashiplang-nonj  
*before; me thy-son saying me call-not. Me make-*  
 nang ban ingut ason." Anke thur-phlut-lo a-poh  
*thy servant one as." And started-at-once-he his-father*  
 along damlo. Ha-ashar-si duh, lang (?) la a-poh shi-thiklo, anke shing-jin-  
*to went. Far-off being, his father saw and had-*

suhlo anke kat-lo a-shithok ki-domlo, anke ar-ulo. Anke bangsuh  
*compassion and ran his-neck embraced, and kissed (him). And that*  
 asuh alang phan pulo, 'O poh, ne pap shi-plang-lo, sneng aphan  
*son him to said, 'O father, I sin have-done, heaven against*  
 nang mik angden; ne nang-suh pura ne shi-kam-rih-nonj.'  
*thine eyes before; me thy-son saying me call-not.'*  
 Anke a-poh banatum aphan kipu, 'wan-noij pe akimesi to-pa-um  
*And the-father the-servants to says, 'bring cloth best put-on*  
 alang-phan; arnan a-ri bi-non, an a-king op bi-non, anke to  
*him-to; ring his-hand put-on, and his-foot shoes put-on, and let (-us)*  
 sho lo-nang; labangso ne suh akithi-tanglo, ki-ring-thu-et; an  
*feast make-must; this my son dead-was, is-alive-again; and*  
 kiwir-tang, ki-long-thu.' Anke shi-hok-shinglo.  
*lost, is-found-again.' And they-began-to-be-merry.*

Anke asuh akling ha-rit-si duh. Labangso a-hem adung anwanglo,  
*And son eldest in-a-field was. He his-house near came,*  
 lun-ki-lun ki-kan ason arjuh-longlo. Anke a-ban ingut aphan arne  
*singing dancing like heard. And servant one to called*  
 pu-si 'la kanghoi-ma? punoij.' 'Nang korte kewang-si nang-poh  
*saying 'this business-what? say.' 'Your brother having-come, your-father*  
 arong ki-pilo, ki-longlo soseh in eh lasi nang-kila-lo.'  
*feast gave, received (?) ill-not health (?) good (?) therefore it-is-necessary-to-rejoice.'*  
 Aneng-kathih anha ha hem arluh-dam-eh, labangso apoh ha  
*(In)-anger declined to house within-to-go, his father to*  
 alang-long damlo, ansi shu-hang damlo. Ansi alang a-poh aphan pulo,  
*him-near went, and entreated went. And he his-father to said,*  
 'mathanon, la-an aningkan ne nang bar ka-shiplang; namthu-si  
*'consider, so-many years I thy servant have-made-myself; when (?)*  
 ne nang hukum ki-kroi-kreh ma(?) anta bih asuh ijom anta nang ne  
*I your order obeyed-not not (?) yet a-goat child one only you to-me*  
 pipeh, ne jirpuh-atum-pen ne shi-hok longleh; anke la-nang suh kewang  
*gave-not, my friend-all-with I merriment obtained-not; and this-thy son came*  
 anke nang pran nang-ki-jor-det lake kasbi nang khawai-lo ki-pih.' Anke  
*and thy livelihood sold (?) to (?) harlots thou feast given.' And*  
 alang pulo, 'O sub, nang pen ne duh-rap-rap, ajat-ajat-tah nang kineh-lo,  
*he said, 'O son, thee with I am-ever, all-things thy property-is,*  
 anke ka-shi-hok nang-apot-lo anke rong-doh-lo, nang muh  
*and rejoicing it-was-necessary-that-we-make and be-glad-living, thy younger-brother*  
 ki-thi-tang-lot apotleh, nang-kiring-thuh-eh; wir-tang-det-lo, ki-long-thu-woi  
*was-quite-dead because-that, here-living-again-is; lost-was-he, found-again-*  
 phak-eh.'  
*again-is.'*

### ĒMPĒO or KACHCHĀ NĀGĀ.

The tribe speaking this language inhabits the eastern part of North Cachar, and the adjoining portion of the Nāga Hills. The Empēos of North Cachar are also called Arung, and, by the Angāmi, Sengimā. Stewart and, following him, Damant seem to have considered Arung and Kachchā Nāgā to be different languages, but a perusal of the list of words will show that this is not the case.

According to Mr. Soppitt, the term Nāgā is unknown to the people; their designation in their own dialect being Embo or Ēmpēo. This name is stated by them to be derived from the abode of the god who created the tribe,—a land somewhere in the far east, called Em .... This may possibly point to an exodus from other parts to North Cachar and the Nāga Hills; but, if this be the case, it took place at so remote an age as to be untraceable at the present day. The fact of their not being a wandering race, like the Kachāris and Kukis, and rarely, except for some very pressing reason, changing the site of the village, and, even on these occasions, never moving more than a mile or so from the old location, would lead one to conjecture that they are descended from the earliest inhabitants of the parts they now occupy.

Many of the people from intercourse with the plains begin to acknowledge the term Nāgā and to answer to it, but in the remoter villages, removed from outside influences, the term is unknown; nor is it any way recognised by the surrounding tribes, Kukis and Kachāris.

In the Nāga Hills there are said to be three dialects of Kachchā Nāgā, *viz.*, Inzēmi, Sengimā, and Yēmā. The last name is also pronounced Jēmā, and becomes Jēmē in North Cachar, where it is used as a general term for the whole tribe. In the present state of our knowledge it is impossible to say how many people speak each dialect. The figures estimated for the entire language are—

Nāga Hills	:	:	:	:	:	:	:	5,230
North Cachar	:	:	:	:	:	:	:	5,050
<hr/>								
TOTAL .								10,280

The language cannot be said to be closely connected with any of the Western Nāgā tribes. On the contrary, it has some features which are Nāgā, others which are like those which we meet in the Bodo group, and others like those of Kuki. There are a Bodo (Dīmāsā), and a Kuki (Rāngkhola), language spoken in North Cachar, and I am inclined to look upon Empēo as a connecting link between the three groups of Tibeto-Burman languages, Nāgā, Kuki, and Bodo. On this point, I cannot do better than quote the remarks made by Mr. Gait on p. 176 of the Assam Census Report for 1891.

Empeo or Kacha Naga is spoken by the tribe of that name which inhabits the north-western portion of the Naga Hills district and the east part of the North Cachar Subdivision. From Mr. Soppitt's grammar of the language, it seems that the rules regarding the gender, number, and case of nouns are precisely the same as in Kachāri.<sup>1</sup> The adjective invariably follows the noun. It is not inflected for the different genders and numbers. Comparison is effected by affixes to the nouns compared, the adjective remaining unchanged. Thus 'boys are stronger than girls' is rendered 'girls than boys strong.' There are separate words for the numerals from one to ten, and for twenty, a hundred, and a thousand, intervening numbers being expressed by multiples of these. Different prefixes are used according to the class of objects referred to, *hāng* for human

<sup>1</sup> The exact particles used differ as much as other vocables.

beings, *gāng* for money, *bāng* for trees. The prefix is attached to the last numeral. Thus sixty-nine men would be 'men sixty and (prefix) nine.' The description of Kachāri pronouns applies also to Kacha Naga. It may be noted, however, that the personal pronoun may be combined with the substantive verb and that although the participle is used in preference, there is also a relative pronoun. The verb is conjugated as in Kachāri, except that the imperative mood has a distinctive affix. Like Kachāri, adjectives and nouns may be conjugated as verbs.

The passive is formed by the use of the perfect participle with the different tenses of the verb 'to be.' A few intensive particles are in use, and are inserted between the stem and the termination. Causative verbs are formed by appending the verb meaning 'to give' to the infinitive of the main verb. The negative force is given by adding *māk* to the stem. In the imperative the negative follows the stem, as in other tenses, but greater force is given by inserting it once before and again after the stem. Adverbs may be declined like nouns. Words corresponding to the English prepositions follow, instead of preceding, the noun. There are a few conjunctions, but they are very rarely used.

I regret that I have not been able to obtain specimens of this language for the Survey. I here give a brief account of its main rules of construction, compiled from Mr. Soppitt's Grammar, and in the List of words on pages 432 and ff. will be found a vocabulary derived from the same source, and another of Arung, taken from Lieutenant Stewart's article.

The following are the authorities dealing with Empēo which I have consulted :—

#### AUTHORITIES—

STEWART, LIEUT. R.,—*Notes on Northern Cachar*. *Journal of the Asiatic Society of Bengal*, Vol. xxiv, 1855, pp. 582 and ff. On pp. 607 and ff. an account of the 'Aroong' Nágás. On pp. 649 and ff. an account of the 'Kutchā' Nagas, whom the writer seems to consider as nearly the same as the Angámis. On pp. 656 and ff. an Aroong, also spelt 'Arúng,' Vocabulary.

BUTLER, CAPT. J.,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District*. *Journal of the Asiatic Society of Bengal*, Vol. xlvi, Pt. I, 1873, Appendix. The 'Kutchá Nágá' Vocabulary is very scanty.

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 228 and ff. On p. 243, an account of the Arung, Kutchā, and Quoireng, or Liyang Nágá. The Quoireng are wrongly classed as the same as the Kutchā Nágá. The language of the Quoireng is certainly a form of Kuki. On p. 256 short Vocabularies of Arung and Kutchā.

SOPPITT, C. A.,—*A short Account of the Kachcha Naga (Empēo) Tribe in the North Cachar Hills, with an Outline Grammar, Vocabulary and illustrative Sentences*. Shillong, 1885.

GAIK, E. A., I.C.S.,—*Report on the Census of Assam for 1891*. On p. 176 an account of the language. Shillong, 1892.

**Pronunciation.**—The nasal *ng* is of frequent occurrence but never commences a word.

The accent is usually on the penultimate syllable, but in the case of conjugation is usually on the conjugational suffix. In interrogative sentences, it is on the interrogative suffix *mē*. There are numerous exceptions, which must be learned from Mr. Soppitt's Grammar.

**Nouns.**—Note the extreme frequency with which the prefix *mi* is used in the case of nouns relating to parts of the human body. Thus *mi-pā*, hand. This prefix is very loosely joined to the main noun, and is liable to be dropped when a pronominal prefix precedes. Thus *ā-pā*, my hand. Another prefix used without changing the meaning of a word is *b*°, as in *b°-gī* or *gī* a house.

**Article**—There are no Articles. Sometimes *kāt*, one, is used as an indefinite article.

**Gender.**—Gender is only indicated in the case of living beings. Sometimes different words are used, as *āsi*, brother; *ākinā*, sister. Sometimes there are different terminations, as *em-bo*, a Nāgā man; *em-būi*, a Nāgā woman. Frequently it is indicated by suffixes. Thus *enrūi-rē*, a male bird, a cock; *enrūi-pūi*, a female bird, a hen.

**Number.**—The plural is indicated by the following suffixes :—

- (1) Human beings take *mī* : as *minā*, man ; *minā-mī*, men.
- (2) Animals, birds, insects, etc., take *dūng* : as *godōm*, cow ; *godōm-dūng*, cows.
- (3) Plants, trees, etc., take *jēō* : as *jingbāng*, tree ; *jingbāng-jēō*, trees.
- (4) Inanimate things take *kēdā* : as *mi*, fire ; *mi-kēdā*, fires. Compare Lālung *khēdā*, and the Assamese *keṭā*, some.

There is a plural suffix *nung*, used like the Hindūstāni *wālā*, and the Ao *er*. Thus *gālabā-nung*, other ones; *rāme-nung*, the villagers, (*gāw-wālē*). This last exactly corresponds to the Ao *im-nunger*, the men of in the village, the villagers.

The singular is often used for the plural, when no ambiguity will result.

**Case.**—This is indicated by suffixes, as follows :—

Sing.	Nom.	<i>Godōm</i> , a cow.
	Acc.	<i>Godōm-ki</i> , <i>godōm-ju</i> , a cow.
	Instr.	<i>Godōm-nē</i> , <i>godōm-gēnē</i> , by a cow.
	Dat.	<i>Godōm-dūi</i> , <i>godōm-lāng</i> , to a cow.
	Abl.	<i>Godōm-gēnē</i> , from a cow.
	Gen.	<i>Godōm-gū</i> , of a cow.
	Loc.	<i>Godōm-ēnē</i> , in a cow, <i>godōm-gā</i> , in or into a cow.
Plural	Nom.	<i>Godōm-dūng</i> , cows.
	Acc.	<i>Godōm-dūng-ki</i> ,
		and so on.

The suffixes for case are often omitted. This is specially common with the accusative.

**Adjectives.**—The Adjective does not change for gender. It follows the noun it qualifies.

As in Ao Nāgā, adjectives frequently take the termination of the present tense. Thus in *i-dā*, good, the termination *dā* is really verbal, and the compound means, literally, ‘he who is good,’ like the Ao *zung-er*. *Minā idā* means both ‘good man,’ and ‘the man is good.’

**Comparison**—is formed with the particles *hā* (for comparative) and *dē* (for superlative).

Thus,—*aī jingbāng-hā idā*, this tree-than is good, this tree is better than that tree; *aī-jingbāng bālā-nā-dē idā*, this tree-many-than is-good, or *aī jingbāng-dē idā*, this tree-than is-good, this tree is best of all. *Sāng* is used to form an absolute superlative, as in *i-sāng-i*, very good.

**Numerals.**—Cardinals take prefixes of classification according to the objects enumerated. With human beings *hāng* is used. Thus *minā hāng kāt*, one man. With money, the prefix is *gāng*, and with trees *bāng*.

**Pronouns.—The Personal Pronouns are—**

<i>Anūī</i> , I.	<i>Anūī-mē</i> , we.
<i>Nāng</i> , thou.	<i>Nāngnūī-mī</i> , you.
<i>Jī</i> , he, she, it.	<i>Jī-mī</i> , they.

These are declined regularly.

The first and second persons may, however, become *ā* and *nā* respectively before postpositions.

Thus *ānūī-hāng*, or *ā-hāng*, to me; *nāng-gū*, or *nā-gū*, thy. When postpositions are dropped, this *ā* and *nā* simply become pronominal prefixes. Thus, *ā-pā*, my hand, and so on. There are no special possessive pronouns.

**The Demonstrative Pronouns are—**

<i>aī</i> , this.	<i>aī-kēdā</i> , these.
<i>ūī</i> , that.	<i>ūī-kēdā</i> , those.

They are declined regularly, except that, before terminations, the *dā* of *kēdā* is dropped. Thus, *aī-kē-gū*, of these.

The **Relative Pronoun** is *gī*, as in *gī-i-bāpēo*, he who is good. It is rarely used, participial constructions being preferred.

**The Interrogative Pronouns are—**

*chāō-lo*, who?

*endai*, which? what? The *lo* of *chāō-lo* is liable to be transferred to other words in the sentence, as in *chāō līmrā lo*, who is to dance?

**Verbs.**—There is no distinction between verbs and other parts of speech; nouns, adjectives, and pronouns freely taking verbal terminations. Thus *minā-dā*, it is a man; *minā-gū*, it will be a man; *i-dā*, is good; *i-gū*, will be good; *ānūī-dā*, it is mine; *nāng-dā*, it is yours.

The ideas of tense and mood are conveyed by suffixes. There are two main tenses, a Future, and a Non-future (including both simple Present and simple Past). There are other derived tenses. The tenses do not change for number or person. The following table shows how the tenses, etc., are formed for the root *lū*, get:—

*Non-Future*.—*Ānūī lū-dā*, I get, I got.

*Future*.—*Ānūī lū-gū*, I shall get.

*Perfect*.—*Ānūī chūnā lū-dā*, literally, I got, or get, now, hence, I have got.

*Definite Present*.—*Ānūī chūnā lū-gū*, literally, I shall get now, hence, I am getting.

*Pluperfect*.—*Ānūī lū-dā-lē*, I had got.

*Future Perfect*.—*Ānūī lū-gū-dā-lē*, I shall have got.

*Imperative*.—*Lū-jō*, *lū-chō*, get thou; *lū-lā*, let him or them get.

*Conditional*.—*Ānūī lū-lā-jai*, if I get, or had got.

*Infinitives, Present*. *Lū-rā*, to get. As in *nāng lū-rā-mē*, are you to get; *ānūī lū-rā-dā*, I have got (not, 'I have to get'); *lū-rā ba-shi māk dā*, he is not to get; *lū-rā idā*, it is good to get; *lū-rā pāy-jō*, run to get.

*Past*.—*Lū-rā-dā-lē*, to have got.

*Participles, Present.*—*Lū-laijainē, lū-laijai, lū-lai, lū-jai, lū-jainē, lū-jaihā,*  
getting.

*Past.*—*Lū-shē*, having got, got.

*Noun of Agency.*—*Lū-lū-pēo* or *lū-bā-pēo*, he who gets (*pānē-wālā*). In the first form the root is reduplicated.

The **Passive** Voice is formed by the past participle of the verb, followed by the different tenses of *lā-rā*, to be. Thus *ānūi lū-shē lū-dā*, I was, or am, gotten. *Ānūi lū-shē lā-gū*, I shall be gotten.

The **Causative** verb is formed by appending the verb *pē-rā*, to give, to the infinitive of the principal verb. Thus, *ānūi lū-rā pē-gū*, I shall cause to get.

The **Potential** verb is formed by compounding the suffix *dūi* with the root of the main verb. Thus, *ānūi lū-dūi-dā*, I could get. The negative potential is formed by suffixing *lāg*, as in *ānūi minā-mī jui-lāg-dā*, I could not get the men.

The **Frequentative** verb is formed by suffixing *dai* (which bears the accent) to the root. Thus *tā-dai-jō*, come again.

The **Completive** verb is formed by suffixing *tā*. Thus, *pāg-dā*, ran; *pāg-tā-dā*, ran away. Another similar suffix is *kām*. Thus *tā tēo-kām-dā mē*, is the work completed?

The **Negative** verb is formed by suffixing *mā* or *māk* to the verb after conjugation. Thus, *ānūi lūgū-mā* (or *māk*), I shall not get.

The mere root of a verb is often used in a negative sentence,—all tense suffixes being dropped. Thus, *tā tēo-māk*, he (does) not do work; *tingrui rui-māk*, it (will) not rain. If the negative particle precedes as well as follows the verb, additional emphasis is gained. Thus, *mā-tēo-mā*, nothing whatever has been done.

The **Negative Imperative** is formed by adding *sho* to the root. Thus, *lū-sho*, or, more emphatically, *sho lū-sho*, do not get.

There is a negative form of the verb substantive, *viz.*, *galē*, is not; *gadā*, *godālā*, was not; and (negative interrogative) *ga-mē*, is not? are not?

The **Interrogative** verb is formed by suffixing *mē*, which comes last in the sentence. Thus, *jingbāng lā-dā-mē*, is it a tree? In these cases, the bare root is often used, as in the case of negative expressions. Thus *nāng tēo-mē*, are you eating?

When there is an interrogative pronoun in the sentence, this *mē* is not necessary, as in *chāōlo wāngdā*, who came? So *chāō līmrā-lo*, who is to dance? And even *endai līmrā-lo*, which is to dance?

**Order of words.**—This is usually Subject, Object, Verb. The adjective follows the word it qualifies, and the interrogative particle *mē* comes at the end of a sentence.

### KABUI OR KAPWI.

This language, which is called 'Koupoee' by McCulloch, is spoken by the tribe bearing the same name. Damant, writing in 1879, gives the following account of the people, who are one of the so-called 'Nāgā' tribes of the State of Manipur :—

The Kabui are divided into two classes : the Songbu and the Poeron ; the former inhabit the range of hills which separate Cachar from Manipur, a tract of about sixty miles from east to west, and thirty from north to south. Their villages are found on both sides of the road [i.e., the main Manipur Road from British India], but there are now few to the south of it, as they have lately been driven northwards by the constant attacks of the Lushai. A few villages are also to be found in the valley of Manipur and plains of Cachar. Their principal villages are Nongba, Kalanāga, Lilanang, and Lualang Khulel.

The Poeron are not a numerous tribe, and inhabit a few villages to the north-east of the Songbu.

At present the Kabuis of the valley centre round Langthabal, a village some eight miles south of the town of Manipur. It is estimated that altogether there are about 8,000 of them. To these may be added 3,073 speakers of 'Nāgā' (probably Kabui) reported from Cachar Plains, making a total of 11,073. Damant classed their language as belonging to the Kuki family. In this he is clearly wrong. It belongs to the Nāgā group, and, like Kachchā Nāgā is a transition language between Angāmi and the languages of the Bodo group. The connexion will be evident from a perusal of the list of words. At the same time, it also shows points of contact with Kuki languages.

The following are the authorities on the Kabui language :—

#### AUTHORITIES—

BROWN, REV. N.—*Comparison of Indo-Chinese Languages*. *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. On p. 1034 a short 'Kapwi' Vocabulary.

MCCULLOCH, MAJOR W.—*Account of the Valley of Munnipore and of the Hill Tribes; with a comparative Vocabulary of the Munnipore and other Languages*. Selections from the Records of the Government of India, Foreign Department, No. XXVII, Calcutta, 1859. On pp. 42 and ff. there is an account of the Koupoee Tribe. On pp. v and ff. of the Appendix there are vocabularies of Koupoee Pooseron and Koupoee Songboo. The following specimens and list of words agree with the latter.

DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 228 and ff. On p. 242 there is an account of the Tribe above quoted. On p. 255 there is a short Kabui Vocabulary taken from McCulloch.

The following very imperfect account of Kabui grammar is based on the specimens and list of words collected for this Survey ; and its correctness, so far as it goes, depends entirely upon the accuracy with which these have been prepared. The grammatical account is far from being complete, and cannot pretend to do more than illustrate the more prominent features of the language.

**Pronunciation.**—The letters *r* and *l* are interchangeable. Thus, *Lā* or *Rā*, God ; *lan* or *ran*, wealth. When a termination commences with one of these letters, it always becomes *l* after a consonant, but *r* after a vowel. Thus, *pahut-lanā*, having run ; *bāi-ranā*, having beaten : *lan*, wealth ; *ka-ran*, his wealth. This is also the case in Meithei.

**Prefixes and Suffixes.**—The prefix *ka*, which in some cases properly means 'his,' is often used without any special signification, beyond perhaps giving an idea of definiteness. Thus, while we have *ka-nā*, his son, we have also *ka-chanā-nhāi*, the (not his) two brothers. The prefix is freely dropped in favour of other prefixes as in *nāi-nhāi*, two days. In some cases this prefix corresponds to the Western Nāgā prefix *ke* used to form adjectives. Thus, *ka-nhāi*, two = Angāmi *ke-nā* ; *ka-thom*, three =

Semā *ke-thu*. *A*, meaning 'my,' is used in the same way, as *ā-po*, my father, or a father.

The use of the suffix *mai* or *māi* (both spellings occur) should be noted. It is employed much like the Āo *er*, he who is, or the Angāmi *mā*, person. Thus *gā-mai*, he who is a man, a man; *gāi-māi*, he who is good, good; *gāi-mak-māi*, he who is not good, bad, a bad action; *bam-ai*, for *bam-mai*, he who remains, a dweller (compare Angāmi *ke-bā-mā*); *sumhān-mai*, he who wastes, a waster; *tāipāng-mai*, a human being; *naū-naū-mai*, bosom-who-drinks, a suckling.

**Nouns.—Gender.**—The following are examples of the modes in which gender is indicated :—

<i>Ā-po</i> , my father.	<i>ā-poi</i> , my mother.
<i>Ā-kāinā</i> , my brother.	<i>ā-tānpoi</i> , my sister.
<i>Gā-mai</i> , a man.	<i>to-mai</i> , a woman.
<i>Nā-yāmai</i> , man-child, son.	<i>nā-tomai</i> , woman-child, daughter.
<i>Takon gāmai</i> , a horse.	<i>takon koi</i> , a mare.
<i>Goitom gāmai</i> , a bull.	<i>goitom koi</i> , a cow.
<i>Si-rū gāmai</i> , a dog.	<i>si-koi</i> , bitch.
<i>Jū-chi</i> , a he-goat.	<i>jū-koi</i> , a nanny-goat.
<i>Changāi kachi</i> , a male deer.	<i>changāi koi</i> , a female deer.

**Number.**—The plural of human beings is formed by suffixing *nhun* (sometimes *hnū*). *Goi* is also used as a plural suffix both for human beings and things. Thus *ā-po*, father, *ā-po-nhun*, fathers. *Ka-bang-nhun* is 'his servants,' but *ā-pū bang-goi-roi tū-bamē* is translated, 'my father's servants eating live.' So *ka-ran-goi-so*, his-properties-those, that his wealth. The plural of animals seems to be formed by adding *gāimai*, as in *takon gāmai gāimai*, horses.

*Goi*, with or without *hnū*, is used to form the plurals of pronouns.

**Case.—Cases are formed by suffixes.**

The *Nominative* takes no suffix, except when it is the subject of a transitive verb, when it takes *roi* (or *loi* after consonants). Thus, *āi tadē*, I go, but *āi-roi bāiyē*, I strike; *ka-nā khūmai-roi lapāwē*, his younger son said; *ka-pū-roi jalaūthē*, his father divided; *ka-bang-loi dāwē*, his servant answered. Sometimes the suffix is used before intransitive verbs, as in *ka-nā khūmai-roi ka-ran-goi-so fangnā lam-dū-tho takāuthē*, his younger son carrying all his wealth departed to a distant place.

The suffix of the *Accusative* is *tā*, as in *āi-roi māi-nā-tā bāi-thē*, I have beaten his son.

There appears to be no example of the suffix of the *Instrumental*.

The suffix of the *Dative* is usually *kho*, as in *gāng khat kho taranā*, going to a man; *ka-pū kho lapāwē*, he said to his father. Sometimes the accusative suffix *tā* is used as in *gak-tā titūni*, what is given to the swine to eat. 'For' is *khong* as in *kachanā-nhāi khang*, for the two brothers. In the list of words the dative suffix is *tho*, but in the specimens it has not always this meaning. In *lam-dū-tho*, to a distant place, it is a dative. On the other hand, we have *nang-nā gang-kho-tho nang-loi nap ti-lū-bamthē*, you are giving rice to your son to eat on (his) coming. Perhaps *tho* may mean 'to' if we treat *nang-nā-gang-kho* as one word, your-son-who-has-just-come. In *nang-tho* you (live continually with me) I am unable to explain the *tho*. *Tho* in *kāi-tho*, and

elsewhere is the sign of the Locative. In the first sentence of the parable *loi* appears as the suffix of a dative of possession.

The suffix of the *Ablative* is *tho-roi* as in *āpo khat-tho-roi*, from a father.

The *Genitive* as a rule takes no suffix. It is simply prefixed to the governing noun as in *ā-pū banggoiroi*, my father's servants. Sometimes the suffix *khang* is used, as in *ā-po khang*, of a father. The only instance which occurs in the specimens is *na-khang*, yours, where it is a genitive absolute. As shown above, *khang* is also used for the dative, meaning 'for.'

The suffix of the *Locative* is *kho*, which is also used for the Dative. Examples are *kāi-kho*, in the house; *ka-nhām-kho*, on his back. *Tho* is also used, as *kāi-tho*, in the house.

**Adjectives.**—Adjectives, including numerals, follow the nouns they qualify, as in *takon bāngmai*, the white horse. In the list of words, however, 'a good man' is rendered *gāimāi gāmai khat*, in which the adjective precedes, and the numeral follows. When an adjective follows a noun, case suffixes etc., are suffixed to the adjective. This *gāng khat kho taranā*, going to one (*i.e.*, a) man.

In the Bodo languages, and in Kachchā Nāgā, numerals take generic prefixes which vary according to the articles enumerated, thus (Kachchā Nāgā) *minā hāng-kāt*, one man; but *jingbāng bāng-kāt*, one tree. In Angāmi Nāgā, on the contrary, these generic prefixes are not used. In this respect, Kabui Nāgā appears to occupy an intermediate position. These prefixes are used, but not compulsorily. Moreover, the prefixes are not *generic*, *i.e.*, there is not one special prefix used for any one class of objects. Judging from the specimens available, the prefix is, in Kabui Nāgā, in every case, a repetition of the essential part of the word which represents the thing enumerated. This is parallel to the Kachchā Nāgā repetition of *bāng* in *jingbāng bāng-kāt*. Thus the essential part of *gā-mai*, a man, is *gā*, and 'one man' or 'a man' is *gā-mai gā-khat*. So *nāimhek jang nāi-nhāi nāi-thom bamlanā*, after two or three days had passed. On the other hand the prefixes are omitted in *gāng khat kho*, to one man; *nāi-khat nāi-nhāi bamlanā* (second specimen), after one or two days have passed.

The following are examples of comparison:—

*Gāi-māi*, good.

*Kanhāi kako gāi-māi*, better.

*Gāi-chūi-māi*, best.

*Ka-chāi-tā ka-kāinā-roi kā-wē*.

His-sister-than his-brother tall-is, *i.e.*, his brother is taller than his sister.

**Pronouns.**—As in Kachchā Nāgā, pronouns have an oblique form which is used before suffixes and as a genitive. Thus—

Nom. *āi*, *āi-roi*, I.

*hāi-goi*, we.

Obl. *ā*, me, my.

*hāi*, us, our.

Nom. *nang*, *nang-loi*, thou.

*nang-hnū-goi*.

Obl. *nang*, *na*, thee, thy.

*nang-hnū*.

Nom. *kamāi*, *kamāi-roi*, he, she, it.

*māi-kai*, *ka-nhū*.

Obl. *kamāi*, *ka*, or *māi*, him, etc.

*māi-kāi*.

#### EXAMPLES—

*First Person*,—*ai lathē*, I went; *āiroi sānithē*, I will say; *ā-po*, my father; *ā-tā bāiyē*, beats me, I am beaten; *ā-khang titho*, give to me.

*Second Person*,—*nang māi-tāi thaū-kho lhūtong*, from whom did you buy that? *nang jān kumcho*, what is your name? *nang nā*, your son; *na-bang*, your servant; *na-kāinā*, your brother; *na-ran*, your wealth; *nang-tā makot-bamhāi*, serving you; *na-khang*, yours.

*Third Person*, (and demonstrative pronoun)—*kamāi tajāūthē*, he went; *kamāi-roi ti-tū-we*, he is giving to eat (fodder); *kamāi-roi sādapūlat*, he said; *ka-nhū gāi-thaū-thē*, they began to rejoice; *kamāi-tā haūranā*, having seen him; *ka-tā thiyēmē*, entreated him; *māi-tā-tāi bāinā*, beat him well (*tāi* adds definiteness). *Māi-kho-tāi* (from him) *lūpā māi-tāi* (those) *lāo*, take those rupees from him; *ka-kho titiyo*, give to him; *ka-pū*, his father; *ka-nhām*, his back; *āiroi māi-nā-tā bāithē*, I have beaten his son; *māi-man*, the price of that. Note *fāi gāithē-tū-māi lāganglanā*, bringing that which is the best cloth. Here we see the force of *māi* (often spelt *mai*) as a demonstrative pronoun, which has resulted in the word developing into a suffix of agency as already explained. *Ka*, on the other hand, has become sometimes a mere definite article, as in *ka-chanā-nhāi*, the two brothers.

We have seen how *tāi* added gives a definite power to the pronoun. It gives the force of a demonstrative pronoun. A common phrase is *kho-tāi*, thereon, in which what is usually a suffix precedes. Another suffix which gives definiteness is *so*, as in *ka-ran-goi-so*, his wealth, literally, his-wealths-those; *pāina māiso zin-mhāng-kam-thē*, he wasted all that; *pūi nap-so*, that rice (*nap*). *Goi* is ‘that,’ and *hai*, ‘this,’ as in *ā-nā-hai*, this my son.

*Interrogative* pronouns are—

Who? *thaū-cho*

What? *tabui-cho, kum-cho*.

Examples are *nang jān kum-cho*, what is your name? *thaū-nā*, whose son? *thaū-kho*, from whom? *kum-bam-hai tabui-yam-cho*, what are these things?

*Cho* at the end of a sentence gives an interrogative force, as in *ā-pūi thāiti-cho*, is my mother dead?

**Verbs.**—As usual in this group and in Angāmi the boundary line between verbs and other parts of speech is ill-defined. Adjectives freely take verbal terminations, first divesting themselves of adjectival accretions. Thus, *kā-ū-mai*, tall; *kā-wē*, is tall.

As in Kachchā Nāgā, the only time which is clearly defined is the future, which is indicated by the suffix *ni* as in *āi tū-ni*, I shall be; *āi-roi bāi-ni*, I will strike; *āi-roi sā-ni-thē*, I will say.

The auxiliary verbs are *tū*, to be, and *bam*, to remain. They frequently appear in conjugation. Note that *tū* also means ‘to eat.’

The following are the principal tense-forms (excluding the future) which I have noted. It will be remarked how interchangeable the suffixes are.

*Present*,—*bāi-yē*, strikes (the *y* is evidently euphonic; compare Angāmi *vu-wē*, Semā *bu-ē*); so *bam-ē*, remains.

*tū-thē*, is; *thāi-pini-thē*, am dying; *atik-nam-thē*, equivalent to ‘am not worthy’; *ta-dē*, goes.

*Present Definite*,—*bāi-bamboi*, is striking; *tū-bamē* (they) are eating; *ti-lū-thē*, is giving to eat; *ti-tū-bam-thē*, (you) are giving to eat.

*Imperfect*,—The one example is *bāi-bamē*, was striking.

*Past (including Perfect)*,—*bāi-tinā*, struck.

*bāi-thē*, has struck; *ta-thē*, *ta-jāū-thē*, *ta-kaū-thē*, went; *jalaū-thē*, divided; *tāng-thē*, became dear; *sā-thē*, said; *gang-da-thē*, has come again; and many others.

*poklā-wē*, were born; *lapā-wē*, said: *karhurā-wē*, joined; *dā-wē*, answered.

*sā-da-pūi-lat*, *sā-pūi-lat-sā*, he said (?)<sup>1</sup>; *sāi*, said.

*Pluperfect*,—*bāi-laū-dū-wē*, had struck.

*Imperative*,—The most common suffix is *tho*, as in *ti-tho*, give; *tisū-tho*, make. We have also *ti-li-yo* (of Hindī *dē-dēnā*), give; *lā-o*, take; *ti-so-yo*, cause to wear; *lhū-raū-ti-yo*, put on (shoes); *ta-ro*, walk.

*Infinitive*,—This ends in *nā*, as in *bāi-nā*, to strike.

*Participles*—

*Present*,—*bāi-nā*, striking; *tū-nā*, eating.

*Past*,—*bāi-ranā*, having beaten; *ta-ranā*, having gone; *haū-ranā*, having seen; *thāi-ranā*, having died; *pakhut-lanā*, having run; *pam-lanā*, having embraced; *lāgang-lanā*, having brought.

*Noun of Agency*,—As already stated, this is formed by suffixing the pronoun *māi* or *mai*. Thus *sumhān-mai*, a waster.

*Compound Verbs*,—As in the cognate languages, compound verbs are common. Thus, *Causal or Permissive*,—*ti-naū-thē*, gave the breast. Here the verb *ti*, to give, is prefixed. So *ti-so-yo*, cause to wear; *ti-tū-thē*, gives to eat. *Ti-nū-mak-thē*, (he) refused, is also probably a causal verb with a negative.

*Desiderative*,—*āi-tū-ni-thē*, wished to eat.

*Inceptive*,—*gāi-thau-thē*, began to rejoice.

*Repetition* is indicated by suffixing *da* to the root, as in *lthing-da-thē*, is alive again; *gang-da-pūi-kho*, as he was coming back.

*The Negative Particle*,—This is *mak* (*māk*) or *makh*, which is used as follows:—

*gāi-māi*, good; *gāi-mak-mai*, bad, a bad action; *ti-makh-ē*, did not give; *gāl-mak-nā*, without trouble; *lamso-mak-nā*, without illness; *tinū-mak-thē*, refused; *tū-makh-ē*, (I) did not do (wrong); *laūhaū-mak-mai*, one who did not commit a lie; *thāi-mak-sān*, as long as (she) is not dead, until she dies.

<sup>1</sup> The word *pūi* occurs also in *pūise-lan*, wealth; *kachangtaimākpūitong*, wickedly; *pūi nap-so*, that rice; *pūigan khotāi*, at that time; *gang-da-pūi-kho*, as he was coming back; *lambam-pūi-khon*, the sound of dancing. It also means ‘mother.’ In Khoirāo and Maring it is a suffix of the feminine.

[No. 14.]

TIBETO-BURMAN FAMILY.

NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KABUI.

## SPECIMEN I.

(STATE MANIPUR.)

*(Babu Bisharup Singh, 1899.)*

Gāmai gākhat-loi ka-nā-gāmai kanhāi poklāwē. Ka-nā khūmairoi  
*Man one his-sons-male two were-born. His-son younger*  
 ka-pū-kho lapāwē, ‘Ā-po, āroi fang pūise-lan asarūkhang ākhang  
*his-father-to said, ‘My-father, I receive wealth share me-to*  
 titho.’ Kapūroi kachanā-nhāi khang lan-goi-so jalaūthē. Nāimhek  
*give.’ His-father brothers-two for wealth-that divided. Days*  
 jang-nāi-nhāi nāi-thom bamlanā ka-nā khūmairoi ka-ran-goi-so fangnā  
*two three after-remaining his-son younger his-wealth-that carrying*  
 lam-dū-tho takāuthē, paibam khotai kachangtaimakpūitong ka-lan  
*place-distant-to went; place in-that wickedly his-wealth*  
 pāina māiso zin-mhāng-kam-thē. Lan haiyū-mai mhāng-kamankho kandi  
*all that wasted. Wealth all-that when-wasted country*  
 khotai nap tāngthē. Naptāngkhotai kamāi lelā nangthē.  
*in-that rice became-dear. Rice-dear-on-being he hardship suffered.*  
 Kamāiroi kandi khotai bamai gāng khat kho taranā karhurāwē.  
*He country in-that who-lived man one to having-gone joined.*  
 Maipū tairoi gak seno tūnā laūpuk-kho dūrāukathē. Gaktā  
*Man that swine tend saying field-to sent. Swine-to*  
 titūni pui nap-so āitūnithē maigāng-khat-sini timakhē.  
*which-is-given-to-eat that rice wished-to-eat man-one-even did-not-give.*  
 Chamsidarana kamāiroi sādapūi-lat, ‘Ā-pū banggoiroi gātmaknā  
*Sense-having-returned he said, ‘My-father’s servants without-trouble*  
 tū-remlēm-janglem-nā tū-bamē, āi-mū nap-dāpnā thāi-pinithē. Āroi  
*eating-plentifuly eating-live, I-but rice-being-hungry am-dying. I*  
 ā-pū-kho tanā sānithē, ‘ā-po, āroi Lā-hūkho pāp sūthē  
*my-father-to going will-say, ‘my-father, I God-before sin committed*  
 na-hūkho-ni pāp sūthē; nangnā āi-kaokhang atik-namthē. Ātā  
*you-before-too sin committed; your-son I-to-be-called worthy-am-not. Me*  
 na-bang khat tisūtho.” Kamāiroi thāūdingnā ka-pū-kho gangthē.  
*your-servant one make.” He arising his-father-to came.*  
 Kamāiroi dūnābamkho ka-pūroi kamāi-tā haūrana jiyēnthē,  
*He when-was-yet-at-distance his-father him having-seen loved,*

pakhetlanā, kagang pamlauā, kabeng temthē. Kanāroi kapū-kho sāi,  
 running, his-neck embracing, his-cheek kissed. His-son his-father-to said,  
 'Ā-po, āroi Lā-hūkho pāp sūthē, na-hukho-ni pāp sūthē.  
 'Father I God-before sin committed, you-before-also sin committed.  
 Āi nangnā āi-kaokhang atik-namthē.' Kho-tāi kapūroi kabang-nhun-kho  
 I your-son I-to-be-called worthy-am-not. Thereupon his-father his-servants-to  
 sāi, 'fāi gāithē-tū-māi lāganglanā kamāitā tisoyo; kabān-kho  
 said, 'cloth best-that come-bringing him let-wear; his-hand-on  
 bālon khat tirhunno, katan-kho fāithop lhūraūtiyo. Nap tūnā  
 ring one put, his-legs-on shoes put. Rice eating  
 kari-hāidana-gāikho; tabūi-sūwētanā ā-nā-hai thāiranā, thāimai  
 let-us-be-merry; the-reason-being my-son-this having-died, he-who-is-dead  
 lhing-da-thē; māng-kan-khūroi, nāi-da-thē.' Kanhū gāithāūthē.  
 alive-again-is; having-been-lost, found-again-is.' They began-to-rejoice.

Pūigan khotāi kanā gandāimai laūpuk-kho bamkhonē. Kamāroi kakāi  
 Time that-at-his-son elder field-in was. He his-house  
 gang-da-pūi-kho khong hūnā lāmbam-pūi-khon chūthē. Kamāroi kabang  
 as-came-again drum beating dancing-sound heard. He his-servant  
 khat kāūgangnā, 'Kum-bam-hai tabuiyam-cho?' tūnā thannē. Kabangloï  
 one calling, 'These-things what-are?' saying asked. His-servant  
 dāwē, 'Na-kāinā gang-da-thē; lamsomaknā gang-da-thē tūnā  
 answered, 'Your-brother come-again-has; without-illness come-again-has saying  
 napūroi nap titūthē.' Khotāitho kamāroi futnā gūtlou tinūmakthē.  
 your-father rice is-giving-to-eat. Thereupon he getting-angry to-go-in refused.  
 Mainhāktharoi kapū palanā katā thiymē. Kamāroi kapū kho  
 Therefore his-father coming-out him entreated. He his-father to  
 dāwē, 'Jāwlo, tikom haijū-hāi nangtā makotbamhāi āi khoiraū  
 answered, 'Behold, years so-many you-to in-doing-service I wrong  
 tūmakhē; nangloï sākhuding āi nūdē. Hāi-kumnā-sini narūp narentā  
 did-not-do; your commandment I obeyed. Nevertheless friends companions  
 chamnā tū-tat-lanā jū lāūnā khat-sini timakhē. Na-ran mhāngsan-  
 with eat-saying goat young one-even did-not-give. Your-wealth prosti-  
 mai-rū-kho tinā sumhānmai nangnā gangkhotho nangloï nap titūbamthē.  
 tutes-to giving who-wasted your-son on-coming you rice are-giving-to-eat.'  
 Khotāitho ka-pūroi kakho sāthē, 'A-nā, nangtho ā-dāng bam-tantandē,  
 Thereupon his-father him-to said, 'My-son, you me-near live-at-all-time,  
 napū ā-kho nāimi-kamtho nakhang hlānadē. Tāūmū nakāinā  
 your-father my all-that-is yours is. Now your-brother  
 thai-kamāi, thāimai lhing-da-thinā; māng-kamāi nāi-  
 from-being-dead, he-who-is-dead alive-again-being; he-who-was-lost found-  
 da-thinā; hāi nāi-lhāmai chum-thē;  
 again-being; we to-be-merry it-is-proper.'

[No. 15.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

## KABUI.

## SPECIMEN II.

(STATE MANIPUR.)

(Babu Bisharup Singh, 1899.)

Tāipāngmai thāithai, gāina sūraūdū-māi-mo, kāi-haū laū-haū-  
 Human-being when-dead, good who-did-the-one-who-that, theft lie-  
 makmai, thāithināū Rāgāng kāi kūwē. Gāimakmai sūmaitho  
 who-did-not-commit, when-dead God house reach. Bad-action who-did-man  
 thondiyāng thāin-ganthē. Ngānā thāithai kapūi naū-naū-mai  
 hell-to dies-and-is-hurled. Child when-dead its-mother's bosom-which-drinks  
 Rāgāng kāi kāinā-kho kapūi thāimaksān naū-tā hoīnā kap  
 God house by-the-side-of its-mother is-not-dead-until bosom-for being-thirsty crying  
 bamē, kapūi dang-kho, 'Lāgānglē, āpūi thāiti-cho?  
 remains, its-mother on-being-there, 'O God, my-mother (is-)being-dead (?)  
 naū-naū-pūmathē, āpūi-tā titho,' ngānā kuroi kap bamthē.  
 bosom-(milk)-will-drink, my-mother give,' child that crying remained.  
 Rāgāngloī sāpūlatsā, 'napūitā tāipāngmai kho kāihāutinā tāo  
 God said, 'your-mother-to world in stealing now  
 tān-kang lāu-bamthē.' Nāi-khat nāi-nhāi bamlanā kalāu taroinā  
 fetters wearing-remained.' Day-one days-two after-remaining her-child that  
 kap-lang-tithinā Rāgāngloī jiyēnā kapūitā tān-kang dapdoknā  
 on-crying-very-much God loving (i.e., pitying) its-mother-for fetters taking-off  
 kanātā ti-naū-thē.  
 her-child gave-the bosom.

## FREE TRANSLATION OF THE FOREGOING.

We, human beings, can after death reach the holy feet of God in Heaven, if we do not commit any sin and pass our lives honestly in this world; but those who commit theft and do many other sinful actions such as telling lies, cheating others, etc., are all sent to hell.

When a child drinking milk of its mother is dead it remains crying near God, because it is hungry and wants to drink its mother's milk; and when its mother is dead it says to God, 'O God, is my mother dead? let me see her and satisfy my thirst by drinking her milk.' And God answers, 'O child, your mother cannot come here now, because she is in hell bound with fetters for committing theft in her lifetime in the world.' Nevertheless the child continues crying bitterly and makes repeated prayers for the release of its mother. At last God, being compassionate, releases the mother from her confinement in hell and brings her to her hungry child. The child now drinks her milk to its heart's content.

## KHOIRĀO.

The Khoirāo Nāgās inhabit the northern hills of the Manipur State. They are flanked by the Kukis on the west, and the Tangkhuls on the east. Their language is called Kolya in some books dealing with Manipur. In the Valley of Manipur they are found at Thangal, a village about 25 miles north of the capital. The language is closely connected with Kabui and Kachchā Nāgā. Like Kabui, it shows points of contact not only with the Bodo languages, but also with the Kuki ones. I have met no account of its peculiarities or of the tribe which speaks it. The latter is not mentioned by McCulloch in his account of Manipur quoted under Kabui, but, in the Appendix, there is a list of 'Tukai mee' words, many of which agree with what is here called Khoirāo. The number of speakers of the language in the Manipur State is estimated at 15,000.

The following very imperfect account of Khoirāo Grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, is entirely dependent on the accuracy with which these have been recorded. It does not pretend to do more than illustrate the more prominent features of the language. There is much in the specimens that I have not been able to analyze.

The Khoirāo grammar closely follows that of Kabui. The spelling of much of what follows is doubtful. I am pretty sure that *u* should be substituted for *ü* in many places. The word *thō* is also spelt *thaū* and *thau* and this gives a clue which should not be neglected in considering other words.

**Prefixes and Suffixes.**—The prefix *ka* has altogether lost its proper meaning of 'his.' It seems to be used, as in Kabui, as little more than a definite article. Thus, *ka-nāū*, the son, not necessarily *his* son. Exactly corresponding to the Kabui suffix *mai*, we have *bā* (also found in Āo, Chutiyā and Meithei) and, more rarely, *tang*. Thus, take the word *woi*, corresponding to the Angāmi *vi*, meaning 'good.' 'A good man,' *chapāmi ka-woi-bā*, literally, 'the man who is good.' So, *sanāūbā*, he who is a brother, a brother. Again, nouns of agency, *ka-bam-bā*, he who resides; *ka-gāi-bā*, he who has killed, a killer; *si-bā*, he who is dead, the deceased; *ka-gāi-tang*, the man who has killed, a killer.

**Nouns.—Gender.**—The following are examples of the modes in which gender is indicated :—

*Takōn pābā*, a horse,

*takōn pūi*, a mare.

*Tōm pābā*, a bull,

*tōm pūi*, a cow.

*Thi tapābā*, a dog,

*thi pūi*, a bitch.

And so on. *Pūi* is possibly a contraction of *pā-woi*, see adjectives, below.

**Number.**—For nouns, the plural suffix is *kahak*, as *pā-kahak*, fathers. It is only used when necessary for the sense. Pronouns take *rami*, see below.

**Case.**—Cases are formed as usual by suffixes.

The *Nominative*, either takes no suffix, or else takes the suffix *ni* (compare Chutiyā *nā*), which apparently means 'by,' and converts the whole sentence into a passive one. At least, *ni* is also used as the suffix of the case of the agent. In Kabui, the nominative takes the suffix *roi* before transitive verbs only, and the Khoirāo *ni* seems to be bound by the same restrictions, though, like *roi*, it occasionally appears before intransitive verbs also. Thus, *pāi-pā-ni yēn-pi-ngē*, the father divided and gave; *hai-ni gāng-lē*, I will say;

but *pāi pā chāng rā-ē*, he came to his father. An instance of the use before an intransitive verb is No. 211 in the list of words, *viz.*, *hai-ni thaū-nuē*, I went.

The *Accusative* usually takes no suffix, as in *pāi wān ang mahūnāū hū-pi-lā*, put a ring on his hand; *tūngkhōn chā-ngē*, he heard a sound. Sometimes the suffix *yō* of the dative is also used for this case, as in *pāi-yō laū-ā thaūntani-ngē*, sent him to the field.

The suffix of the *Agent* seems to be *ni*, as in *wōk-ni katā-gataū-chi*, that which was eaten by the swine.

I have not noted any instance of the use of the *Instrumental* case in the specimens or list of words.

The usual suffix of the *Dative* is *yō*, as in *nāū kati-yō yēn-pi-ngē*, he divided and gave to the two sons. The list of words translates 'to a father' by *pā khat thanāū*. Other forms of the dative are *hai-ni hai-pā chā-kāni gāng-lē*, I will go to my father; *pā chāng rā-ē*, he came to the father; *nāū chi-ni pāi-pā chāng-ang kēnē*, that son answered to his father.

As regards the *Ablative*, the list of words gives *pā khat thanāū-i* for 'from a father.' In No. 235 we have *pāi-chā-thō*, from him. So (240) *sū-chā-thō*, from whom?

The suffix of the *Genitive* is *hūi*, or *goi* as in *pā khat hūi*, of a father. We have also *chapā-mi ka-woi-bā khagoi*, of a good man, in which *khat* and *goi* have apparently coalesced. Usually, however, there is no suffix as in *hai-pā rāwā*, my father's servants.

The usual suffix of the *Locative* is *thaū* or *thō*, as in *kai-thō*, in the house. The correct spelling is probably *thō*. Sometimes we have *ā*, as in *laū-ā* meaning both 'into the field,' and 'in the field.' With verbal roots the suffix *chū* is very common, as in *thaū-ngē-chū*, on having gone: *si-chū*, when dead; *pa-chū*, at the time of coming.

In all cases, the suffixes are liable to be omitted, as in *pāi-pā wā-nge*, said to his father.

**Adjectives.**—Adjectives, including numerals, follow the nouns they qualify. They do not themselves change for gender, but the feminine of the common suffix *bā* seems to be *woi*. Thus, *chapā-mi ka-woi-bā khat*, a good man; *sanūi-mi ka-woi-woi khat*, a good woman. Other examples are *takōn ka-ngoū-bā*, the white horse; *chapā-mi nāū-mi kasi khat*, a bad boy; *sanūi-mi nāū-mi kasi khat*, a bad girl; *sanūi-mi ka-woi kahak*, good women. As usual when an adjective qualifies a noun, the case suffixes, etc., are appended to the adjective only.

The only good example of comparison which I can give is *pāi tambūi-yō*, than his sister.

The numerals will be found in the list of words. *Khat*, one, coalesces with a following word, as in *khagoi* already quoted, and in *khalli*, even one.

**Pronouns.**—The Personal Pronouns are—

*Hai*, *hai-ni*, I.

*Nang*, *nang-ni*, thou.

*Pāi*, *pāi-ni*, he.

The plural of each is formed by suffixing *rami*. Thus, *hai-rami*, *hai-rami-ni*, we. They are all declined regularly. The genitive suffixes are given as *cham* or *hūi*. Thus, *hai cha m*, of me; *hai hūi*, mine; but as a rule the suffix is not used. Thus, *hai*

*pā*, my father ; *nang pā*, thy father ; *pāi pā*, his father ; *ngai nang ūiyē*, all is yours. The genitive of *nang* is given as *nang goi*, instead of *nang hūi*. *Goi* has been quoted above as a substantival suffix also. Amongst other forms we may note *nangō*, contracted from *nang-yō*, the accusative of *nang*, in *nangō hai-ni ngam-ē*, I defeated thee. In No. 235 of the List of Words, we have *pāi chāthō*, from him. *Pāi* sometimes takes the demonstrative *chi* without changing its meaning. Thus, *pāi-chi nanga-ngē*, he became miserable.

The Demonstrative pronouns are *hi*, this, and *chi*, that, as in Tāngkhul. Thus, *hai nāū hi si-yaū-ni*, this my son having died ; *lam chi thaū*, in that place ; *mi chi-ni pāt-yō thaūntani-ngē*, that man sent him ?

The Relative pronouns are supplied, as in Āo, by the use of the verbal participles in *bā*.

The Interrogative pronouns are *sū*, (compare Angāmi *so-po*, Āo Mongsen, *su-bā*) who ? as in *sū kanāū chapā-mi*, whose boy ? *sū-chāthō*, from whom ? *Kadi* (compare Angāmi *kedi* or *keji*) is ‘what’ ? *Sū* is used in this sense in *nang jan sū-bō*, what is your name ?

**Verbs.**—The following forms of the verb substantive occur. The commonest root is *ūi*, as in *ūi-yē* or *ūi-ē*, is, was ; *ng-ūi-lē*, will be ; *ūi-bā*, in *nang nāū ūi-bā hai matik tāngē*, I am not worthy to be thy son, means literally, ‘he who is’, ... one who is thy son.

Another root is *bam*, to remain (also in Kabui and Mikir ; compare Meithei *pham*, Angāmi *bā*). It occurs in phrases such as the following—*nang hi hai-lōngasūini bamē*, you are with me ; *hai-pā rāwā bam-ō-ē*, my father’s servants are living ; *pāi-rami nūngāini bam-amē*, they remained rejoicing ; *laū-ā bam-daiyē*, he was in the field ; *lam chi thaū ka-bam-bā mi khat*, a man who resided in that place.

*nai-ē* or *naiyē* means is, was, were. Its interrogative form, *vide post*, is *nai-bō*.  
*tā-ngē* means ‘is not.’

As in Kabui and Empēo, the system of tense suffixes is very loosely applied. The one tense about which there is any certainty is the Future, of which the sign is *lē*, corresponding to the Kabui *ni*. The suffix *ē* (compare Angāmi *wē*) used both for present and past time, as in Kabui, but the past often takes in addition the sound *ng*, making *ngē*, which does not appear to be used for the present. Also as in Kabui, when a root ends in a vowel, a euphonic *y* is optionally inserted before the suffix *ē*, as in *ūi-yē* or *ūi-ē*, is. The following are the principal tense forms which I have noted, and have been able to analyze :—

*Present*,—*haini wū-ē* (Angāmi *vu-wē* ; Semā *bu-ē*), I strike ; *hai thaū-ē* (Angāmi *to-wē*), I go.

*Present Definite*,—*haini wū-mē*, I am striking ; *ngāk-amē*, he is grazing.

*Past* (including *Perfect* and *Pluperfect*),—*rā-ē* (Āo Mongsen *ra-i*), came ; *kanāi-ē*, asked : *hēm-ē* (? *hē-mē*), entreated ; *kēnē*, answered ; *ngam-ē* (? *nga-mē*), defeated.

*haini wū-ngē*, I struck ; *thaū-ngē*, went ; *wā-ngē*, said ; *yēn-pi-ngē*, divided and gave ; *pak-thō-ngē*, departed ; and many others.

In *āpā cham gā-nghai*, ancestors said (these) words, the form *gānghai* seems to be a remote past.

*Imperfect*.—The only example is *haini wū-ni nai-ē*, I was striking.

*Future*,—*wū-lē*, will strike ; *gāng-lē*, will say ; note *ng-ūi-lē*, will be.

*Imperative*.—The suffix is *lā*, as in *pi-lā*, give; *ngāk-lā*, pasture; *yāū-lā*, see; and others. *Pi-ŋā*, also means ‘give.’ In Nos. 77–85 of the list of words there are a number of forms ending in the future suffix *lē*, but it is doubtful if they are really imperatives.

*Infinitive*.—The only examples are *ui-lēni* and *wū-lēni*, which are given in the list of words as translations of ‘to be,’ and ‘to beat,’ respectively.

#### PARTICIPLES.—

*Present*.—The suffix is *ni*, and is very common, both as a true adjective and as an adverbial participle. Thus *wū-ni*, striking; *pāi wōng-thāū-ni pā chāng rā-ē*, he getting up, came to his father. In the parable, *gāng-ō-ni* is translated ‘it was said (my father’s servants, etc.)’. I am not certain that it is not really a present participle as it is translated in the last line of the first paragraph.

*Past*.—The form of the past participle is the same as that of the present. Thus *wu-ni*, having struck. Other forms are *kamāo-nani*, having wasted, and (?) *pa-tani*, having come.

*Noun of Agency*.—This, as already shown, is formed by the suffix *bā*, with or without the prefix *ka*. Thus, *ka-bam-bā* (*Angāmi ke-bā-mā*), one who resides; *si-bā* (*Angāmi ke-sā-mā*; *Āo tā-sa-bā*), the deceased. *Tang* is also used, as in *ka-gāi-tang*, a slayer.

*Gerund*.—This ends in *chū*, and is common. Thus, *si-chū*, on being dead, when he is dead; *pa-chū*, at the time of coming; *wōng-chū*, at the time of coming; *yāū-chū*, on seeing.

*Passive Voice*.—This is the same as the active. The subject is put into the accusative. Thus, *hai-yō wū-ē*, I am beaten, literally, beats me. Some forms in the specimens which are translated as passives are not clear to me. Such are *pāi-ni lōngā sūni*, he went and was joined; *gāng-ōni*, it was said.

*Negative verb*.—The negative particle is *mak*, as in Kabui, but there seem to be other forms which I cannot analyze. The examples in the specimens are *tāngē*, is not; *pi-tāng-ē*, did not give; *sūigama khali kamē*, did not disobey; *pi-mak-chū*, you did not give; *fūng-lā-ki*, will not carry; *nga-mak-ē*, did not defeat. *Tāng* is probably borrowed from the Meithai *tā* or *dā*. Compare the Mikir negative suffix *ē*. *Chū* in *pi-mak-chū* is probably an intensive particle like the *Angāmi bi*, as in *tsū-mo-bi*, certainly did not give.

*Interrogative verb*.—The suffix *bō* is added to the verb in interrogative sentences. Thus, *nāū-chapā-mi kadiyā nai-bō*, how many sons are there? *sū kanāū chapā-mi rā-bō*, whose son comes? and many others.

*Compound verbs*.—As in cognate languages, these are of frequent occurrence. Thus *yēn-pi-ŋē*, dividing he gave, he divided and gave. The materials available are not sufficient to enable us to analyze all, or even nearly all, the compound verbs which occur in the specimens. The following must suffice. The root *tā* means ‘to eat,’ and *tā-ga-ni-chi* means ‘though he wished to eat.’ The root *ni* or *nyi* means ‘to desire’ in several cognate languages. In Kabui and Semā it is used as a suffix for the future. The root *pi* means ‘to give,’ *tā* means ‘to eat,’ *tāk* means ‘a feast,’ and *pi-ntāk-amē* means ‘is giving a feast.’ In other words the causal verb is, as in cognate languages, formed by compounding the root meaning ‘to give,’ with the main verb.

[No. 16.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

## KHOIRĀO NĀGĀ.

## SPECIMEN I.

(Babu Bisharup Singh, 1899.)

(STATE MANIPUR.)

Mi khat nāū kati naiē. Nāū katābā, 'nang-ni chang khāi  
*Man a-certain(of) sons two were. Son younger, 'by-you to-be(?) given(?)*  
 hūigatāi-garāi hai-yō pilā,' pāi-pā wāngē. Pāi-pāni hūigataigarāi  
*property me-to give,' his-father (to) said. His-father property*  
 kanai-chē nāū kati-yō yēnpingē. Tūmik tūnāū-kha naichū pāi-nāū  
*whatever-is sons two-to divided. Days some after-remaining his-son*  
 katābā lan khang fūngani lam gadā khatā pakthōngē. Pāini  
*younger wealth all carrying place distant one-to went. He*  
 ngamthakmakū pāi-lan khang kamāngē. Lan khang kamāonani  
*wickedly his-wealth all wasted. Wealth all having-been-wasted*  
 lam chi thaū tāk manga tingni pāi chi nangangē. Lam chi  
*place that in rice very being-dear he that became-miserable. Place that*  
 thaū kabambā mi khat thaū pāini lōnga sūni. Mi chini, 'wōk  
*in residing man one to he went was-joined. Man that, 'swine*  
 ngāklā,' tani pāiyō laū-ā thaūntaningē. Mfi chi wōknī  
*pasture,' saying him field-to sent. Husks that swine-by*  
 katā-gataū-chi tāngbū tāgani-chi pāiyō mi gali pitāngē.  
*which-was-eaten-that even wished-to-eat-though him-to man any did-not-give.*  
 Pāi laūsing patani pāi-thana gāngōni, 'haipā rāwā katangbā  
*His sense having-come to-himself it-was-said, 'my-father's servants many*  
 lēmōthōibō tāni bamō-ē haiba pongdrāni silēnēyē. Haini  
*in-abundance eating are-living I-whereas being-hungry am-about-to-die. I*  
 haipā chākāni gāng-lē, "pā, hai hi Sarāibā chādō  
*my-father to will(-go-and)-say, "father, I this God to*  
 mānangē nang chādalē mānangē; nang nāū ūibā hai matik  
*have-done-wrong you to-also have-done-wrong; your son to-be my worthiness*  
 tāngē; nang rāwā khat gointilā.", Pāi wōngthaūni pā chāng  
*there-is-not; your servant a make.", He getting-up father to*  
 rā-ē. Kadādo naimang pāni ngūni, sinaūni, pāklani,  
*came. At-distance when-he-was-yet father seeing, being-compassionate, running,*  
 kawōng pamani, chūpētē. Chi-thāū nāūni gāngē, 'pā, hai bi  
*neck embracing, kissed. Thereupon son said, 'father, I this*

Sarāibā chādō mānangē nang chādalē mānangē, nang nāū  
*God to have-done-wrong you to-also have-done-wrong, your son*  
 ūibā hai matik tāngē.' Chi-thāū pāi-pāni pāi rāwā tāng gāngē,  
*to-be my fitness there-is-not.' Thereupon his-father his servants to said,*  
 'fi kaūi pompani hai nāū wāndilā; pāi wān ang mahūnaū khat  
*'garment best bringing my son put-on; his hand on ring a*  
 hūpilā, fāi ang fāitho hūntilā; hai nāū hi siyaūni, ringalaūngē;  
*put, feet on shoes put; my son this having-died, has-become-alive;*  
 kamāuni, naigalaūngē; hiyāng hibū hairami nūngāini tāni  
*having-been-wasted, is-found; this-reason for we merrily eating*  
 bamang-hai,' gāngōni pāirami nūngāini bamamē.  
*let-us-remain,' saying they merrily remained.*

Si kān chidō pāi nāū katambā laū-ā bamdaiyē. Pāini kai  
*That time at his son elder field-in was. He house*  
 thaū pa-chū tūng kawūbā chakoithābā tūngkhōn chāngē. Pāini  
*towards in-coming drum beating dancing sound heard. He*  
 rāwā khat-thō lamōni 'kathāwā chi kadi gūibō?' kanāi-ē.  
*servant one calling 'which-is-being-done that what is?' asked.*  
 Rāwā chini gāngē, 'nang sanāubā kalanwongangē. Pāini thāmakō  
*Servant that said, 'your brother has-returned. He without-illness*  
 wōngani nang-pāni tāk pintākamē.' Cham chi chāuni pāini  
*having-come your-father rice (feast) is-feeding. Word this hearing he*  
 longtūni kai lōng-lūle bongē. Chithāū pāi-pāni patni pāiyō  
*getting-angry house to-enter refused. Thereupon his-father coming-out him*  
 hēmē. Nāū chini pāi-pā chāngang kēnē 'yāulā, tōngkūm hi  
*entreated. Son that his-father to answered, 'look, years these*  
 thānkahi nang gaiganābā-hi haini nang cham ni khalli sūigama  
*so-long your service-in-doing I your word day even-one disobey*  
 khali kamē; hithāu-rāū nangni hai kalōn-tang kasūni nūngāini tārangbā  
*did not; nevertheless you my friends-men with merrily to-eat*  
 kami nāū khalli pimakchū. Nang lan khang sakħāi-kħāibūi  
*goat young one-even have-not-given. Your wealth all prostitute*  
 chādo pinangāni kamāongatho nang nāū hi wōng-chū nangni tāk  
*to by-giving who-had-wasted your son this on-coming you rice (feast)*  
 pintākamē.' Pāi-pāni gāngē, 'hai nāū, nang-hi tākmōkū  
*are-feeding (giving). His-father said, 'my son, you-this ceaselessly*  
 hai-lōngasūni bamē, hai kanai ngai nang ūiyē, nang sanāubā  
*me-together-with are, I whatever-have all yours is, your brother*  
 hi siyaūni, ringalaūngē; kamāuni, naigalaūngē; hiyāng hibū  
*this having-died, is-alive; having-been-lost, is-found; this-reason for*  
 hairami nūngāini harāū-harāūni bamamē jiyē.  
*we merrily in-gladness to-live it-is-proper.'*

[No. 17.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-BODO SUB-GROUP.

KHOIRĀO NĀGĀ.

(STATE MANIPUR.)

## SPECIMEN II.

FOLKLORE TAKEN FROM THE LIPS OF A KHOIRĀO NĀGĀ.

(Babu Bisharup Singh, 1899.)

Kata-mi āpūi āpā cham gānghai. Sari kagāibā mini  
*Aged-men forefathers fathers words said. Enemy killing man*  
 sarinā sari-fi fūngē; sari kagāi-kamak tang fūgnāi.  
*enemy-by enemy-dress is-carried; enemy killing-not man should-not-carry.*  
 Sari kagāi tang sichū pāni talā ringamang thatpā  
*Enemy killing man when-dead him-by in his-life-time who-was-killed*  
 pūā wōngni pāi khāo fūnglā gāngē, 'fūng-lā-ki,' tani  
*owner (enemy) coming his basket carry said, 'will-not-carry,' saying*  
 sarōnē, 'nangō haini ngamē,' 'ngamakē,' tani bākathaūchē.  
*quarrelled, 'you I defeated,' 'defeated-not,' saying refused.*  
 Chithāū sibā chini 'nangni bāitōmani nang jāū chi kamēt  
*There-upon deceased that 'you refuse-if your face that rubbing*  
 yāūlā,' tani sari chini yāūchū hāng jam naini, 'jingē,'  
*see,' saying enemy that on-seeing dao marks being-found, 'it-is-true,'*  
 tani, 'hai-lōbāni ngamangdaiyē, fūnglē,' tani fūngūngē. Sari  
*saying, 'my-friend (you)-defeated-(me), will-carry,' saying carried. Enemy*  
 kagāi-tang sichū hāng ngāi kahūchi, 'kasi bampūi kafēnga  
*killing-man on-being-dead dao spears are-given, 'death way-in will-fight*  
 laūlō,' tani chiyāngbohūē ngāi jahūie, laū wālē kafā andri  
*again,' saying is-reason-for spear is-given, land to-cultivate spade axe*  
 jahūiē.  
 are-given.

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## FREE TRANSLATION OF THE FOREGOING.

*A piece of Khoirāo Nāgā folklore.*

Our forefathers have told us that when a man dies in fight, he is clad in his war-dress. If he does not die in fight, he is not so clad.

When he who killed him dies, the man who was killed comes to him and tells him to carry his basket. 'I will not carry it,' says the conqueror, 'for I defeated you in our life-time.' They fight about this. 'You did not defeat me,' denies the other. Says

the conqueror, 'If you deny, rub your face and see.' Then the other rubs his face, and finds marks of a *dao* on it. 'It is true,' he says, 'my friend, you defeated me. I will carry the basket,' so he does so.

When a man who has killed an enemy dies, he is given spears and a *dao*, because he will have to fight again in the path of death. They also give him a spade and an axe to cultivate land in the nether-world.

STANDARD WORDS AND SENTENCES IN THE

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empō (Kachchā Nāgā) (Soppitt).
1. One	Ísl	Íslh	Kât
2. Two	Hini	Hini	Ganā
3. Three	Kethâm	Kithom	Gujum
4. Four	Phili	Phili	Mâdai
5. Five	Phâng-ô	Phangoh	Mingeo
6. Six	Thrâk	Throk	Sûrûk
7. Seven	Thrâksî	Throksi	Senâ
8. Eight	Nerkep	Narkep	Dasât
9. Nine	Serkep	Sarkep	Sûgûi
10. Ten	Kep (11 = krē-isi, 12 = krē-hîni, and so on).	Kep	Gârêo
11. Twenty	Ing-koi	Ingkoi	Ekai
12. Fifty	Phângô kep	Phangoh kep	Ring jêo
13. Hundred	Phârô ísl	Pharo'-sih	Hai
14. I	Ne	Ne	Ânûi
15. Of me	Ne	Ne bha	Ânûi-gû, â-gû
16. Mine	Ne	Ne kineh ( <i>my property</i> )	Ânûi
17. We	Netûm	Ne-tum	Ânûi-mi
18. Of us	Netûm	Ne-tum abha	Ânûi-mi-gû
19. Our	Netûm	I-tum <sup>1</sup> akineh	Ânûi-mi
20. Thou	Nâng	Nang	Nâng
21. Of thee	Nâng	Nang abha	Nâng-gû, nâ-gû
22. Thine	Nâng	Nang kineh	Nâng
23. You	Nângtûm	Nang-tum	Nâng-nûi-mi
24. Of you	Nângtûm	Nang-tum abha	Nâng-nûi-mi-gû
25. Your	Nângtûm	Nang-tum akineh	Nâng-nûi-mi

<sup>1</sup> This is evidently the first person plural pronoun including the person addressed, while *netûm* excludes him.  
N. G.—432

LANGUAGES OF THE NĀGĀ-BODO SUB-GROUP.

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
Kat . . . .	Khat . . . .	Khat . . . .	1. One.
Kānā . . . .	Kanhāi . . . .	Kati . . . .	2. Two.
Kāchum . . . .	Kathom . . . .	Kathūm . . . .	3. Three.
Mādai . . . .	Padāi . . . .	Malhi . . . .	4. Four.
Mingou . . . .	Pangū . . . .	Mangā . . . .	5. Five.
Sheruk . . . .	Charūk . . . .	Sarūk . . . .	6. Six.
Sinā . . . .	Chanāi . . . .	Sini . . . .	7. Seven.
Tisāt . . . .	Tachat . . . .	Kachat . . . .	8. Eight.
Sikūi . . . .	Chakū . . . .	Chakū . . . .	9. Nine.
Kerou . . . .	Lū . . . .	Sarā . . . .	10. Ten.
Ngkai . . . .	Choi . . . .	Machi . . . .	11. Twenty.
Rengēo . . . .	Leungū . . . .	Rēngā . . . .	12. Fifty.
Hai . . . .	Fāi . . . .	Ki . . . .	13. Hundred.
Ā . . . .	Āi . . . .	Hai . . . .	14. I.
A-gū . . . .	Ā-lat . . . .	Hai-cham . . . .	15. Of me.
	Ā-khang . . . .	Hai-hūi . . . .	16. Mine.
Anui . . . .	Hāi-goi . . . .	Hai-rami . . . .	17. We.
Anui-gū . . . .	Hāi-lat . . . .	Hai-rami-cham . . . .	18. Of us.
	Hāi-khang . . . .	Hai-rami-hūi . . . .	19. Our.
Nang . . . .	Nang . . . .	Nang . . . .	20. Thou.
Nung-gū . . . .	Nang-lat . . . .	Nang-cham . . . .	21. Of thee.
	Nang-khang . . . .	Nang-goi . . . .	22. Thine.
Nang-nui . . . .	Nang-hnū-goi . . . .	Nang-rami . . . .	23. You.
Nung-nui-gū . . . .	Nang-hnū-goi-lat . . . .	Nang-rami-cham . . . .	24. Of you.
	Nang-hnū-khang . . . .	Nang-rami-hūi . . . .	25. Your.

English.	Mikir (Nowgong).	Mikir (Bhoi).	ämpō (Kachehā Nāgā) (Soppitt).
26. He . . . .	Lā, ālāng . . . .	Alang, la . . . .	Jī . . . .
27. Of him . . . .	Lā . . . .	Alang bha . . . .	Jī-gū . . . .
28. His . . . .	Lā . . . .	Alang kineh . . . .	Jī . . . .
29. They . . . .	Lātūm . . . .	Alang-tum . . . .	Jī-mī . . . .
30. Of them . . . .	Lātūm . . . .	Alang-tum abha . . . .	Jī-mī-gū . . . .
31. Their . . . .	Lātūm . . . .	Alang-tum akineh . . . .	Jī-mī . . . .
32. Hand . . . .	Ā-ri . . . .	A-ri . . . .	Mipā . . . .
33. Foot . . . .	Ā-keng . . . .	A-keng . . . .	Mipi . . . .
34. Nose . . . .	Ā-nōkān . . . .	A-nokan . . . .	Bānēyō (his nose) . . . .
35. Eye . . . .	Ā-mek . . . .	A-mik . . . .	Mimik . . . .
36. Mouth . . . .	Ing-hō . . . .	Angtur . . . .	Mimui . . . .
37. Tooth . . . .	Ā-sō . . . .	A-so . . . .	.....
38. Ear . . . .	Ā-nō . . . .	A-no . . . .	Bākon . . . .
39. Hair . . . .	Ā-chū . . . .	I-shuh . . . .	Pātam . . . .
40. Head . . . .	Ā-phū . . . .	A-phu . . . .	Mipei . . . .
41. Tongue . . . .	Ā-dē . . . .	A-de . . . .	Balē . . . .
42. Belly . . . .	Ā-pāk . . . .	A-pok . . . .	Migu . . . .
43. Back . . . .	Ā-nung (of men), ā-moi (of men and animals).	I-nung, a-moi . . . .	Mising . . . .
44. Iron . . . .	Ingchin . . . .	Ingshin . . . .	Hēgō . . . .
45. Gold . . . .	A-ser . . . .	A-ser . . . .	Gāchāk . . . .
46. Silver . . . .	Ā-rūp . . . .	A-rup . . . .	Rāng-kāng . . . .
47. Father . . . .	Ā-pō . . . .	A-poh . . . .	Āpēo . . . .
48. Mother . . . .	Ā-pē, ā-peī . . . .	A-peih . . . .	Āpūi . . . .
49. Brother . . . .	Īk (elder), ī-mū (younger)	A-korte-te, a-shikle poh . . . .	Āsi . . . .
50. Sister . . . .	Ingjir, or ā-tē (elder), mū (younger).	A-jir-shikle, a-kle, ang-jir-pih.	Ākinā . . . .
51. Man . . . .	Ārleng (a Mikir), ā-mōnit (any other man).	Arling . . . .	Minā . . . .
52. Woman . . . .	Ārlōsō . . . .	Arlutsuh . . . .	Mipū . . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English
Wi . . . .	Kamāi . . . .	Pāi . . . .	26. He.
Wi-gū . . . .	Kamāi-lat . . . .	Pāi-cham . . . .	27. Of him.
	Māi-nāi . . . .	Pāi-hūi . . . .	28. His.
Wi-nui . . . .	Māi-kāi . . . .	Pāi-rami . . . .	29. They.
Wi-nui-gū . . . .	Māi-kāi-lat . . . .	Pāi-rami-cham . . . .	30. Of them.
	Māi-kāi-jam . . . .	Pāi-rami-hūi . . . .	31. Their.
Mi-bā . . . .	Bān . . . .	Wān . . . .	32. Hand.
Mi-pipā . . . .	Phai-pā; (tan, leg) . . . .	Fai . . . .	33. Foot.
Mi-nēo . . . .	Nukwang . . . .	Nā . . . .	34. Nose.
Mi-mik . . . .	Mhek . . . .	Mik . . . .	35. Eye.
Mi-mūi . . . .	Mhong . . . .	Mathū . . . .	36. Mouth.
Mi-geo . . . .	Ho . . . .	Agā . . . .	37. Tooth.
Mi-kon . . . .	Nukoan . . . .	Kōn . . . .	38. Ear.
Mi-tām . . . .	Sam . . . .	Tham . . . .	39. Hair.
Mi-pei . . . .	Pi . . . .	Pi . . . .	40. Head.
	Bārei . . . .	Li . . . .	41. Tongue.
Mi-bung . . . .	Bung . . . .	Pūk . . . .	42. Belly.
Mi-ching . . . .	Theng . . . .	Asēn . . . .	43. Back.
Hegei . . . .	Tan . . . .	Sangri . . . .	44. Iron.
Kuchāk . . . .	Kachā . . . .	Sanā . . . .	45. Gold.
Gofū . . . .	Lūpā . . . .	Lūpā . . . .	46. Silver.
Āpeo . . . .	Āpo, āpū . . . .	Āpā . . . .	47. Father.
Āpui . . . .	Āpoi, āpūi . . . .	Pūi . . . .	48. Mother.
Āsi . . . .	Āchāi (elder), ākainā (younger).	Haināū (my brother)	49. Brother.
Āsipui . . . .	Āchaipī (elder), ātānpoi (younger).	Haitambūi (my sister)	50. Sister.
Jai manā . . . .	Gāmsai . . . .	Chapā-mi, mi . . . .	51. Man.
Mipui . . . .	Tomai . . . .	Sanūi-mi . . . .	52. Woman.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empēo (Kachehā Nāgā) (Soppitt).
53. Wife . . . .	Ā-pisō, ē-pisō . . .	Pisuh . . . .	Bānāo . . . .
54. Child . . . .	Ā-sō, ē-sō . . . .	Isuh . . . .	Ānā . . . .
55. Son . . . .	Ā-sōpō, ē sōpō . . .	Suh-pinsuh . . . .	.....
56. Daughter . . . .	Ā-sōpi, ē sōpi . . .	Suh-arluh, suh-arlo . . .	Hēlēomi . . . .
57. Slave . . . .	Ā-bān . . . .	A-ban . . . .	Gā-bāng . . . .
58. Cultivator . . . .	Sai-te-ki ābāng . . .	Sait ke-bang . . . .	.....
59. Shepherd . . . .	Bi-kevi ābāng ( <i>of goats</i> ) . .	Bih kevei-abang . . . .	.....
60. God . . . .	Ārnām . . . .	Arnam . . . .	Hārā . . . .
61. Devil . . . .	Ā-hēi . . . .	A-hiih . . . .	Hārashia . . . .
62. Sun . . . .	Ārni . . . .	Arni . . . .	Tingnai . . . .
63. Moon . . . .	Ā-chiklō . . . .	A-shiklo . . . .	Hēkōs . . . .
64. Star . . . .	Ā-chiklō-lāngsō . . .	A-shiklo longsuh . . .	Hēgi . . . .
65. Fire . . . .	Ā-mē . . . .	A-seh . . . .	Mi . . . .
66. Water . . . .	Ā-lāng . . . .	A-lang . . . .	Doui . . . .
67. House . . . .	Ā-hem . . . .	A-hem . . . .	Gi . . . .
68. Horse . . . .	Ā-lōsē, ā-lōsēi . . .	A-loseih . . . .	.....
69. Cow . . . .	Ā-chai-nāng-ā-pi . . .	A-jainong-pih . . . .	Godōmpui . . . .
70. Dog . . . .	Ā-methān . . . .	A-methan . . . .	Hētē . . . .
71. Cat . . . .	Ā-meng . . . .	A-meng . . . .	Miāonā . . . .
72. Cock . . . .	Ā-vō-ālō . . . .	A-vo-puh . . . .	Enrūirē . . . .
73. Duck . . . .	Ā-vō-kāk . . . .	A-vo-kap . . . .	Dāfām . . . .
74. Ass . . . .	.....	A-kadda . . . .	.....
75. Camel . . . .	.....	Ut . . . .	.....
76. Bird . . . .	Ā-vō . . . .	A-vo . . . .	Enrūi . . . .
77. Go . . . .	Dām-pō ( <i>present</i> ) . . .	Dam . . . .	Tā-jō . . . .
78. Eat . . . .	Chō-nān ( <i>imperative</i> ) . . .	Shuh . . . .	Tāo-jō . . . .
79. Sit . . . .	Ingni-pō ( <i>present</i> ) . . .	Kangni . . . .	.....

Arong (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Naū . . . . .	Hainū . . . . .	53. Wife.
.....	Gallāū . . . . .	Nāū-mi . . . . .	54. Child.
Ānā . . . . .	Ānā-gāmai . . . . .	Hai-nāū-chapā-mi . . . . .	55. Son.
Ānā pui . . . . .	Ānā-tomai . . . . .	Hai-nāū-sanūi-mi . . . . .	56. Daughter.
.....	Bāng . . . . .	Hairāo . . . . .	57. Slave.
.....	Lāū lhoimai . . . . .	Laū-kathā-tang . . . . .	58. Cultivator.
.....	Lāūjū semmai . . . . .	Yāo-khongāk-tang . . . . .	59. Shepherd.
Harā . . . . .	Lā . . . . .	Sarāibā . . . . .	60. God.
Ghampeo . . . . .	Sagamai . . . . .	Sarāibā-kasi . . . . .	61. Devil.
Tingnaimek . . . . .	Nāi-mhek ( <i>eye of day</i> ) . . . . .	Tamik . . . . .	62. Sun.
Hekēn . . . . .	Bū . . . . .	Hā . . . . .	63. Moon.
Higgī . . . . .	Ganchonna . . . . .	Saganthai . . . . .	64. Star.
Mi . . . . .	Māi . . . . .	Mai . . . . .	65. Fire.
Doi . . . . .	Dūi . . . . .	Dūi . . . . .	66. Water.
Ki . . . . .	Kāi . . . . .	Kai . . . . .	67. House.
Hokōn . . . . .	Takon gāmai . . . . .	Takon . . . . .	68. Horse.
Kutōm . . . . .	Goitom koi . . . . .	Tōm . . . . .	69. Cow.
Settei . . . . .	Sirū . . . . .	Thi . . . . .	70. Dog.
Miyouna . . . . .	Miūnā . . . . .	Tōkpā . . . . .	71. Cat.
.....	Loidoi ( <i>an egg, lit. fowl water</i> ) . . . . .	Roitibā . . . . .	72. Cock.
.....	Fom . . . . .	Thanū . . . . .	73. Duck.
.....	Gādhā . . . . .	Gādhā . . . . .	74. Ass.
.....	Ūt . . . . .	Ūt . . . . .	75. Camel.
Hinrūi . . . . .	Loi . . . . .	Ramrōi . . . . .	76. Bird.
.....	Ta nā ( <i>infinitive</i> ) . . . . .	Thaulē . . . . .	77. Go.
Jeolao . . . . .	Tūnā . . . . .	Tātholē . . . . .	78. Eat.
Intaolao . . . . .	Bamnā . . . . .	Wāmē . . . . .	79. Sit.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empō (Kachchā Nāgā) (Soppitt).
80. Come . . . .	Vāng-pō ( <i>present</i> ) . . .	Wang . . . .	Wāng-jō . . .
81. Beat . . . .	Chāk-nān ( <i>imperative</i> ) ( <i>of men</i> ); teng-nān ( <i>of animals</i> ). . .	Ki-chok . . . .	Bēo-jō . . .
82. Stand . . . .	Arjāp-thā ( <i>imperative</i> ) . . .	Kar-jap . . . .	Sāp-jō . . .
83. Die . . . .	Thi-nān ( <i>imperative</i> ) . . .	Thi . . . .	Jai-jō . . .
84. Give . . . .	Pi-pō ( <i>present</i> ) . . .	Pih . . . .	Pē-jo . . .
85. Run . . . .	Kāt-pō ( <i>present</i> ) . . .	Kat . . . .	Pag-jo . . .
86. Up . . . .	Āthāk ( <i>to upon</i> ) ( <i>No preposition for 'Up'</i> ). . .	Angsong . . . .	.....
87. Near . . . .	Tebāk . . . .	A-dum . . . .	.....
88. Down . . . .	Āklāng . . . .	A-bert . . . .	.....
89. Far . . . .	Helöving, kahelo . . . .	Ka-hiluh . . . .	Dēodā . . .
90. Before . . . .	Āphrāng . . . .	A-phrang . . . .	Rai . . .
91. Behind . . . .	Aphi . . . .	A-pheij . . . .	Nā . . .
92. Who . . . .	Kōmāt? . . . .	Mat-lo ( <i>who is it?</i> ) . . .	Chāōlo . . .
93. What . . . .	Kōpi . . . .	Pi-lo . . . .	Endai (lo) . . .
94. Why . . . .	Pi-āpāt ( <i>what for</i> ) . . .	Pi-apot . . . .	Endailoshi . . .
95. And . . . .	Ānsi, pen, läpen, ākō . . .	An-ke . . . .	.....
96. But . . . .	Bāntā, bān-setā, setā . . .	Antang-ke . . . .	Jidēgā . . .
97. If . . . .	Lāle; le and to used as suffixes. . .	Ansi . . . .	.....
98. Yes . . . .	Thā . . . .	Oid ( <i>Khassi</i> hoid) . . .	E-ō . . .
99. No . . . .	Kali . . . .	Jok sheh . . . .	Gā . . .
100. Alas . . . .	Hī . . . .	.....	.....
101. A father . . . .	Āpō . . . .	A-poh . . . .	Āpēo . . .
102. Of a father . . . .	Āpō . . . .	A-poh amar ( <i>father's property</i> ). . .	Āpēo-gū . . .
103. To a father . . . .	Āpō ānāt ( <i>towards</i> ), Āphān ( <i>to, also Accusative</i> ). . .	Ha ( <i>Khassi</i> ) a-poh . . .	Āpēo-dūi . . .
104. From a father . . . .	Āpō pen . . . .	Hane ( <i>Khassi</i> ha-na) poh . . .	Āpēo-gēnē . . .
105. Two fathers . . . .	Āpō bāng-hini . . . .	Poh bang-hini . . . .	Āpēo bāng-ganā . . .
106. Fathers . . . .	Āpō-ātūm . . . .	Poh ki-onq . . . .	Āpēo-mi . . .

Arung (Stewart).	Kabui Nāgā.	Kheirāo Nāgā.	English.
Phirche . . .	Gāngnā . . .	Rālē . . .	80. Come.
Vuchule . . .	Bāinā . . .	Wālē . . .	81. Beat.
Sāblao . . .	Dēngnā . . .	Chaplē . . .	82. Stand.
Cheilao . . .	Thāithnā . . .	Silē . . .	83. Die.
Pelao . . .	Tinā . . .	Pilē . . .	84. Give.
Pāghlao . . .	Pāknā . . .	Paklē . . .	85. Run.
	Karhū . . .	Haipirā . . .	86. Up.
Nāda . . .	Nākho . . .	Karāithaū . . .	87. Near.
	Kabhang . . .	Hangpāng . . .	88. Down.
Deoda . . .	Dūthē . . .	Kadāthaū . . .	89. Far.
Reilou . . .	Hokho . . .	Haidonpāng . . .	90. Before.
Nālou . . .	Thāitho . . .	Haisipāng . . .	91. Behind.
Chāolo . . .	Tbaúcho . . .	Sūo . . .	92. Who.
Indai . . .	Tabuicho . . .	Kadi . . .	93. What.
Dailou . . .	Tabuikāngcho . . .	Kadigūibo . . .	94. Why.
	Ākumnā . . .	Not used . . .	95. And.
Chaine . . .	Mū ( <i>it is always suffixed to the root of verb</i> ). . .	Not used . . .	96. But.
Indame . . .	Thāi ( <i>ditto</i> ) . . .	Minā ( <i>termination</i> ) . . .	97. If.
Eú . . .	Āi . . .	Mē . . .	98. Yes.
Eh . . .	Kohamē . . .	Makē . . .	99. No.
	Āpoi . . .	Railapūi . . .	100. Alas.
	Āpo khat . . .	Pā khat . . .	101. A father.
	Āpo khat-khang . . .	Pā khat-hūi . . .	102. Of a father.
	Āpo khat-tho . . .	Pā khat-thanāū . . .	103. To a father.
	Āpo khat-thoroi . . .	Pā khat-thanāū . . .	104. From a father.
	Āpo kanhāi . . .	Pā kati . . .	105. Two fathers.
	Āpo-nhun . . .	Pā kahak . . .	106. Fathers.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empō (Kachchā Nāgā) (Soppitt).
107. Of fathers . . .	Āpō-ātūm . . .	A-poh . . .	Āpēo-mi-gū . . .
108. To fathers . . .	Āpō-ātūm āphān . . .	Ha a-poh ki-onq . . .	Āpēo-midū . . .
109. From fathers . . .	Āpō-ātūm pen . . .	Ha-nang poh . . .	Āpēo-mi-gēnē . . .
110. A daughter . . .	Āsōpi . . .	Suh-arlo . . .	Hēlēomi . . .
111. Of a daughter . . .	Āsōpi . . .	Suh-arlo . . .	Hēlēomi-gū . . .
112. To a daughter . . .	Āsōpi āphān . . .	Ha a-suh-arlo . . .	Hēlēomi-dūi . . .
113. From a daughter . . .	Āsōpi pen . . .	Ha-nang suh-arlo . . .	Hēlēomi-gēnē . . .
114. Two daughters . . .	Āsōpi bāng hini . . .	Suh-arlo bang-hini . . .	Hēlēomi hāng-ganā . . .
115. Daughters . . .	Āsōpi-ātūm . . .	Suh-arlo ki-onq . . .	Hēlēomi-mi . . .
116. Of daughters . . .	Āsōpi-ātūm . . .	Suh-arlo . . .	Hēlēomi-mi-gū . . .
117. To daughters . . .	Āsōpi-ātūm āphān . . .	Ha asuh-arlo . . .	Hēlēomi-mi-dūi . . .
118. From daughter . . .	Āsōpi-ātūm pen . . .	Ha-nang suh-arlo . . .	Hēlēomi-mi-gēnē . . .
119. A good man . . .	Kemesen ārleng . . .	Arleng ake-meh . . .	Minā idā . . .
120. Of a good man . . .	Kemesen ārleng . . .	Arleng ake-meh . . .	Minā idā-gū . . .
121. To a good man . . .	Kemesen ārleng āphān . . .	Ha arleng ake-meh . . .	Minā idā-dūi . . .
122. From a good man . . .	Kemesen ārleng pen . . .	Ha-nang arleng ake-meh . . .	Minā idā-gēnē . . .
123. Two good men . . .	Kemesen ārleng bāng-hini . . .	Arleng ake-meh bang-hini . . .	Minā idā hāng-ganā . . .
124. Good men . . .	Kemesen ārleng ātūm . . .	Arleng ake-meh ki-onq . . .	Minā idā-mi . . .
125. Of good men . . .	Kemesen ārleng ātūm . . .	Arleng ake-meh ki-onq . . .	Minā idā-mi-gū . . .
126. To good men . . .	Kemesen ārleng-ātūm āphān . . .	Ha arleng ake-meh ki-onq . . .	Minā idā-mi-dūi . . .
127. From good men . . .	Kemesen ārleng ātūm pen . . .	Ha-nang arleng ake-meh ki-onq . . .	Minā idā-mi-gēnē . . .
128. A good woman . . .	Kemesen ārlōsō . . .	Arlut-suh ake-meh . . .	Mipūi idā . . .
129. A bad boy . . .	Āsō kāhing-nō . . .	U-suh aka-hinguh . . .	Hānāmē shiādā . . .
130. Good women . . .	Kemesen ārlōsō-ātūm . . .	Arlut-suh a-ki-onq ki-meh . . .	Mipūi idā-mi . . .
131. A bad girl . . .	Āsōpi kāhing-nō . . .	U suh arlut suh aka-hinguh . . .	Hēlēomi shiādā . . .
132. Good . . .	Mesen, me . . .	Ake-meh . . .	Idā . . .
133. Better . . .	Memū . . .	Ake-meh mujot . . .	(Ai jingbang)-hā idā, (this tree is) better than (that tree).

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Āpo-nhun-khang	Pā kahak-hūi . . .	107. Of fathers.
.....	Āpo-nhun-tho	Pā kahak-thanaū . . .	108. To fathers.
.....	Āpo-nhun-tho-roi	Pā kahak thanaūi . . .	109. From fathers.
.....	Ānātonai khat	Sanūimi khat . . .	110. A daughter.
.....	Ānātomai khat-khang	Sanūimi khat-hūi . . .	111. Of a daughter.
.....	Ānātomai khat-tho	Sanūimi khat-thanaū . . .	112. To a daughter.
.....	Ānātomai khat-tho-roi	Sanūimi khat-thanaui . . .	113. From a daughter.
.....	Ānātomai kanhāi	Sanūimi kati . . .	114. Two daughters.
.....	Ānātomai-nhun	Sanūimi kahak . . .	115. Daughters.
.....	Ānātomai-nhun-khang	Sanūimi kahak-hūi . . .	116. Of daughters.
.....	Ānātomai-nhun-tho	Sanūimi kahak-thanaū . . .	117. To daughters.
.....	Ānātomai-nhun-tho-roi	Sanūimi kahak-thanaūi . . .	118. From daughters.
.....	Gāimāi gāmai khat	Chapāmi kawoibā khat . . .	119. A good man.
.....	Gāimāi gāmai khat-khang	Chapāmi kawoibā kha-goi . . .	120. Of a good man.
.....	Gāimāi gāmai khat-tho	Chapāmi kawoibā khat-thanaū . . .	121. To a good man.
.....	Gāimāi gāmai khat-tho-roi	Chapāmi kawoibā khat-thanaūi . . .	122. From a good man.
.....	Gāimāi gāmai kanhāi	Chapāmi kawoibā kati . . .	123. Two good men.
.....	Gāimāi gāmai-nhun	Chapāmi kawoibā kahak . . .	124. Good men.
.....	Gāimāi gāmai-nhun-khang	Chapāmi kawoibā kahak-hūi . . .	125. Of good men.
.....	Gāimāi gāmai-nhun-tho	Chapāmi kawoibā kahak-thanaū . . .	126. To good men.
.....	Gāimāi gāmai-nhun-tho-roi	Chapāmi kawoibā kahak-thanaūi . . .	127. From good men.
.....	Tomai gāimāi khat	Sanūimi kawoiwoi khat . . .	128. A good woman.
Henāmi sbiäda	Gāminā gāimakmāi khat	Chapāmi nāumi kasi khat . . .	129. A bad boy.
.....	Gāimāi tomai-nhun	Sanūimi kawoi kahak . . .	130. Good women.
.....	Tominā gāimakmāi khat	Sanūimi nāumi kasi khat . . .	131. A bad girl.
Ida	Gāimāi . . .	Kawoi . . .	132. Good.
.....	Kanhāi kako gāimāi	Hiwiwyē . . .	133. Better.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachehā Nāgā) (Soppitt).
134. Best . . .	Menē . . .	Ake-meh musih . . .	(Ai jingbang)-dē idā, ( <i>this tree is</i> ) the best.
135. High . . .	Kāngtūi, kiding . . .	Ake-ding . . .	Hūdā . . .
136. Higher . . .	Kāngtūlmū . . .	Ake-ding mujot . . .	.....
137. Highest . . .	Kāngtūlnē . . .	Ake-ding musih . . .	.....
138. A horse . . .	Lōsēi . . .	Loseih . . .	.....
139. A mare . . .	Lōsēi āpi . . .	Loseih a-pih . . .	.....
140. Horses . . .	Lōsēi-ātūm . . .	Loseih ki-onq . . .	.....
141. Mares . . .	Lōsēi āpi-ātūm . . .	Loseih a-pih ki-onq . . .	.....
142. A bull . . .	Chaināng alō . . .	Jainong allu . . .	Godōm bashēi . . .
143. A cow . . .	Chaināng āpi . . .	Jainong a-pih . . .	Godōm-pūi . . .
144. Bulls . . .	Chaināng alō-ātūm . . .	Jainong allu ki-onq . . .	Godōm-bashēi-dūng . . .
145. Cows . . .	Chaināng āpi-ātūm . . .	Jainong a-pih ki-onq . . .	Godōm-pūi-dūng . . .
146. A dog . . .	Methān . . .	Methan allu . . .	Hētē . . .
147. A bitch . . .	Methān āpi . . .	Methan a-pih . . .	.....
148. Dogs . . .	Methān-ātūm . . .	Methan allu ki-onq . . .	Hētē-dūng . . .
149. Bitches . . .	Methān āpi-ātūm . . .	Methan a-pih ki-onq . . .	.....
150. A he goat . . .	Bi alō . . .	Bih allu . . .	Gēmē . . .
151. A female goat . . .	Bi āpi . . .	Bih a-pih . . .	.....
152. Goats . . .	Bi-ātūm . . .	Bih ki-onq . . .	Gēmē-dūng . . .
153. A male deer . . .	Thiják alō . . .	Okhi allu . . .	Rēhē . . .
154. A female deer . . .	Thiják āpi . . .	Okhi a-pih . . .	.....
155. Deer . . .	Thiják-ātūm . . .	Okhi . . .	Rēhē-dūng . . .
156. I am . . .	Ne dō . . .	Ne shi-plang ( <i>I become</i> ) . . .	Ānūi lā, lādā, lālē . . .
157. Thou art . . .	Nāng dō . . .	Nang shi-plang . . .	Nāng lā, lādā, lālē . . .
158. He is . . .	Lā dō . . .	Alang shi-plang . . .	Jī lā, lādā, lālē . . .
159. We are . . .	Ne-tūm dō . . .	Ne-tum shi-plang . . .	Ānūimi lā, lādā, lālē . . .
160. You are . . .	Nāng-tūm dō . . .	Nang-tum shi-plang . . .	Nāngnūimi lā, lādā, lālē . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Gāichūimai . . .	Kahak mangdā kawoiwoi .	134. Best.
Hūdā . . . .	Kāūmai . . . .	Kakhāngbā . . . .	135. High.
.....	Kanhāi kako kāūmai . . .	Hiwaihi kakhāngbā . . .	136. Higher.
.....	Kāūchūimai . . . .	Kahak mangdā kakhāngbā .	137. Highest.
.....	Takon gāmai khat . . .	Takōn-pābā khat . . .	138. A horse.
.....	Takon koi khat . . .	Takōn-pūi khat . . .	139. A mare.
.....	Takon gāmai gāimai . . .	Takōn-pābā kahak . . .	140. Horses.
.....	Takon koi gāimai . . .	Takōn-pūi kahak . . .	141. Mares.
.....	Goitom gāmai khat . . .	Tōm-pābā khat . . .	142. A bull.
.....	Goitom koi khat . . .	Tōm-pūi khat . . .	143. A cow.
.....	Goitom gāmai gāimai . . .	Tōm-pābā kahak . . .	144. Bulls.
.....	Goitom koi gāimai . . .	Tōm-pūi kahak . . .	145. Cows.
Settei . . . .	Si-rū gāmai khat . . .	Thi-tapābā khat . . .	146. A dog.
.....	Si-koi khat . . . .	Thi-pūi khat . . . .	147. A bitch.
.....	Si-rū gāmai gāimai . . .	Thi-tapābā kahak . . .	148. Dogs.
.....	Si-koi gāimai . . . .	Thi-pūi kahak . . . .	149. Bitches.
Kimēi . . . .	Jū-chi khat . . . .	Kami-pābā khat . . . .	150. A he goat.
.....	Jū-koi khat . . . .	Kami-pūi khat . . . .	151. A female goat.
.....	Jū-chi gāimai . . . .	Kami-kahak . . . .	152. Goats.
.....	Changāi kachi khat . . .	Khangāithā-pābā khat . .	153. A male deer.
.....	Changāi koi khat . . . .	Khangāithā-pūi khat . .	154. A female deer.
.....	Changāi . . . .	Khangāithā . . . .	155. Deer.
.....	Āi tūthē . . . .	Haini ūi-ē . . . .	156. I am.
.....	Nang tūthē . . . .	Nangni ūi-ē . . . .	157. Thou art.
.....	Kamāi tūthē . . . .	Pāini ūi-ē . . . .	158. He is.
.....	Hāigoi tūthē . . . .	Hairamini ūi-ē . . . .	159. We are.
.....	Nānghnūgoi tūthē . . .	Nangramini ūi-ē . . .	160. You are.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empēo (Kachchā Nāgā) (Soppitt).
161. They are . . .	Lā-tūm dō . . .	Ki-ong pih shi-plang	Jimi lā, lādā, lālē . . .
162. I was . . .	Ne dō-lā . . .	Ne shi-plang lo . . .	Ānūi lādā, lādālē . . .
163. Thou wast . . .	Nāng dō-lā . . .	Nang shi-plang lo . . .	Nāng lādā, lādālē . . .
164. He was . . .	Lā dō-lā . . .	Alang shi-plang lo . . .	Ji lādā, lādālē . . .
165. We were . . .	Ne-tūm dō-lā . . .	Ne-tum shi-plang lo . . .	Ānūimi lādā, lādālē . . .
166. You were . . .	Nāng-tūm dō-lā . . .	Nang-tum shi-plang lo . . .	Nāngnūimi lādā, lādālē . . .
167. They were . . .	Lā-tūm dō-lā . . .	Ki-ong-pih shi-plang lo . . .	Jimi lādā, lādālē . . .
168. Be . . .	Dō nāng ( <i>must be</i> ) . . .	Shi-plang . . .	Lājō . . .
169. To be . . .	Dō-jī . . .	Shi-plang-ji . . .	Lārā . . .
170. Being . . .	Dō-rā . . .	Shi-plang raprak ( <i>continuing to be</i> ). . .	Lālaijainē . . .
171. Having been . . .	Dō-tāng-rā . . .	Shi-plang lo . . .	Lāshē . . .
172. I may be . . .	Ne do āvē . . .	Ne shi-plang-ji . . .	.....
173. I shall be . . .	Ne dō-jī . . .	Ne shi-plang e-ji . . .	Ānūi lāgū . . .
174. I should be . . .	Ne dō-nāng-ji . . .	Ne shi-plang e-ji lo . . .	.....
175. Beat . . .	Chāk-nān . . .	Ki-chok(?) . . .	Bēō-jō . . .
176. To beat . . .	Ke-chāk . . .	Ha ki-chok(?) . . .	Bēō-rā . . .
177. Beating . . .	Chāk-rā . . .	Chok un-lang . . .	Bēō-laijainē . . .
178. Having beaten . . .	Chāk-tāng-rā . . .	Chok lo . . .	Bēō-shē . . .
179. I beat . . .	Ne chāk-pō . . .	Ne chok . . .	Ānūi bēō-dā, -lē, -dālē . . .
180. Thou beatest . . .	Nāng chāk-pō . . .	Nang chok . . .	Nāng bēō-ā . . .
181. He beats . . .	Lā chāk-pō . . .	Alang chok . . .	Ji bēō-dā . . .
182. We beat . . .	Ne-tūm chāk-pō . . .	Ne-tum chok . . .	Ānūimi bēō-dā . . .
183. You beat . . .	Nāng-tūm chāk-pō . . .	Nang-tum chok . . .	Nāngnūimi bēō-dā . . .
184. They beat . . .	Lā-tūm chāk-pō . . .	Ki-ong-ki chok . . .	Jimi bēō-dā . . .
185. I beat ( <i>Past Tense</i> ) . . .	Ne chāk-tāng-lā . . .	Ne chok tanglo . . .	Ānūi bēō-dā, -lē, -dālē . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Nāng chāk-tāng-lā . . .	Nang chok tanglo . . .	Nāng bēō-dā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Lā chāk-tāng-lā . . .	Alang chok tanglo . . .	Ji bēō-dā . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Māikāi tūthē . . .	Pāiramini ūi-ē . . .	161. They are.
.....	Āi tūlawē . . .	Haini ūi-ē . . .	162. I was.
.....	Nang tūlawē . . .	Nangni ūi-ē . . .	163. Thou wast.
.....	Kamāi tūlawē . . .	Pāini ūi-ē . . .	164. He was.
.....	Hāigoi tūlawē . . .	Hairamini ūi-ē . . .	165. We were.
.....	Nanghnūgoi tūlawē . . .	Nangramini ūi-ē . . .	166. You were.
.....	Māikāi tūlawē . . .	Pāiramini ūi-ē . . .	167. They were.
.....	Tūnā . . .	Ūi . . .	168. Be.
.....	Tūninā . . .	Ūilēni . . .	169. To be.
.....	Tūnā . . .	Ūini . . .	170. Being.
.....	Tūranā . . .	Ūini . . .	171. Having been.
.....	Āi tūnūdē . . .	Haini ūibā yāi . . .	172. I may be.
.....	Ai tūni . . .	Haini ngūilē . . .	173. I shall be.
.....	Āi tūni . . .	Haini ngūilē . . .	174. I should be.
.....	Bāina . . .	Wālē . . .	175. Beat.
.....	Bāininā . . .	Wūlēni . . .	176. To beat.
.....	Bāinā . . .	Wūni . . .	177. Beating.
.....	Bāiranā . . .	Wūni . . .	178. Having beaten.
.....	Āiroi bāiyē . . .	Haini wū-ē . . .	179. I beat.
.....	Nangloī bāiyē . . .	Nangni wū-ē . . .	180. Thou beatest.
.....	Kamāiroi bāiyē . . .	Pāini wū-ē . . .	181. He beats.
.....	Hāigoiroi bāiyē . . .	Hairamini wū-ē . . .	182. We beat.
.....	Nanghnūgoiroi bāiyē . . .	Nangramini wū-ē . . .	183. You beat.
.....	Māikāiroi bāiyē . . .	Pāiramini wū-ē . . .	184. They beat.
.....	Āiroi bāitinā . . .	Haini wū-ngē . . .	185. I beat ( <i>Past Tense</i> ).
.....	Nangloī bāitinā . . .	Nangni wū-ngē . . .	186. Thou beatest ( <i>Past Tense</i> ).
.....	Kamāiroi bātinā . . .	Pāini wū-ngē . . .	187. He beat ( <i>Past Tense</i> ).

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachhā Nāgā) (Soppitt).
188. We beat ( <i>Past Tense</i> )	Ne-tūm chāk-tāng-lā	Ne-tum chok tanglo	Ānūimī bēō-dā
189. You beat ( <i>Past Tense</i> )	Nāng-tūm chāk-tāng-lā	Nang-tum chok tanglo	Nāngnūimī bēō-dā
190. They beat ( <i>Past Tense</i> )	Lā-tūm chāk-tāng-lā	Ki-onq chok tanglo	Jimi bēō-dā
191. I am beating . . .	Ne chāk-lā . . .	Ne chok un lang (?) . . .	Ānūi chūnā bēō-gū . . .
192. I was beating . . .	Ne chāk-rā . . .	Ne chok lang ne phat (?) . . .	Ānūi bēō-dā . . .
193. I had beaten . . .	Ne chāk-tāng-lā . . .	Ne nang chok tanglo (?) . . .	Ānūi endā bāō-dālē . . .
194. I may beat . . .	Ne chāk-pō āvē . . .	Ne nang chok und (?) . . .	.....
195. I shall beat . . .	Ne chāk-jī . . .	Ne ki-chok (?) . . .	Ānūi bēō-gū . . .
196. Thou wilt beat . . .	Nāng chāk-jī . . .	Nang ki-chok (?) . . .	Nāng bēō-gū . . .
197. He will beat . . .	Lā chāk-jī . . .	Alang ki-chok (?) . . .	Jī bēō-gū . . .
198. We shall beat . . .	Ne-tūm chāk-jī . . .	Ne-tum ki-chok (?) . . .	Ānūimī bēō-gū . . .
199. You will beat . . .	Nāng-tūm chāk-jī . . .	Nang-tum ki-chok (?) . . .	Nāngnūimī bēō-gū . . .
200. They will beat . . .	Lā-tūm chāk-jī . . .	A-ki-onq ki chok (?) . . .	Jimi bēō-gū . . .
201. I should beat . . .	Ne chāk-nāng-jī . . .	Ne matha ki-chok-jī (?) . . .	.....
202. I am beaten . . .	Ne ke-chāk en-tāng ( <i>I receive a beating</i> ). . .	Ne chok lo (?) . . .	Ānūi bēō-shē lā-dā . . .
203. I was beaten . . .	Ne ke-chāk en-tāng-lā . . .	Ne chok tanglo (?) . . .	Ānūi bēō-shē lā-dā . . .
204. I shall be beaten . . .	Ne ke-chāk en-jī . . .	Ne phan chok ji lang (?) . . .	Ānūi bēō-shē lā-gū . . .
205. I go . . .	Ne dām-pō . . .	Ne dampo . . .	Ānūi tā-dā . . .
206. Thou goest . . .	Nāng dām-pō . . .	Nang dampo . . .	Nāng tā-dā . . .
207. He goes . . .	Lā dām-pō . . .	Alang dampo . . .	Jī tā-dā . . .
208. We go . . .	Ne-tūm dām-pō . . .	Ne-tum dampo . . .	Ānūimī tā-dā . . .
209. You go . . .	Nāng-tūm dām-pō . . .	Nang-tum dampo . . .	Nāngnūimī tā-dā . . .
210. They go . . .	Lā-tūm dām-pō . . .	Ki-onq-ki dampo . . .	Jimi tā-dā . . .
211. I went . . .	Ne dām-lā . . .	Ne dam tanglo . . .	Ānūi tā-dā . . .
212. Thou wentest . . .	Nāng dām-lā . . .	Nang dam tanglo . . .	Nāng tā-dā . . .
213. He went . . .	Lā dām-lā . . .	Alang dam tanglo . . .	Jī tā-dā . . .
214. We went . . .	Ne-tūm dām-lā . . .	Ne-tum dam tanglo . . .	Ānūimī tā-dā . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Hāigoiroi bātinā . . .	Hairamini wū-ngē . . .	188. We beat ( <i>Past Tense</i> ).
.....	Nanghnūgoiroi bātinā . . .	Nangramini wū-ngē . . .	189. You beat ( <i>Past Tense</i> ).
.....	Māikāiroi bātinā . . .	Pāiramini wū-ngē . . .	190. They beat ( <i>Past Tense</i> ).
.....	Āiroi bāibamboi . . .	Haini wū-mē . . .	191. I am beating.
.....	Āiroi bāibamē . . .	Haini wū-ni nai-ē . . .	192. I was beating.
.....	Āiroi bālaūdūwē . . .	Haini wū-ngē . . .	193. I had beaten.
.....	Āiroi bāinūwē . . .	Haini wū-ā yāi . . .	194. I may beat.
.....	Āiroi bāini . . .	Haini wū-lē . . .	195. I shall beat.
.....	Nangloī bāini . . .	Nangni wū-lē . . .	196. Thou wilt beat.
.....	Kamāiroi bāini . . .	Pāini wū-lē . . .	197. He will beat.
.....	Hāigoiroi bāini . . .	Hairamini wū-lē . . .	198. We shall beat.
.....	Nanghnūgoiroi bāini . . .	Nangramini wū-lē . . .	199. You will beat.
.....	Māikāiroi bāini . . .	Pāiramini wū-lē . . .	200. They will beat.
.....	Āiroi bāini . . .	Haini wū-lē . . .	201. I should beat.
.....	Ātā bāiyē . . .	Haiyō wū-ē . . .	202. I am beaten.
.....	Ātā bāiraūdūwē . . .	Haiyō wū-ngē . . .	203. I was beaten.
.....	Ātā bāibāni . . .	Haiyō wū-lēnēngē . . .	204. I shall be beaten.
I tārāta . . .	Āi tadē . . .	Hai thau-ē . . .	205. I go.
Nang tārāta . . .	Nang tadē . . .	Nang thau-ē . . .	206. Thou goest.
Wi tārāta . . .	Kamāi tadē . . .	Pāi thau-ē . . .	207. He goes.
Anui tārāta . . .	Hāigoi tadē . . .	Hairami thau-ē . . .	208. We go.
Nang-nui tārāta . . .	Nanghnūgoi tadē . . .	Nangrami thau-ē . . .	209. You go.
Wi-nui tārāta . . .	Māikāi tadē . . .	Pāirami thau-ē . . .	210. They go.
I tatita . . .	Āi tajāūthē . . .	Haini thau-ŋē . . .	211. I went.
.....	Nang tajāūthē . . .	Nangni thau-ŋē . . .	212. Thou wentest.
.....	Kamāi tajāūthē . . .	Pāini thau-ŋē . . .	213. He went.
.....	Hāigoi tajāūthē . . .	Hairamini thau-ŋē . . .	214. We went.

English.	Mikir (Nowgong).	Mikir (Bhoi).	ämpō (Kachchā Nāgā) (Soppitt).
215. You went . . .	Nāng-tūm dām-lā . . .	Nang-tum dam tanglo . . .	Nāngnūimī tā-dā . . .
216. They went . . .	Lā-tūm dām-lā . . .	Ki-ong dam tanglo . . .	Jimi tā-dā . . .
217. Go . . .	Dām-nān . . .	Dam . . . .	Tā-jō . . . .
218. Going . . .	Dām-rā . . .	Dam nang . . . .	Tā-laijainē . . . .
219. Gone . . .	Dām-tāng-lā . . .	Dam lo . . . .	Tā-shē . . . .
220. What is your name ?	Nāng men kōpi . . . <i>Your name what (is) ?</i>	Nang tum amen kolapu . . .	.....
221. How old is this horse ?	Lābāngsō lōsē ningkān kōan-mā ? <i>This horse year how-many ?</i>	Labangso a loseih arta ko-an lo.	.....
222. How far is it from here to Kashmir ?	Dāk-pen Kāshmir kōan kā-helō ? <i>Here-from Kashmir how-much distant ?</i>	Ko-an kahiluh dakpen ha Kashmir.	.....
223. How many sons are there in your father's house ?	Nāng pō āhem āsōmār-bāng kōan dō ? <i>Your father's house son-persons how-many are ?</i>	Ko-an a-suh pinsuh ha nangpuh ha hem.	.....
224. I have walked a long way to-day.	Pini ne mēnāng keding ātōvār vāng-lā.	Ne ki dam kahiluh kon (?)	.....
225. The son of my uncle is married to his sister.	Ne pūnū āsōpō lā āmū chipāngri-lā. <i>My uncle's son his sister married.</i>	A ong asuh pinsuh jir shikle kle ka shi-en.	.....
226. In the house is the saddle of the white horse.	Lōsē kelāk ā-thāk kār-dān-i āpāt hem-si dō.	Ha hem arluh loseih a- kelok a-jin ke-doh.	.....
227. Put the saddle upon his back.	Ā-moi āthāk kārdāni āpāt ārvung thā.	A jin binoij inung athak .	.....
228. I have beaten his son with many stripes.	Lā āsōpō āphān ne chāk-pār-lā.	Ne alang suh ki-chok thir lim ke-on-g-kon.	.....
229. He is grazing cattle on the top of the hill.	Lā ānglāng ālūm-si achai- nāng pe-chōpān-lā.	Alang ki-pang reng amar ki-vei dam ha alum.	.....
230. He is sitting on a horse under that tree.	Hā-lābāngsō ā-tengpi ārūm lōsē āthāk ālāng-li ingnisūsi dō.	Alang loseih thakardon ha thengpe bin.	.....
231. His brother is taller than his sister.	Lā tē āpār ā-kār dingmū .	A-shi kle-poh aphan ang- jirpih dingmu (?)	.....
232. The price of that is two rupees and a half.	Lābāngsō ānām sikā hinirā āduli.	Labangso a-dor ska hini ra arduli.	.....
233. My father lives in that small house.	Hā-lābāngsō ābēm-sō ne pō kedō dūn āhem-lā.	Ne puh ki duh halabangso a-hem suh (?)	.....
234. Give this rupee to him	Lā āphān lābāngsō ātāng kā pi-noi.	Pinon bangsuh a-tangka alang phan.	.....
235. Take those rupees from him.	Lā pen hālā tāngkā en-nān.	Alang tangka en-noij .	.....
236. Beat him well and bind him with ropes.	Lā phān chāk-ō-rā, ārī pen kāk-nān.	Kichok alang phan amei pyin hak, ar-iih-pen rak nonj (?)	.....
237. Draw water from the well.	Lābāngsō lāngtūk ālāng sāknān.	Lang soh dam nonj ha arlok (?)	.....
238. Walk before me . . .	Ne phrāng dām-nān . . .	Ne phrāng dam-noij (?) .	.....
239. Whose boy comes behind you ?	Nāng phi nāng kedūn ābāng kōmāt āsō ?	Mad asuh si ne phei nang ke-dun (?)	.....
240. From whom did you buy that ?	Lā-ke kō-māt-pen-si nāng kenām ?	Kodak si nang ki-nam dam labangso apot (?)	.....
241. From a shopkeeper of the village.	Ārāng adōkānī pen . . .	Ha rong ha mohajon .	.....

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
....	Nanghnugoi tajāūthē	Nangramini thaū-ngē	215. You went.
....	Māikāi tajāūthē	Pāiramini thaū-ngē	216. They went.
Nang tachōlao	Tanā (Infinitive)	Thaulē	217. Go.
....	Tanā	Thauni	218. Going.
....	Takathina	Thaungē chū	219. Gone.
....	Nang jān kumcho ?	Nang jan sūbo ?	220. What is your name?
....	Takon tikom ajūthā ?	Takōnni tōngkūm kadiyāng-bō ?	221. How old is this horse?
....	Hāikhaūroi Kashmir tāng-khāng asānāihāi ?	Hi-thāu Kashmir tāng lērang ithāng gabō ?	222. How far is it from here to Kashmir?
....	Nang-pū kāi-kho nang-nāgāmai gāujū nāibō ?	Nang-pā kai thaū nāu chapāmi kadiyā naibō ?	223. How many sons are there in your father's house?
....	Āi sāidūnā tathē	Hai sani kada tātangē	224. I have walked a long way to-day.
....	Āpūrāu nāroi katānpoi kāwē	Hai patā kanāuni pāi tambūi lauē.	225. The son of my uncle is married to his sister.
....	Takon bāngmai sāpan kāitho nāi.	Takōn kangoūbā sāpan kai lūng thō naiē.	226. In the house is the saddle of the white horse.
....	Kanhām-kho sāpan lāutho	Potūngā sāpan kasē ngāmang.	227. Put the saddle upon his back.
....	Āiroi māinātā thingūroi pāina bāithē.	Haini pāināu tangkēng ūsōt wūngē.	228. I have beaten his son with many stripes.
....	Kamāiroi chenghlū khaūi goi thingnowāng titūwē.	Pāini kalōngthō tōm ngākamē.	229. He is grazing cattle on the top of the hill.
....	Kamāiroi thing bāng bāng kho takon nhāmkho tongbamboi.	Pāi koi singhāngtho takōn tōngbamē.	230. He is sitting on a horse under that tree.
....	Kachāitā kakāināroi kāwē.	Pāi tambūiyō nāu katā wani kaūe.	231. His brother is taller than his sister.
....	Māiman lūpā kanhāi makhāi.	Chīwi manchi pūm kati fan.	232. The price of that is two rupees and a half.
....	Āpū kāi lāunakho bambūtoi.	Kai katinōthō haipā naiē	233. My father lives in that small house.
....	Kakho lūpā māitāi titiyo	Lūpā chi pāiyō pingā	234. Give this rupee to him.
....	Māikhōtāi lūpā māitāi lāo	Pāichāthō lūpā chi laulā	235. Take those rupees from him.
....	Māitātāi hūitūna bāinā oirengloi kurāklāo.	Pāiyō madaibū wūni arēng hūnfalā.	236. Beat him well and bind him with ropes.
....	Kohakhātē dūi jūthāo	Kūhā dūithō thōkanpalō	237. Draw water from the well.
....	Āhokho taro	Hai dōnthō talā	238. Walk before me.
....	Nang-thāitho gāmina thaūnā gāngbo ?	Nang sithō sū kanāu chāpāmi rābō ?	239. Whose boy comes behind you?
....	Nang māitai thaūkho lhūtong ?	Nang sini sūchāthō lūbō ?	240. From whom did you buy that?
....	Kairongmai dukān kho gāinkhat kho	Chiwā ramī tūkām khat thō lauē.	241. From a shopkeeper of the village.



## NĀGĀ GROUP.

### THE NĀGĀ-KUKI SUB-GROUP.

Just as the Nāgā-Bodo language bridges over the gulf between Angāmi Nāgā and Kachāri, so the Nāgā-Kuki group bridges over that between Angāmi and the Kuki languages of Manipur. It probably contains a number of dialects, concerning some of which we know nothing, concerning others of which we know a little, and concerning the three principal of which, Sopvomā, Tāngkhul, and Maring, we have now fairly complete information. These three languages exhibit a regular gradation in the change of speech. Sopvomā is most nearly connected with the Western Nāgā languages, and Maring with the Kuki ones, while Tāngkhul occupies an intermediate position.

All the languages of this group have their homes in the north of the Manipur State and for the information now presented regarding the three main ones, I have to thank Colonel H. Maxwell, C.S.I., the Political Agent in that State. Two of the specimens have been prepared by Babu Bisharup Singh, of Urirok in Manipur, and the third by the Reverend W. Pettigrew.

The following is a complete list of all the languages which I have brought together under this group:—

Name of Language.	Estimated number of speakers.
Sopvomā or Māo Nāgā	10,000
Marām	2,500
Miyāngkhāng	5,000
Kwoireng or Liyāng	5,500
Luhūpā or Luppā language viz.:—	25,000
Tāngkhul	1,500
Maring	
TOTAL	49,500, say 50,000

The number of speakers given is a mere estimate, as no census materials are available for Manipur.

### SOPVOMĀ or MĀO NĀGĀ.

The Māos inhabit the country south of the Angāmi. Their villages lie in a compact group on the Manipur Nāga Hills frontier, 20 miles south of Kohima, the head-quarters of the Nāga Hills district. Sopvomā is the tribal name used by the people themselves. The Manipuris consider them as one and the same with the Angāmis. Māo is the Manipuri name of their chief village.

Their language is the one of the Nāgā-Kuki group which most nearly approaches the true Nāgā languages. Of these it possesses the closest resemblance to Kezhāmā, as will be seen from an examination of the lists of standard words of the two forms of speech. Indeed Sopvomā is so closely connected with all the languages of the Western sub-group, that it might with equal propriety be classed as belonging to it as to the Nāgā-Kuki one.

The number of speakers of Sopvomā is estimated at 10,000. Immediately to their east lies the important tribe of Luhūpās. To their south lie the Marām.

The following are the authorities on Sopvomā which I have come across :—

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages.* Selections from the Records of the Government of India, Foreign Department, No. 27. Calcutta, 1859. Short account of the tribe on p. 69.

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* Journal of the Royal Asiatic Society, Vol. xii, 1880, p. 228. On p. 244 an account of the tribe.

In order to show the close connexion which exists between Sopvomā and the Western Nāgā languages, I here give a comparative list of words which has been kindly prepared for me by Mr. Davis.

Sopvomā.	Angāmi.	English.
<i>u-bā</i>	<i>u-bi</i>	hand.
<i>u-pfi</i>	<i>u-phi</i>	foot.
<i>u-me</i>	<i>u-mē</i>	mouth.
<i>u-hū</i>	<i>u-hu</i>	tooth.
<i>u-pi</i>	<i>u-pi</i>	head.
<i>mālī</i>	<i>melü</i>	tongue.
<i>ma</i>	<i>mā</i>	man.
<i>u-khro</i>	<i>u-krō</i>	moon.
<i>u-mi</i>	<i>u-mi</i>	fire.
<i>u-za</i>	<i>u-dzü</i>	water.
<i>u-to</i>	<i>mi-thu</i> or <i>u-thu</i>	cow.
<i>u-si</i>	<i>te-shu</i> , <i>te-füh</i> , <i>te-hi</i>	dog.
<i>tāo</i>	<i>to</i> or <i>tā</i> .	go.
<i>thi</i>	<i>sō</i> , <i>ti</i> (Semā)	die.
<i>pi</i>	<i>pi</i> , <i>tsü</i>	give.
<i>tū</i>	<i>tā</i>	run.
<i>āja</i>	<i>-dzü</i> , <i>āzu</i> (Semā)	before.
<i>o-ē</i>	<i>u-wē</i>	yes.
<i>mo</i>	<i>mo</i>	no.
<i>iyā</i>	<i>ayā</i>	alas.
<i>ā-pū</i>	<i>ā-pu</i>	father.
<i>kā-yi</i>	<i>ke-vi</i>	good.
<i>kā-si</i>	<i>ke-shā</i>	bad.
<i>a-tu-kru</i>	<i>ke-rekrē</i>	high.
<i>uto fodo</i>	<i>pedā</i>	bull.
<i>ka-krā</i>	<i>ke-krā</i>	white.

There are also many resemblances in the grammatical forms, which will be found noted in the proper places.

The following incomplete account of the Sopvomā language is based on the forms found in the specimens and list of words :—

**Prefixes and Suffixes.**—The otiose prefix *u* is very common. It corresponds to the prefix *u* of Angāmi, and to the *ā*, *ē* or *ō*, which we find in Mikir and in many of the Nāgā languages, including Semā and Lhōtā. As elsewhere, it is dropped when the noun to which it is prefixed is preceded by a possessive case. Thus *unnā*, son, but *ni-nā*, your son. It should be noted that, as in this instance, the first consonant of a noun is often doubled after the *u*. Thus *unnā* is equivalent to *u-nā*; *ubbā*, a hand, for *u-bā*. This prefix, as in the other languages, originally meant ‘his,’ and still often does so. Thus *u-chi* means both ‘house’ and ‘his house.’

In the case of nouns of relationship *a* is often used instead of *u*, *a* properly means 'my.' Thus *a-pū*, my father, or, simply, 'father.' We have both *a-pū* and *u-pū* meaning 'father'; *a-pū*, my father; *u-pū*, his father; and (with the prefix dropped) *ni-pū*, your father. A good example of the use of these prefixes and of the way in which they are dropped is in *ni-pū chi-lē*, in your father's house. Here 'house' is *u-chi*. The prefix is dropped because the word is preceded by the genitive *ni-pū*. In *ni-pū*, the prefix *a* or *u* of *a-pū* or *u-pū*, has been dropped for similar reasons.

Just as adjectives in Angāmi Nāgā take the prefix *ke*, so in Māo they take *ka* or *kā*. Thus *kāyi*, good; *kasi*, bad; *kakrā*, white.

Note the use of the word *mai* meaning 'person' which is frequently employed like the Hindūstānī *wālā*. Thus *chi-lē-mai* (? the man in the house), a slave; *utākata-mai*, a cultivator. It is the same as the Angāmi *mā*.

## NOUNS.

**Gender.**—Nouns of relationship, as usual, have special words to indicate gender. Thus,—

<i>a-pū</i> , father.	<i>a-pē</i> , mother.
<i>pū-to-mai</i> , man.	<i>ni-to-mai</i> , woman.
<i>nā-pū-to-mai</i> , son.	<i>unāmoni-to-mai</i> , daughter.

In other cases *fodo* usually means male, and *kru* (Angāmi *krü*), female. Thus *kuri fodo*, a horse; *kuri kru*, a mare. Variations of this are:—

<i>u-si silo</i> , a dog.	<i>u-si sikru</i> , a bitch.
<i>u-khro fodo</i> , a male deer.	<i>u-khro tu-kru</i> , a female deer.

**Number.**—The usual plural suffix is *inūi*, all, as in *apū-inūi*, fathers. Pronouns take *kru*, and, connected with this appears to be *pū-tomai kāyi krohī*, good men, the plural of *pū-tomai kāyi*. In *unnā-hā-hi*, to his two sons, we have a rudimentary dual.

**Case.**—As in Lhōtā Nāgā, the *Nominative* takes *nā* (corresponding to the Kezhāmā *nyi*) when it is the subject of a transitive verb. This *nā* is also occasionally used with the verb substantive, and with intransitive verbs, but not as a rule. Thus always *yi-nā dāi*, I strike; but *yi-nā soē*, I am; *yi nolē*, I shall be; *ikru-nā tāwē*, we went; *nilēkru tāwē*, you went. Other examples are,—

*nonau-nā pē-ē*, the younger said.  
*u-pu-nā kojū-piē*, his father divided.  
*ni-thēhū* (not *thēhū-nā*) *khēwē*,—*ni-pū-na* (not *ni-pū*) *koto koso piwē*, your brother has returned,—your father has given eating and drinking (*i.e.*, a feast).

This *nā* is, properly speaking, the suffix of the *Instrumental* case, so that sentences in which they are used are really passive constructions.<sup>1</sup> *Nonau-nā pē-ē* is literally 'by the son it was said.' In the pronouns, *no* is sometimes used instead of *nā*.

The *Accusative* takes no suffix, as in *u-nā kojū-piē*, he divided his wealth. Here *nā* means 'wealth' and is not the nominative suffix.

The suffix of the *Instrumental* is *nā*, as in *ubbā-nā poē*, (we) hold (two spears) by means of our hands.

<sup>1</sup> This is the normal construction in Tibetan. A Tibetan does not say 'I beat you,' but 'a beating happens, regarding you, by me.'

The usual suffix of the *Dative* is *hī*, as in *apū-hī pēē*, (he) said to his father; *unnā-hā*. *hī kojū-piē*, he divided to his two sons. Sometimes we find the instrumental suffix *nā* or *no* used for this case. Thus, *mai kali-nā*, to one man (there were two sons); *ma kali-no* (he went) to a man.

Motion towards is usually indicated by *lē-khē*, as in *ido lē-khē*, (sent him) to the field; *u-chi lē-khē* (as he came) to the house. Sometimes the locative suffix *lē* is used, as in *iniū kali-lē*, he went to (*literally*, in) a country.

The suffix of the *Ablative* is *hī-ā*, as in *a-pū-hī-ā*, from the father. Note, however, *po-hino* (take) from him; *ubbalētino*, (draw water) from the well.

The *Genitive* takes no suffix. It is simply prefixed to the noun signifying the thing possessed. Thus *a-pū chilā-mai-nā*, my father's servants. In the pronouns *chu* is sometimes used as a genitive suffix.

The sign of the *Locative* is *lē*, as in *u-chi-lē*, in the house; *ido-lē*, in the field. 'On' is *khē*, as in *ubbā-khē*, on his hand; *upfiwā-khē*, on his feet. *Cha-hē lodē* is translated 'to enter in the house.'

### ADJECTIVES.

These usually, but not always, follow the nouns they qualify. They do not change for gender or number. When a case suffix is added to the noun, it comes after the adjective. The Adjective prefix is *ka* (compare Angāmi and Mikir *ke*).

*kuri kakrā*, the white horse.

*pūtomai kāyi kali*, a good man, lit., man good one.

*nitomai kāyi kali*, a good woman.

*pūtomai kāyi kali-hī*, to a good man.

*pūtomai kāyi krohī-hī*, to good men.

The following are examples of comparison :—  
*kāyi*, good.

*kāhē kono ka-li-yi*, better (*kāhē* means 'two').  
*mainiū kono kaliyi*, best.

*usā pāji kāyi*, very excellent coat.  
*atukru*, high.

*kāhē kono kali atukru*, (two than one high), higher.  
*mainiū kono kali atukru*, (all than one high), highest.

### PRONOUNS.

The Personal Pronouns are *yi*, I; *ni*, thou; and *hana* or *po* (as in Angāmi) he, she, it.

*First Person*.—The nominative is *yi* before intransitive verbs. Thus, *yi māē* or *yi-ū* *māutē*, I sinned. Before Transitive verbs, the form is *yi-nā*. This pronoun has a form *āi*, which is used as an oblique form. Thus, *āi dāi*, beats me, I am beaten. *Āi pikorosa*, to be received by me. *Āhā kūā*, is translated 'with me.' The genitive is *a*, which is used as a prefix. Thus *a-pū*, my father; *a-nā*, my wealth; *annā*, my son. In the last example (as in *unnā* referred to under the head of prefixes) the initial *n* of *nā* is doubled after the prefix.

The plural is *i-kru* (-nā). ‘We Māo people’ is *im-mēmē*. In the list of words are the following :—

*ā-chu pēwā*, my.

*yi*, mine.

*ikro-chu*, of us.

*inilē-kru*, our.

I have not come across examples of their use.

*Second Person*,—The nominative is *ni* or *nē* before intransitive verbs, as *ni-ū āhā kūā chithiūchikro-bōē*, thou dwellest ever with me. Before transitive verbs we have *nē-nā*, as *nēnā koto koso piwē*, thou gavest a feast. Sometimes we find *nē-no* instead of *nē-nā*, as in Nos. 186 and 196 in the list of words. In *ni pimoē*, thou didst not give, the suffix *nā* is not used, though a transitive verb follows.

So we have in an interrogative sentence *nē ti thē-hino hrali-nā*, from whom did you buy that? The oblique form of this pronoun, which is also used as a genitive prefix, is *ni*. Thus we have—

*ni-jū*, your name.

*ni-pū*, your father.

*niinnā* (with the *n* of *nā* doubled), your son.

*ni-nā*, your wealth.

*ni-thēhū*, your brother.

*ni-wā*, your service.

*ni-chū*, your word.

*ni-hī*, (I have sinned) to you.

*ni-hīā*, (I have sinned) before you.

A genitive absolute is *nilo*, yours, in *a-nā inūi kabbusa nilo pilē*, whatever is mine is thine. With this are connected most of the following forms taken from the list of words :—

*ni-et* (nom.), thou.

*ni-chu*, thy.

*ni-yē*, thine (? it is thine).

*ailē-kru*, you, your.

*nilē-kru-chu*, of you.

The suffix *ū* added to these pronouns gives definiteness, as in *yi-ū moza thinobūdē*, whereas I die of hunger; *ni-ū āhā kūā chithiūchikro-bōē*, you on the one hand dwell with me (while your brother, etc.).

*Third Person*,—This is *hana* or *po*. The nominative is *hana(-nā)*, as in *hana-nā annoē*, he asked. The accusative is *hana*, as in *hana matāa*, sent him. So we have for the genitive *hana thihū*, his sister; *hana kēnā*, his wife; but the most usual word for ‘his’ is the prefix *u*, as in *u-pū-nā u-nā*, his father (divided) his wealth. So (with doubled *n* as usual) *unnā*, his son. This *u* has in many cases become quite otiose. See the remarks on prefixes. *Hana-chu* is ‘of him.’

From the base *po*, we have *po-hino polo*, take from him; *poē fulo*, bind him; *po-hī kāhē*, from among those two; *poilē-kru*, they; *poilē-kru*, their; *poilē-kru-chu*, of them.

The following are examples of Demonstrative pronouns :—

*This*,—*kuri-hē*, this horse; *annā hava-hē*, this my son; *kasha-hē*, this rupee.

*Ha-dono, sa-dono*, for this reason ; *sa-chū* (hearing) this word ; *sa-thēcha*, therefore. *That,—kasha ti*, those rupees ; *nē ti thē-hino hrali-nā*, from whom did you buy that ? *iniū lē ti*, in that country (note the position of the demonstrative after the case suffix).

*Mai chi-nā*, that man (sent him); *sato ka-chi-thē*, at that time ; *mai cha-nā chowāsoā būli sē*, that man can live happily.

**Interrogatives** are,—*nēthiyē*, who ? *thē-hino*, from whom (did you buy that) ? *adē*, what ? *ni-jū thētē*, what is your name ? *ada-soē*, what is (this) ? *ada-lē*, why ? *chiwē*, how many (years) are there ? *chia boē*, how many (sons) are there (in your father's house) ?

The only instance of a **Reflexive** pronoun is *hana-nā alliā pēē*, he said to himself.

### VERBS.

The verb substantive is *so*, be.

The following forms have been noted :—

*yi soē*, I am.

*yi soē*, I was.

*yi nolē*, I shall be.

*yi solisē*, I may be.

*ni-nā so*, (fit) to be your son ; *ido-lē cho-ē* (alternate spelling for *so-ē*), he was in the field. We have also, *nilo pitē*, is thine, and (a compound with *bū* or *bō*, to remain) *so-bū-lē*, let us remain.

An example of the negative Verb Substantive is *mai-mo-ē*, (I) am not (fit). As in other cognate languages, the sense of time in the Finite Verb is very loosely felt. Once a tense base is formed, it does not seem to change for number or person. In the list of words the second person singular is shown as regularly ending in *wā*, but this is misleading. An examination of the specimens shows that *wā* is not always used with this person, and can be added to other persons without changing the meaning.

Thus, while we have *nē-nā dā-wā*, thou strikest, we have also *niū āhā kūā chithiū-chikro-bōē*, thou dwellest with me ; *hana tālē-wā*, he goes.

In order to show how loosely the temporal suffixes are used, I here give (a) the future of the verb *dā*, strike, and (b) the present of the verb *tā*, go. It will be seen that, as given in the list of words, the conjugations are practically identical.

(a) I shall strike, etc.

(b) I go, etc.

Sing.	Plur.	Sing.	Plur.
<i>dā-lē</i>	<i>dā-lē</i>	<i>tā-lē</i>	<i>tā-lē</i> .
<i>dā-lēwā</i>	<i>dā-lē</i> .	<i>tā-lēwā</i>	<i>tā-lē</i> .
<i>dā-lē</i>	<i>dā-lē</i> .	<i>tā-lēwā</i>	<i>tā-lē</i> .

The following is the way in which the various tenses are formed :—

*Present.—The suffix is ē* (Angāmi *wē*), sometimes written *i*. Thus, *bōē*, (he) lives ;

*khoē*, (he) is pasturing ; *toē*, (they) eat ; *poē*, (we) hold (spears in our hands) ; *dāi*, (he) strikes ; after vowels, a euphonic *w* is sometimes inserted, as *dā-w-ē*, (I) am striking. Sometimes the suffix *dē* of the past is used, as in *bū-dē* (he) remains (serving the God) ; *khai-dē*, (he) is kept (like a slave). So *thi-no bū-dē*, am about to die, literally, am in a condition to die.

We also find the future form used, as in *tā-lē*, (I) go; *ni-lē* (he) is found.

*Impérfect*,—The only example is *dā-khē*, (I) was striking.

*Past*,—The usual suffix is *ē* (Angāmi *wē*),—the same as in the present; thus following cognate languages. Examples are *pē-ē*, or (with euphonic *w*) *pē-w-ē*, (he) said; *pi-ē*, *pi-w-ē*, (he) gave (compare *kojū-piē*, (he) divided); *mohoē*, (he) wasted; *mami-y-ē* (euphonic *y*), (he) became wretched; *koazil-ē*, (he) went and joined; *wēl-ē*, (he) came; *mā-ē*, (I) have sinned; *chol-ē*, (he) heard; *annoē*, he asked; *khē-w-ē*, (he) has returned; *lobbo-ē*, he refused; *za-w-ē*, (he) entreated; *tā-w-ē*, (we) went; *hral-ē*, (I) bought. The forms of the past of *tā*, go, are very instructive:—we have, *tā-w-ē*, (we, they) went; *tāwē-wā*, (you) went; *ti-tāwē* (I) went; *tā-lēwā*, (and *tā-dē*), (he) went; *ti-tālēwā*, thou wentest. The verb *dā*, strike, inserts *bb*. Thus *dā-bb-ē*, (I) struck; *dā-bb-ēwē*, (thou) struckest; but *dāi*, (he, we, you, they) struck.

The syllable *dē* (Angāmi *te*) is also used to form the past, as in *tā-dē*, (he) went (to a far country); *dā-u-dē* (with inserted *u*) (I) have struck (his son). With the last compare *mā-u-tē* or *mā-ē* (I) have sinned.

Other forms of the Past are *mono*, (two sons) were born; *matā-a*, he caused to go, sent; *maki*, he kissed.

*Perfect*,—The only true perfect which I have met is formed by compounding the verb with the auxiliary, as in *tā-so-e*, (I) have walked (a long way to-day).

*Pluperfect*,—This is the same as the Past.

*Future*,—The suffix is *lē*, as in *dā-lē*, (I) shall strike; *no-lē*, (I) shall be; *pē-lē*, (I) shall say; *so-bū-lē*, let (us) remain.

*Present Subjunctive*,—*Yi so-li-sē*, is translated ‘I may be,’ and *yi-nā dā-sē*, I may strike.

*Imperative*,—The following forms occur,—*pi-yo*, *pi-yū*, give; *tho-piyū*, place; *pol-o*, take; *ful-o*, bind; *sithēpal-o*, draw water; *dāo*, strike; *tāo*, go; *kot-o*, eat; *hebb-ū*, sit; *hēk-o*, come; *ālāch-o*, stand; *mos-o*, take (me for a servant). Other forms are *thiyē*, die; *tū*, run; *ponobā*, cause to wear.

*Verbal Nouns, etc.*,—Suffix *ā*,—*ho-ā*, (rice) being dear (he became wretched); *bū-ā* (a man) who lived (in that country); *ichū tā-ā*, arising (up going) (he went to his father); *pū-w-ā*, bringing (the best garment clothe him); *to-ā so-lā*, eating drinking (let us remain) (compare *koto koso* below); *thi-ā* having died (is alive again); *kulē-ā*, calling (a servant); *sa-chol-ā*, hearing (this); *pi-ā*, giving (to harlots has wasted).

Suffix *li-ā*,—*ni-li-ā*, having found (him, they rejoiced); (*thē-li-ū*) (?*thi-li-ā*), when-dead (we hold two spears).

Suffix *li-ē*,—*dā-li-ē*, striking, having struck; *ka-li-ē*, after (some days) remaining.

Suffix *o*,—*pō-tā-di-y-o*, having gone (he wasted his substance); *ichapē-li-y-o*, becoming sensible (he said to himself); *khol-o*, embracing (he kissed him).

Suffix *lē*,—*poi-lē*, carrying (his wealth to a far country).

Suffix *thē*,—*woi-thē*, at the time of coming; *ho-ka-li-thē*, when (all) had been wasted; *tā-kochi-thē*, gone.

Other forms,—*tū-ko*, running (he kissed him); *kho-to*, (he sent him) to pasture (swine); *tā-no*, going; *thi-no bū-dē*, I am about to die; *ko-to*, food, rice; *ko-to ko-so* (compare *to-ā so-lā* above) *pi-w-ē*, gave food and drink.

*Passive Voice*,—This does not occur. The force of the passive is thus expressed,—*āi dāi*, beats me, i.e., I am beaten.

*Causal Verbs*,—The following are probably causals:—*mo-ho-ē*, he caused to waste, he wasted; *ma-tā-a*, he caused (him) to go, he sent (him to the field); *mo-so*, cause to be, make.

*Interrogative Sentences*,—The interrogative particle is *nā*, corresponding to the Kachchā Nāgā *mē*, and the Angāmi *gā*, *ro*, or *mā*. Thus, *hral-i-nā* (from whom) did you buy (that)?

*Negative Sentences*,—The negative particle is *mo*, as in Angāmi. Examples are *pi-mo-ē*, (anyone), gave not; *ni* (not *nē-nā*) *pi-mo-ē*, thou gavest not, *pēthōki-mo* (I) did not disobey; *fa-pi-mo*, he is not released. Note that the negative follows the word qualified.

[No. 18.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-KUKI SUB-GROUP.

## SOPVOMĀ OR MĀO NĀGĀ.

(STATE, MANIPUR.)

## SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Mai kalinā unāpūto kāhē mono. Pohē kāhē  
*Man one-by (to) sons two were-born. Them two (from-amongst)*

nonaunā apū hī pē-ē, 'apū, āi pikorosa chahannāsa  
*younger-by father to it-was-said, 'father, by-me to-be-received property*

allo piyū.' Echaliē upūnā unā unnā hā hī kojūpiē.  
*share give.' Thereupon his-father his-wealth his-son two to divided.*

Chihē kojū kaliē unnā nonaunā unā niūsa pojē  
*Days some after-remaining his-son younger wealth all carrying*

kodopo iniū kali lē tādē potādiyo ichapēmo unā inūisa mohoē.  
*distant country a to went having-gone wickedly his-wealth all wasted.*

Unā inūisa hokatithē iniū lē ti koto ho-ā  
*His-wealth all having-been-wasted country in that rice being-dear*

hana māyē mamiyē. Hana iniū lē ti ma kali no  
*he very became-wretched. He country in that man a to*

bū-ā koazilē. Sathēcha mai chinā uvo khoto ido  
*who-lived went-and-was-joined. Thereupon man that swine to-pasture field*

lē-khē hana matā-a. Uvo to upfai titēa tonniwē maiko  
*towards him sent. Swine's food husks that-even although-wished-to-eat any-one*

pimoē. Sathēcha ichapēliyo hananā alliā pē-ē, 'apū  
*gave-not. Afterwards becoming-sensible he to-himself said, 'my-father's*

chilāmainā udolisoā to-ē. Yiū moza thinobūdē.  
*servants in-abundance are-eating. I-where-as of-hunger am-about-to-die.*

"Apū yi Orāmē hī māē apū ni hī māē,  
*"Father, I God to have-done-wrong father you to have-done-wrong,*

ninā so kochū maimoē, ni chikālaimai kali moso," litā apū  
*your-son to-be fit am-not, your servant one make," saying father*

hī pēlē.' Ichū tā-ā apū hī wēlē. Kodopo kālēlēno  
*to will-say? Arising going father to came. Afar-off when-he-was-yet*

apūnā nēlēnā ullasiā tūko kongū kholo baitū maki.  
*his-father seeing being-compassionate running neck embracing cheek kissed.*

Unnānā upū hī pēwē, 'apū, yiū Orāmē hī māutē  
*The-son father to said, 'father, I God to have-done-wrong*  
 ni hī māutē ni nā so kochū maimoē.' Sathēcha  
*you before have-done-wrong your son to-be worthy am-not.' Thereupon*  
 apūnā chilāmai nūi hī chūpē-ē, 'ūsā pāji kāyi pūwā annā  
*father servants all to ordered, 'garment very good bringing my-son*  
 ponobā, ubbā khē kakha kali thopiyū upfiwā khē firra thopiyū,  
*let-to-wear, hand on ring a put feet on shoes put,*  
 toā solā chavo sobūlē, chōhō-kono hēpohēhoji annā  
*eating drinking merrily let-us-remain, (?) the-reason (?) being my-son*  
 hanahē thiā, chōhō hrilē; hokotū, nilē.' Nēliā  
*this having-died, (?) again is-alive; having-been-lost, is-found.' Having-found (him)*  
 poilekru asāboē.  
*they merrily-remained.*

Sato kachi thē unnā kochū ido lē choē. Hananā uchi  
*Time that at his-son elder field in was. He his-house*  
 lē-khē woithē kokhru baddā ullokoso ukho cholē. Hananā  
*towards when-coming drum beating dancing sound heard. He*  
 chilāmai kali kuleā, 'adasoē?' to annoē. Chilāmainā pē-ē,  
*servant a calling, 'what-is (this)?' saying asked. Servant said,*  
 'ni thēhū khēwē. Hana lisi mowē khēwē sadono  
*'your brother has-returned. He illness without has-returned for-this-reason*  
 nipūnā asāboē koto koso piwē.' Sachū sacholā  
*your-father being-glad to-eat to-drink has-given.' This-word hearing*  
 hana ullokhoa cha hē lodē lobboē. Sadono upūnā  
*he getting-angry house in to-enter refused. Therefore his-father*  
 tāpā hana zawē. Unnānā upū hī pē-ē, 'kullā-ā,  
*coming-out him entreated. The-son his-father to said, 'behold,*  
 mapū hralasa ni wā sobbē yonni chithā-ā yi ni chū  
*years so-long your service in-doing even once I your words*  
 pēthōkimo. Yitikruā akasamai kokrolētā tolēdā ūhi ūto  
*disobey-did-not. Never-the-less friends together-with to-eat goat young*  
 kali koā ni pimoē. Ni nā inūi khokhromai hī piā  
*one even you have-not-given. Your wealth all harlots to by-giving*  
 sūmohoā ni nnā hana tāwokochūchi nēnā hana hadono koto  
*having-wasted your son this on-coming you him for to-eat*  
 koso piwē.' Sathēcha upūnā pē-ē, 'annā, niū āhā  
*to-drink have-given.' Thereupon his-father said, 'my-son, you-indeed me*  
 kūā chithiūchikrobōē, anā inūi kabbusa nilo pitē; ni thēhū  
*with together-live, my-wealth all whatever-is yours is; your brother*  
 hana thiā, chōhō-kono hrilē; hotiā nilē hadono  
*this having-died, (?) again is-alive; having-been-lost is-found for-this-reason*  
 ikru asābū kochoē.  
*we to-be-merry it-is-proper.'*

[No. 19.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-KUKI SUB-GROUP.

## SOPVOMĀ OR MĀO NĀGĀ.

(STATE, MANIPUR.)

## SPECIMEN II.

(Babu Bisharup Singh, 1899.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A MĀO NĀGĀ.

Im mēmē thēli-ā ēhū kāhē ubbānā poē. Ēhū Orāmē  
*We Māo-people when-dead spears two hands-by hold. Spears the-God*  
 Pēkujikhē fēlē. Fēliliā mai chanā Orāmē iniū lē  
*Pēkujikhē is-for-piercing. If-able-to-pierce man that God's country in*  
 chowāsoā būli sē. Fēli kokromainā Orāmē Pēkujikhē ukruso  
*happily to-live can. To-pierce who-can-not-man God Pēkujikhē serving*  
 būdē, chilāmai soā khaidē, tinā fapimo. Orāmai hana pi  
*remains, slave like is-kept, ever is-not-released. God's that head*  
 jisūē, kota maicha. Hana kēnā, 'ochū mai nolo mai hai  
*is-very-big, beard grows. His wife, 'aged man young man as-well-as*  
 adasono mathiwē,' annoē. 'Maina kososi miya to mima to.  
*why are-killed,' asked. 'Men chillies old eat unripe-also eat.*  
 Mai thēfrā yiā ochū mai nolo mai hai fūē,' sata  
*Man following I-also old man young man also catch,' saying*  
 Orāmē hananā pē-ē.  
*God that said.*

## FREE TRANSLATION OF THE FOREGOING.

When any one of us Māo people dies, two spears are put into his hand. These are for piercing the God Pēkujikhē. If the dead man can pierce him, he is allowed to live happily in the God's country. If he cannot pierce him, he has to become a servant to Pēkujikhē. He is kept like a slave, and is never released.

This God's head is very big, and he has a beard. His wife once asked him why he killed young people as well as old. He replied, 'men cut chillies both unripe and ripe, and after their example I catch both young men and old men.'

### MARĀM.

To the south of the Māos lie the Marāms, inhabiting one large village, with a population of perhaps 2,500. The two tribes claim to have a common origin, but are perpetually at feud with each other. They are nevertheless closely allied by intermarriage.

I have not obtained any specimen of their language, but have inserted as many words as I could in the list of standard words and sentences. The source of these words is partly McCulloch's and partly Brown's vocabulary.

The following are the authorities which I have noted as dealing with Marām :—

BROWN, THE REV. N.—*Comparison of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. On 1034 and ff. a 'Marām' Vocabulary.

MCCULLOCH, MAJOR W.—As quoted under Sopvomā. On p. 69 an account of the tribe. In App. I. pp. vi and ff. a 'Muram' Vocabulary.

DAMANT, G. H.—As quoted under ditto: on p. 224 an account of the tribe. On p. 256 a brief vocabulary taken from McCulloch.

No materials are available for making even an imperfect sketch of the grammar of this language.

### MIYĀNGKHĀNG.

I only mention this tribe here, because Damant classes them with Māo and Marām. Nothing is known about their language. They live in the State of Manipur south of the Marāms, and are said to occupy nine small villages and to have a language of their own. Damant estimates their number at 5,000 or rather more. They are mentioned on p. 70 of McCulloch's Munnipore already quoted under Māo, and by Damant on p. 244 of his article quoted in the same place.

### KWOIRENG OR LTYĀNG.

The Kwoireng or Liyāng inhabit the country north of Manipur lying between the Kachchā and the Kabui Nāgā, as far as the Angāmis, from whom they have suffered much. They are a considerable tribe, possessed of much energy, which develops itself in trade with the Angāmis and our frontier districts. Damant estimates their number at five or six thousand.

Their language appears to be an intermediate one between the Nāgā-Bodo and the Nāgā-Kuki Group. The pronouns agree best with the latter, and so I class it here, though its geographical position would incline one to put it with the former set of languages. Very little is known about their language. The only trustworthy source of information is a vocabulary by McCulloch, from which I have inserted as many vocabularies as possible in the list of standard words and sentences. The language is to be distinguished from Koireng, which belongs to the Kuki Group, and of which specimens will be found later on. It is an altogether different language.

#### AUTHORITIES—

BROWN, REV. N.—*Comparison of Indo-Chinese Languages. Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. On p. 1034 a short 'Koreng' vocabulary, which comparison shows to be Kwoireng.

MCCULLOCH, MAJOR W.—*Account of the Valley of Munnipore, etc.*, as quoted under Sopvomā. On p. 54 an account of the tribe. Appendix I, pp. v and ff., a Quoireng or Leeyang Vocabulary.

DAMANT, G. H.—*Notes on the Locality, etc.*, as quoted under Sopvomā. A reference to the tribe on p. 244. Short Vocabulary on p. 256.

## LUHŪPĀ OR LUPPĀ.

Several Manipur tribes are included under this head. The only one of them with whose language we are acquainted is the Tāngkhul Nāgā. The number of dialects spoken by these tribes is very great, almost every village being said to have a distinct one. Three,—Tāngkhul, Phadāng, and Khangoi have been recorded.

A general account of the Luhūpā will be found on p. 66 of McCulloch's *Munnipore*, and on p. 246 of Damant's *Note*, both of which are quoted in full under the authorities on Sopvomā.

The tribe is a large and important one.

## TĀNGKHUL.

This is the best known of the Luhūpā tribes. They were described by Brown in 1837 and subsequently by McCulloch and Damant. They inhabit the hills to the north-east of the Manipur valley, and have their head-quarters at Ukhru about 40 miles in that direction from the Manipur town, and the same distance to the south-east of the Māo tract. They are estimated to number 25,000. Brown has given three short vocabularies of what he calls 'North Tāngkhul,' 'Central Tāngkhul,' and 'South Tāngkhul.' None of them agrees with the specimens here given, which is unfortunate, as there is no other vocabulary of the language in existence. Brown's vocabularies are so short, and the words common to them and the list of words here given are so few, that it is not worth while publishing them.

### AUTHORITIES—

BROWN, THE REV. N.—*Comparison of Indo-Chinese Languages*. *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. Three Tāngkhul vocabularies on p. 1035.

MCCULLOCH, MAJOR W.—*Account of the Valley of Munnipore*, etc., as quoted under Sopvomā. On p. 66 an account of the Tangkool Tribe. (1859.)

DAMANT, G. H.—*Note* etc., as quoted under Sopvomā. On p. 246 a brief account of the Tankhuls. (1880.)

The following incomplete account of Tāngkhul Grammar is based on the specimens annexed, which I owe to the kindness of the Rev. W. Pettigrew, and on further notes which the same gentleman has been good enough to supply:—

**Prefixes.**—The otiose prefix *ka* (also pronounced *kha*) is used before adjectives, as in Sopvomā and other cognate languages. It is also used to form verbal nouns, like the Mikir *ke*. The prefix *ā* or *ū* does not seem to be so common as in Sopvomā. *A* frequently does occur, but generally in the meaning of 'his,' or as a prefix to the verb when the pronoun in the objective case comes before it, as in *ā-pharuwa*, threw at him.

**Articles.**—The indefinite article is *āka* which follows the noun it qualifies as in *mi āka-na*, a certain man (had two sons). Strictly speaking there is no definite article. Its place is supplied by the demonstrative pronoun *chi*, that, as in *āgato chi-na*, the younger brother (said).

**Nouns.**—*Gender*.—The usual rule is followed for human relations. Thus,—

ā-vā, father (or his father).	ā-va, mother (or his mother).
ā-gato, brother (or his brother).	ā-gatuiva, sister (or his sister).
mayārno, man.	shano, woman.
noshino, child.	
noshino mayārno, son.	noshino ngalāva, daughter.

Male and female animals are indicated as follows :—

sigui, horse.	sigui ālā, mare.
simuk āvā, bull.	simuk ālā, cow.
fā, dog.	fā ālā, a bitch. <sup>1</sup>
me-vā, he-goat.	me ālā, nanny-goat.
sāngāi āvā, male deer.	sāngāi ālā, female deer.
har-vā, cock.	har-va, hen.

*Number*—is only indicated when the context renders it necessary. I find in that case *bing* used with human beings. Thus, āvā-*bing*, fathers. *Tārāka*, many, and *sāikora*, all, are used to indicate plurality of the lower animals and of inanimate things. Thus, *sigui ālā tārāka*, mares ; *silui sāikora homlu*, look after (all) the buffaloes.

*Case*.—As usual, the *Nominative* can optionally take the suffix *na*. It always does so before transitive verbs. Thus, *mi āka-na*, a certain man (had two sons) ; *āno mayāra kharara chi-na lui-li laisāi*, the elder son was in the field.

The *Accusative* usually has no termination, but sometimes takes the Dative termination *li*, as in *ā-wui no-mayāra-li* (I have beaten) his son.

The *Instrumental* has the usual suffix *na*, as in *kithāi-na thi-kijur-a* (I) am nearly dying by hunger.

The *Dative* takes *li*, as in *āvā-li* (said) to his father; *lui-li*, (sent him) to the field.

The *Ablative* appends *aina* to the genitive, as in *rakhong-wui-aina*, (draw water) from the well.

The *Genitive* takes *wui*, as in—

nashā-vā-wui your-father-of	shim-li, house-in, i.e., in your-father's house.
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The *Locative*, like the *Dative*, has *li*, as in *shim-li*, in the house.

**Adjectives.**—These usually follow the noun they qualify, and do not change for gender. The adjectival prefix is *ka* or *kha*. Examples,—

<i>mi ka-phā āka-na</i> , a good man.
<i>mi ka-phā-bing-wui</i> , of good men.
<i>shano ka-phā-bing</i> , good women.
<i>noshino mayārno ma-kaphā āka-na</i> , a bad (not good) son.
<i>sigui ka-chara chi-wui</i> , of the white horse.
<i>shim ka-leo chi-li</i> , in that small house.
<i>kha-nang</i> , wretched.

<sup>1</sup>The pronunciation of the letter *ā* is explained in the note preceding the first specimen.

When an adjective is inflected for comparison, or is treated as a verb, verbal noun, or adjective, the prefix *ka* is dropped. The following are examples of *Comparison* :—

*ka-phā*, good.

*phā-ka-mai*, better.

*phā-mai-kapa*, best.

*sāikora-wui phā-ka-matāiya*, the best (garment) of all.

*ka-chui*, high.

*chui-ka-mai*, higher.

*chui-moi-kapa*, highest.

*āgato-na āgatuiva-li āsān sāngmai*, his brother is taller than his sister.

When making a simple statement, the adjective may precede the noun, as in *ā-na kathema mi-na*, he wise man-is, he is a wise man. When used as a predicate the adjective may be conjugated as if it were a verb, as in *mi hi kathema-na*, man this wise-is, this man is wise.

**Pronouns.**—The Personal Pronouns are,—

<i>i</i> , I	<i>i-thum</i> , we.
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<i>na</i> , thou	<i>na, na-thum</i> , ye.
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<i>ā</i> , he	<i>ā-thum</i> , them.
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With *thum*, the sign of the plural, compare the Ao Nāgā *tam* and the Mikir *tum*. These are all declined regularly. Thus Nom. *i* or *i-na*; and Acc. *i-li*, and so on.

The only irregularity is that, besides the regular genitives *i-wui*, *na-wui*, *ā-wui*, etc., the termination *wui* may be dropped, as in *na-ming*, your name; *ā-vā*, his father. So also for other cases as in *ā-pharuwā*, struck at him, where *ā* is for *ā-li*. The first and second persons sometimes insert *shā* or *shi*, as in *i-shā-vā-wui*, my father's servants); *na-shā-vā-wui*, your father's (house). We even have *ishi-wui*, my, in *ishi-wui āwo-wui* (the son) of my uncle. The insertion of *shā* or *shi* in this connexion refers to direct relationship, and is used, Mr. Pettigrew supposes, to distinguish between real relations, and those who are not, but who are called by the same name without the use of *shā* or *shi*. Another form to note is *ā-vāva*, his father, beside *ā-vā*.

The Demonstrative pronouns are *hi*, this, as in *sigui hi*, this horse; and *chi*, that, as in *lupā chi*, those rupees. The same forms are in Khairāo.

The Interrogative pronouns are *kapākala* or *khipākala*, who? *khi*, what? *khi-sāta* or *khi-sākala*, why?

As usual, participles supply the place of the Relative,—as in *morai kaphunga mi chi-na thi-ra*, sin committer man he will die, the man who hath committed sin will die.

**Verbs.**—When a verbal root ends in a vowel, it often inserts a euphonic *w* or *y* before the termination. Thus, *sho-w-a*, strikes or struck; *tho-ngāi-y-a*, craved.

For the *Verb Substantive*, the root is *lai*, be or possess; but, for the present, it is usual to simply add the suffix *na* to the object or subject. Thus *sāikora na-wui-na*, all is yours; *i-na*, I am. The past is *lai-sāi*, which is translated both 'possessed' and 'was.' Thus *mi āka-na laisāi*, a certain man possessed (two sons) (i.e., to a certain man there were two sons): *ā-no-mayāra kharara chi-na lui-li lai-sāi*, the elder son was in the field. The root *sā*, which properly means 'do,' is also used as a verb substantive.

It is impossible to give a complete conspectus of the conjugation of the *Finite Verb*. There are in the specimens a number of forms the exact meaning of which I am not certain about. It will be sufficient to note the following, bearing in mind the loose way in which tense suffixes are used in all these languages. As usual there is no distinction between Present and Past time, the sense being left to be discovered from the context. The only real distinction is between future and non-future time.

**Present**,—Suffix *a*, as in *sho-w-a*, beats; *thi-kijur-a*, am nearly dying; *pam-a*, dwells; *chat-a*, goes. When the root ends in the vowel *ā* or *ā*, *i* is substituted for *a* as in *sā-i*, did.

The present participle is sometimes used for this tense, as in *hāng-da*, (they) say (what they have heard from their forefathers).

**Present Definite**,—The suffix *li* is added to the root, or the suffix *lai-li* (the present definite tense of the verb substantive) is added to the present participle. Thus, *sho-li* or *sho-da lai-li*, is striking; *khāng-mi-zā-da lai-li*, is giving to eat; *chat-li* or *chat-ta lai-li*, is going; *sā-li* or *sā-da lai-li*, is doing.

**Imperfect**,—The suffix *sāi* is added to the root or *lai-sāi* (the imperfect tense of the verb substantive) is added to the present participle. Thus *sho-sāi* or *sho-da lai-sāi*, was striking; *chat-sāi* or *chat-ta lai-sāi*, was going; *sā-sāi* or *sā-da lai-sāi*, was doing. *Sāi* itself is the present or past of the root *sā*, do.

**Past**,—As in the present, the suffix is *a* after consonants, and *i* after the vowels *ā* or *ā*. Thus *sho-w-a*, struck; *chat-a*, went; *hāng-a*, said; *tho-ngāi-y-a*, craved; *mashi-tu-w-a*, joined; *chat-tu-w-a*, went; *phaning-ung-a*, remembered. For roots in *ā* or *ā*, we have *sāi*, did; *ngahān-kā-i*, replied; *lumashen-vā-i*, had compassion; *maya-i*, kissed.

**Perfect**,—The suffixes are *hāi*, *hāira*, *howa*, or *hora*. Thus, *chat-hāi*, *chat-hāira*, *chat-howa*, or *chat-hora*, has gone; *sā-hāi*, *sā-hāira*, *sā-howa*, *sā-hora*, has done. Similarly, *chi-ho-hāi*, sent (him to the field); *kānsar-howa*, spent; *saklāk-howa*, became dear; *khanang-howa*, became wretched; *ngaphit-howa*, have beaten. It will be observed that in many cases these forms have the power of the simple past.

**Pluperfect**,—The suffix is *hāira-sāi*. Thus, *sho-hāira-sāi*, had struck; *chat-hāira-sāi*, had gone; *sā-hāira-sāi*, had done.

**Future**,—As in Mikir, this tense takes two suffixes. It takes *ra* to form a distant future, and *ga* to form an immediate future. After a hard consonant, *ga* becomes *ka*. Thus, *sho-ra* or *sho-ga*, will strike; *sā-ra* or *sā-ga*, will do or will be; *chat-ra* or *chat-ka*, will go; *ung-hāng-ga* returning (I) shall say; *sho-that-ka*, (I) shall kill.

**Continuative Future**,—This is formed by suffixing the future of the verb *sā* to root, as in *chat sā-ra*, shall be going; *sā sā-ra*, shall be doing.

**Future Perfect**,—This is formed by suffixing *sā-ra* to the perfect, as in *chat-hāira sā-ra*, shall have gone; *sā-hāira sā-ra*, shall have done.

**Present Subjunctive**,—The forms given are *sā-pāi*, may be or do; *sho-pāi*, may strike.

**Imperative**,—The suffix is *lu*, as in *sho-lu*, strike; *chat-lu*, go; *mi-ho-lu*, give (this rupee); *sā-ngasak-mi-lu*, cause me to be (thy servant); *kui-tu-lu*, take (those

rupees); *sok-kui-lu*, draw (water). The syllable *ka* or *kha* prefixed makes a polite imperative. Thus, *ka-mi-lu*, please to give; *kha-la-phā-lu*, please to bind. In *ithum ngarum-zā-sa*, we have a kind of permissive compound, equivalent to a first person plural imperative 'let us eat.' Similarly in *ma-rālākaranu*, we have a negative permissive compound, 'let him not come here,' the root *rā* meaning to come, and a permissive form in *unguranu*, let him return. In forms like *ung-u-lu*, return, a euphonic *u* seems to have been inserted before the termination.

*Verbal Noun or Infinitive*,—Formed by the prefix *ka* or *kha*, as in *ka-sho*, to strike; *ka-chat*, to go; *ka-sā*, to do or to be; *ka-shak ka-zā*, food; *ka-maya*, kissing; *kha-rā*, to come.

*Present Participle*,—The suffix is *da* or, after a hard consonant, *ta*. Thus, *sho-da*, striking; *zā-ngāi-da*, wishing to eat; *angkar-thui-da*, rising; *thai-da*, seeing; *chat-ta*, going, and many others.

*Past Participle*,—The suffix is *hāi-ra-da*, as in *sā-hāirada*, having been or done; *sho-hāirada*, having struck.

*Adverbial Participle*,—The following are examples:—*Kān-kahāi aina*, on being spent; *khanang-kahāi aina*, on becoming wretched.

*Other Participal forms* are *chat-laga*, going; *chat-mamān-laga*, continuing to go; *ung-mamān-laga*, as he was returning.

*Causal Verbs* are formed by suffixing *ngasak*, as in *sā-ngasak-a*, caused to do. The verb *mi*, give, is also used in this connexion, as in *sā-ngasak-mi-lu*, cause to be.

As in other cognate languages, there is no *Passive*. 'I am struck' is rendered 'struck me,' *i-li sho-sāi*.

*Negative Verb*,—The Negative particle is *ma* as in *ma-ka-phā*, not good, bad. Other examples are *kikha-na ma-mi-zā-ma-na*, anyone did not give to eat; *ma-mi*, not giving; *ma-kā-ma-na*, (I) have not risen; *ma-lai-la-da*, not finding (illness); *ma-kā-ngāi*, did not wish to go; *ma-thi-mana*, (I) am not dead; and others. Note that the negative precedes the word qualified.

The only example of a negative imperative is *ma-rālākaranu*, let him not come here, mentioned above.

*Interrogative*,—The Interrogative particle *kala* is placed at the end of the sentence, as in *chi ka-li lola-kala*, from whom did you buy that?

*Compound Verbs*,—There are numerous compound verbs, most of which I am unable to analyze. The following are *Desideratives*, *zā-ngāi-da*, wishing to eat; *tho-ngāi-y-a*, craved; *ma-kā-ngāi*, did not wish to go. Other examples, *sho-that-la-da*, (he) kills (from *sho*, strike); *thi-kijur-a*, (I) am nearly dying (*thi*, die); *ung-hāng-ga*, returning (*ung*) will say (*hāng-ga*). Compare *ma-thi-mana*, I am not dead, and *ma-thi-lāk-māna*, I have not died.

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-KUKI SUB-GROUP.

## TĀNGKHŪL.

## SPECIMEN I.

(Rev. W. Pettigrew, 1898.)

(STATE, MANIPUR.)

In the following two specimens pronounce—

a as the u in <i>use</i> .	i as the i in <i>pin</i> .
ā as the a in <i>father</i> .	o as the ow in <i>low</i> .
ā as the u in <i>fur</i> .	ū as the oo in <i>fool</i> .
e as the e in <i>met</i> .	

Mi . ākana ā-no-mayār khani laisāi. Āni-khaniwuili āgato .  
*Man* *a-certain* *son* *two* *had*. *Them-to-of-in* *younger-brother*  
 china āvāli hānga, ‘Āvā, ina samphangki kaja lan chi ili  
*the his-father-to said*, ‘*Father, I shall-receive that-which property that to-me*  
*kamilu.*’ Kahāng chi-aina āvāna āniwui vāng-aina lan ngayer-mi. Chimik sho  
*please-to-give.* *Saying that-on his-father the-two for property divided. Days after*  
*khaililaga* āgatona lan chi sāikora kuiphunglaga katāvali thuwa.  
*some younger-brother property that all taking-carrying afar-off went.*  
 Sākangāi-ngāi sāphā-phāda awūi lan sāikora chi kānsarhowa. Āwui lan  
*A-reckless-life leading his substance all that spent. His substance*  
 chi kānkahāi aina ngalai chili kashak-kazā saklākhowa ; kasak  
*that spent on-being country in-that food dear-became; dear*  
 chiaina āna khananghōwa. Khanang-kahāi-aina ngalai chiwui mi  
*through-being he \*wretched-became. Wretched-on-becoming country of-that man*  
 ākali mashituwa. Āna hok tārākali homluda āwui luili  
*a-with joined. He swine many to-pasture his fields-to*  
 chihohāi. Āna hokwui zāt chi zāngāida āwuk  
*sent. He swine-of food that wishing-to-eat his-belly*  
 thongāiya ; chithālala kikhana pāmizāmana. Mami kazā chiaina āwukli  
*craved; but any-one gave-not-to-eat. Not-giving to-eat that-on his-mind-in*  
 phāñgingunga, ‘ishāvāwui rona kazāla-zāi kataila-tāi, ka ina hili  
*remembered, my-father's servants eat-in-plenty and-much-over, but I here*  
 kithāina thikijura. Ina angkar-thuida ishāvāwui ngalemli ina  
*with-hunger am-nearly-dying. I arising my-father's presence-to I*  
 ung-hāng-ga, “Āvā, kachingramli imāi ngarai-thuida morai sāhowa,  
*returning-will-say, “Father, to-heaven my-face turning-away sin have-done,*

nawui mangālila morai sāhowa, nanona kachi matik makāmana; ili your in-presence-also sin have-done, your-child saying worthy have-not-risen; me naro thāta āka sāngasakmilu." Chiaina angkar-thuida āvāwui chata. Chat-your-servant like a cause-to-be." Accordingly arising to-his-father went. As-he-mamāulaga āvāvana āli thaida lumashenvāi; āna ngasamungda āgahungli to-go-continued his-father him seeing had-compassion; he running-up on-his-neck vamkuida mayai. Kamaya chiaina āno mayāra āvāvali hānga, 'Āyā, kachingramli embracing kissed. Kissing after his son to-his-father said, 'Father, to-heaven imāi ngarai-thuida morai sāhowa, nawui mangālila morai sāhowa; nanona my-face turning-away sin have-done, your in-presence-also sin have-done; your-child kachi matik makāmana; nawui shimwui ro-thāta ili āka sāngasakmilu.' Ka āvāvana saying worthy have-not-risen; your house servant-like me a make.' But his-father āwui roli kasoya, 'sāikorawui kachonli phākamatāiya kuirālaga ngavāimilu; his servants-to ordered, 'of-all garments the-very-best bringing put-on; āwui pānglila khutop āka sangmilu, āwui phailila phaihop sangmilu; kala ithum his hands-also ring one put-on, his feet-also sandals put-on; and we shohā aina zāt ngarumzāsa; kikhala-chila ino hi thikahāi thāta gladness with feast together-lei-eat; because my-son this dead as ringungluiya; shimānhāilaga samphangluiya.' Chiaina āthumna again-living-has-become; after-being-lost again-has-been-found.' Therefore they shohā aina manaya. gladness with were-merry.

Āthumna shohā aina phāshak-kaza chi-thārān-li āno-mayāra khārara chi-na They gladness with eating that-time-at his-son elder the luili laisāi. Thāta ungmamānlaga shimli ka-ung-aina la-kasāla in-the-field was. So returning to-house at-coming songs-also phāichak kasāla shāda, āro ākali holaga ngabāna, 'khi khonkala?' dancing also hearing, his-servant a-to calling asked, 'what noise?' Arona āli ngahānkāi, 'nagato unga, kala nawui His-servant to-him replied, 'your-young-brother has-returned, and your āvāva āli kazā malailada chāt khāngmi'-da hānga. Tui hi shāda āmana father him illness not-finding feast is-giving'-saying said. Word this hearing his-brother malung-kangda, 'shimlung makāngāi,' jiya. Chiaina āvāvana shoklaga becoming-angry, 'inside-house do-not-wish-to-go,' said. Thereupon his-father coming-out āli sihāsāi. Āna āvāvali ngahānkāi, 'kum hiyāka 'naro ina nawui him-to entreated. He his-father-to replied, 'years so-many your-servant I your tui kikha mangachailākmana; chithālala iwui ngahān-kangāibingwui vāng thangka-word ever not-been-disobedient; nevertheless my friends for one-day-nida meno ākala ili mathāithat milākmana: ka nano-mayāra hi even kid-young a to-me killing have-not-given: but your-son this hāikayorali ngasoda nawui lan horsarhāida āna ka-unglāk-aina āwui harlots together-with your property flinging-away he as-soon-as-he-returns him

vāng aina zāt khāngmizālamā.' Chiaina ávāvana hānga, 'Ino, na ini  
*for gladness feast do-give-to-eat.*' Thereupon his-father said, 'My-child, you with-me  
 ngaso pamchinga; iwui khalai sāikora nawuina; ka ithumna mana kavāi  
*together always-live; mine whatever-is all yours-is; but we to-be-glad for*  
*lai: kikhala-chila nagato hi thikahāi thāta ringungluiya;*  
*is-reason: because your-young-brother this dead as again-living-has-become;*  
*shimānhāilaga samphangluiya.*'  
*after-being-lost again-has-been-found.'*

[No. 21.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-KUKI SUB-GROUP.

## TĀNGKHUL.

## SPECIMEN II.

(Rev. W. Pettigrew, 1898.)

(STATE, MANIPUR.)

Khanongvana kahāng ji, Ārarnona nganā kuimaronda hāngda :—  
*Medicine-men-by said it-is, Forefathers-by heard transmitting say :—*  
 ‘Ithum mikumo hi kathi maningmana,’ ji, ‘āphasā ngalaili phumbāi-chingda  
 ‘We mankind this die do-not,’ say, ‘his-body in-earth burying-always  
 manglā Koktoli lai-a,’ ji. Kapā china nganālaga, ‘ino ngarā !  
 spirit Death-king-with remains,’ say. Madman that hearing-said, ‘my friends !  
 ithumli āna shothatlada. I thihāiaka i Koktoli shothatka.’ Kumka shāngлага  
 us he does-kill. I when-dead I Death-king will-kill.’ One-year afterwards  
 thihowa. Koktoli vāuwa. Koktoli kapāa china kazai aina  
 he-died. Death-king-to ascended. Death-king-at madman that spear with  
 āpharuwa. Koktoli mazātumana. Koktina, ‘mikumo hi  
 at-him-threw. Death-king (acc.) did-not-touch(him). Death-king(said), ‘mankind this  
 makaphāna; āli unguranu; āli marālākaranu; āli khi aina thirani-kala?’ Ā  
 is-bad; him let-return; him let-never-come-here; him what for died?’ He  
 sāraka masina panthuranu. Ā ungrāsāi. Āli chisanugida laisāi.  
 after-doing by-wind blow-away. He returned-(to earth). His grave-at (men) were.  
 ‘Nathum khi sānikala?’ ‘Na thihoda chisanuki kajina.’ ‘I mathimana;  
 ‘You what are-doing?’ ‘You dying grave will-make’(said). ‘I am-not-dead;  
 ringli. Ina Koktoli vāi; Koktoli ina kazai aina pharuwa;  
 am-alive. I Death-king-to went; Death-king-at I spear with threw;  
 mazātumana. Koktona ili, “ungulu,” ji, “mikumo hi makaphāna  
 did-not-touch-(him). Death-king me-to, “return,” said, “mankind this is-bad  
 marālākaranu,” ji. I mathilākmana, ili masina panthura;  
 let-him-not-come-here,” said. I have-not-died, me the-wind blew-away.’

## FREE TRANSLATION OF THE FOREGOING.

*A piece of Folklore taken from the lips of a Tāngkhul Nāgā, dealing with their belief in the immortality of the soul.*

Medicine men tell us by tradition from their forefathers that we men do not die, and that, when our bodies are buried in the earth, our spirits remain with the

Death-king. My friends, a madman once heard this and said, 'He kills us, so when I am dead I will kill the Death-king.' A year afterwards he died, and he ascended to the Death-king. The madman threw a spear at the Death-king, but it did not touch him. Then said the Death-king, 'This is a bad man. Send him back, and never let him come here. Why did he die?' Then the Death-king blew him back to earth in a puff of wind. Men were standing round his grave. He said to them, 'what are you doing?' 'You are dead,' said they, 'and we are making your grave.' 'I am not dead. I am alive. I went to the Death-king, and threw a spear at him, but it did not touch him. "Return," said he. "This is a bad man. Do not let him come here." I have not died. The wind blew me back here.'

### PHADĀNG.

This dialect of Tāngkhul closely agrees with that spoken at Ukhru, from which the village of Phadāng is only a few hours to the west. We have a vocabulary by McCulloch. Damant estimates the number of speakers at about 500. I have inserted in the list of standard words and sentences all the vocables which I could find therein.

The authorities on Phadāng are McCulloch and Damant, as quoted under Sopvomā. McCulloch (1859) gives a "Phudang" vocabulary on pp. vi and ff. of App. I. Damant gives a short account of the tribe on p. 246, and a short vocabulary taken from McCulloch on p. 256 of his *Note*.

### KHANGOI.

This is the third village of the Tāngkhul Nāgās regarding whose language we have any information. It is a few hours' journey to the east of Ukhru. Damant estimates the number of speakers at 300. McCulloch has given us a vocabulary of it, which partly agrees with Brown's Northern Tāngkhul.

So far as can be judged from this vocabulary, this language has much more of a Kuki complexion than the Tāngkhul of Ukhru. It and Maring occupy the Kuki end of the chain connecting the Kuki with the Nāgā Languages. I have inserted in the list of standard words and sentences all the vocables which I could collect from McCulloch's vocabulary.

The following are the authorities dealing with Khangoi:—

BROWN, REV. N.,—*Comparison of Indo-Chinese languages*, as quoted under Tāngkhul. Northern Tāngkhul Vocabulary on p. 1035, (1837).

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore*, as quoted under Sopvomā. App. I, pp. v. and ff., a Khoongooe Vocabulary, (1859).

DAMANT, G. H.,—*Note*, etc., as quoted under Sopvomā. On p. 246 a brief account of the tribe. (1880.)

As already stated, Phadāng and Khangoi are only two of many dialects of Tāngkhul. Almost every village of the tribe has its own form of speech.

### MARING.

Regarding this tribe Mr. Damant says:—

This tribe, which is generally called Nāgā, inhabit a few small villages on the Hirok range of hills which separates Manipur from Burma. They have 300 houses and a population of about 1,500. They are divided into two branches known as Khoibū<sup>1</sup> and Maring. They are said to have been formerly much more numerous than at present.

There is also a Maring colony at Lai Ching, in the Manipur valley, about 25 miles south of Manipur town.

<sup>1</sup> The original has *Saihn*, which is a misprint.

Brown gives vocabularies of both Khoibū and Maring, from which it is evident that they are closely related dialects.

Maring is the one of the Nāgā-Kuki languages, which most nearly approaches the languages of the Kuki-Chin group. The pronoun of the first person is the same as in Kuki.

The following are the authorities on the language of this tribe:—

BROWN, THE REV. N.—*Comparison of Indo-Chinese Languages*. *Journal of the Asiatic Society of Bengal*, Vol. vi, 1837, pp. 1023 and ff. On p. 1035 a Khoibū and a Maring Vocabulary.

MCCULLOCH, MAJOR W.—*Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages*. Selections from the Records of the Government of India (Foreign Department), No. 27. Calcutta, 1859. Account of the Tribe on p. 65. ‘Murring’ vocabulary on pp. vii and ff. of Appendix I.

DAMANT, G. H.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers*. *Journal of the Royal Asiatic Society*, Vol. xii, 1880, pp. 228 and ff. On p. 242 an account of the tribe. On p. 255 a vocabulary taken from McCulloch. Damant classes Maring as a Kuki language.

The following sketch of Maring grammar is based on the specimens and list of words and sentences:—

*Pronunciation*.—The letters *r* and *l* are freely interchanged, the former being used after a vowel, as in Kabui. Thus *lat*, wealth, but *nai-ral*, your wealth. The vowels *o* and *aū* are interchangeable. Thus *ro* or *raū*, the suffix of the Locative case.

*Prefixes and Suffixes*.—As elsewhere the otiose prefix *ā*, properly meaning ‘his,’ but often with no meaning, is common. Thus *ā-chā*, a son; or *kai-chā*, my son, *nai-chā*, thy son, *ā-chā*, his son. Indeed *kai* and *nai* also appear to frequently lose their meanings, as *nai-pā*, your father or a father; *kai-nāū*, my brother or a brother.

The suffix *bā*, meaning ‘he who is,’ which also occurs in Meithei, Chutiya, Kwoireng and Khoirāo, and which corresponds in force to the Angāmi *u* and the Ao *er* is very common, especially at the end of adjectives. It is freely dropped. It is sometimes pronounced *wā*. Thus we have *ādong-bā*, (the son) who was the younger; *napāwa thangāi-bā*, the man who is good; but *nai-machal thangāi*, your conduct (was) good; *nai-pā*, *pā-bā* or *pā-wā*, all meaning ‘father.’ It occurs in Tibetan under the form *pa*.

There is a suffix *ri* added to the nominative and accusative of nouns and pronouns, which does not appear to affect the sense. Perhaps it gives a definitive force. Thus *kai-pā-ri*, my father (lives); *ānāi-ri* (my father’s) servants (are eating); *lūpā hai-ri*, (give) this rupee. *Hai-ri*, this (my son has become alive); *sapūk ā-ri*, (how old is) this horse? In No. 96 of the List of the Standard Words *ri* is given as meaning ‘but’.

In one instance *di* seems to be used in much the same way, viz. *nang-di*, you, on the one hand, (are always with me, while your brother, etc.)

*Nouns*.—*Gender*.—There is the usual rule about human beings. Thus,—

<i>nai-pā</i> , father.	<i>nai-pūi</i> , mother.
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<i>kai-nāū</i> , brother.	<i>kai-chal</i> , sister.
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<i>na-pāwā</i> or <i>thami</i> , man.	<i>na-pūiyā</i> , woman.
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<i>kai-chā</i> , child.	
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<i>kai-chā na-pāwā</i> , son.	<i>kai-chā na-pūiyā</i> , daughter.
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For other animals the suffixes are (*ā-*)*pā*, male, and (*ā-*) *pūi*, female, as in Khoirāo.

Thus,—

<i>sapūk ā-pā</i> , horse.	<i>sapūk ā-pūi</i> , mare.
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<i>ūi pā</i> , dog.	<i>ūi pūi</i> , bitch.
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*Number*.—The Plural, as usual, is only indicated when this is rendered necessary by the context. The suffix for the plural of human beings is *ānām* (meaning 'all') and of other animals (*ka-*)*chūng*. Thus,—

<i>nai-pā</i> , father.	<i>nai-pā ānām</i> , fathers.
<i>sapūk</i> , horse.	<i>sapūk ka-chūng</i> , horses.
<i>ūi</i> , dog.	<i>ūi chūng</i> , dogs.

The pronouns form their plurals differently.

*Case*.—The *Nominative* takes the suffix *na* or *ni* before transitive verbs. Thus *kai-na ūm-lē*, I strike; *nang-ni chāk khāng-lā*, thou gavest a feast; *a-chā-ni sūn-lā*, his son said; but *kai chā-wā*, I go; *ā nang-orā*, he was distressed. *Ni* is, however, sometimes used before intransitive verbs also, as in *ā-ni tong-bai lai-lē*, he is sitting (on a horse).

The termination of the *Accusative* is *yā*, as in *chā-yā ūm-lā*, (I) have beaten the son. I have not come across any occurrence of the *Instrumental* case.

The suffix of the *Dative* is *nūng*, as in *pābā-nūng*, (he said) to the father. Motion towards is indicated by *rā*, as in *laū-rā*, (he sent him) to the field. There is also *tānā laipāk khat dā chā-orā*, went to a far country.

The suffix of the *Ablative* is *ro-wē* or *nūngai*. Thus, *naipā khat-ro-wē*, from a father; *napā-wā thangāi-bā khat-nūngai*, from a good man; *ā-nūngai*, from him.

The *Genitive* takes the suffix *dai*, as in *thami khat-dai*, of a man (there were two sons). This *dai* sometimes combines with the noun to which it is attached, with elision of the *d*. Thus *nai-pā anām-ai*, of fathers; *nai-pā-i* (in the house) of your father. More usually, however, the genitive has no termination, but is simply prefixed to the noun indicating the thing possessed. Thus *kai-pā anāi-ri*, my father's servants.

The suffix of the *Locative* is *ro*, sometimes pronounced *raū* or *laū*. Thus, *chim-laū*, in the house; *hai-raū*, thereupon; *hai-ro*, in that (country); *tāng-nā-ro*, on becoming dear; *ngak-sam-ro*, on (his) neck. Another suffix is *lā* or *rā*, as in *chim-lā* (would not go) into the house; *laū-rā*, (was) in the field; also, (sent) him to the field. In No. 226 of the list of words and sentences, *chim-airā*, is 'in the house.'

*Adjectives*.—These usually, but not always, follow the noun they qualify. We have *tānā laipāk*, a far country, in which *tānā* is the adjective. They do not change for gender, number or case, but freely drop the suffix *bā* mentioned under prefixes and suffixes.

Examples of *Comparison* are,—

<i>thangāi-bā</i> , good.
<i>ānē thangāi</i> , better.
<i>nāmē-raū ānē thangāi</i> , better than all, best.
<i>kachaū-wā</i> , high.
<i>ānē kachaū-wā</i> , higher.
<i>nāmē-raū ānē kachaū-wā</i> , highest.

*ā-char yā-ri ā-naū-ni ānē kachaū*, his brother is taller than his sister.

*Pronouns*.—The following are the *Personal Pronouns*,—

<i>kai</i> , I.	<i>kai-yē</i> , we.
<i>nang</i> , thou.	<i>nā-ri-yo</i> , you.
<i>ā</i> , he.	<i>ā-ri-yo</i> , they.

These as a rule are declined regularly, but there are some abnormal forms.

A genitive is formed by suffixing *klaū*, as in,—

*kai-yē klaū*, of me, of us.

*nai klaū*, of thee.

*nā klaū*, of you.

*ā klaū*, of him, of them.

More usually, however, the simple pronoun is prefixed, as in *kai-pā*, my father; *nai-min*, your name; *ā-chā*, his son.

A genitive is also formed by suffixing *yē*, as in *kai-yē klaimakhai nai-yē*, whatever (is) mine (is) yours. In the third person we have *ā-yē* or *āi-yē*.

The Demonstrative Pronoun is *hai*, this or that. It takes the suffix *bā*, and has a genitive in *yē*. Examples are,—

*laipāk hai-ro*, in that country.

*napāwā hai-bā-ni*, that man (sent him).

*hai-yē āmandi*, the price of that.

*lūpā hai-ri*, this rupee.

The pronoun of the third person is also used as a demonstrative, as in *sapūk ā-ri*, this horse. In one case we have *yā-ri* meaning 'the,' viz., in *ā-char yā-ri*, his sister, literally, 'the his sister.' In the parable, *yā-rāu* is translated 'among them'.

Interrogative Pronouns are,—*Hū(-wē)*, who? as in *hū-yē chā napāwā*, whose son? *kaū(-wē)*, what, as *nai-min kaū-si taū*, what is your name? *taū-hori kaū-taū-wo*, what is the matter? *kaū-ngat*, is 'how many?' Compare *ā-ngat*, so many.

**Verbs.**—The conjugation of the Maring verb is on the whole more definite than that in the other members of the group. Each tense has its own suffix, and the general scheme of conjugation is adhered to very fairly.

The Verb Substantive has two forms *oi* and *lai*, both of which are conjugated quite regularly.

The following is the conjugation of the Finite Verb:—

*Present*,—Suffix *lē*, as *ūm-lē*, strikes; *chā-lē*, eats; *chā-lē*, goes.

The suffix *wā* is also used as in *kai chā-wā*, I go. The suffix *lē* sometimes takes a final *i*, and the verb the prefix *ki*, as in *nang ki-chā-lēi*, thou goest.

*Present Definite*,—I have found one instance of a periphrastic present with the verb substantive *lai*, viz., *khāng-lai*, is giving (a feast).

*Future*,—The suffix is *ro*, as *ūm-ro*, will strike; *sūn-ro*, will say. Compare Tāngkhul *ra*.

*N.B.*—*ro*, also written *raū*, is also the suffix of the locative case.

*Imperfect*, }  
*Past*, }  
*Perfect*, }  
*Pluperfect*, }—Suffix *lā*,—*ūm-lā*, struck; *yel-pi-lā*, divided and gave; *ma chūp-lā*, kissed; *mi-yēk-lā*, heard.

Suffix *khaū*,—*oi-khaū*, was; *lai-khaū*, were.

Suffix *khaū-lā*,—*chā-khaū-lā*, went.

Suffix *orā*,—*chā-orā*, went; *chā-orā*, sent (see causal verbs); *nang-orā*, was distressed; *māng-orā*, wasted.

Other forms,—*hūng-til-nā-wā*, joined; *nūng-āiyā-wā*, rejoiced; *hūng-ā*, came back; *kangāi*, asked.

*Imperative*.—Suffix *lak*,—*ūm-lak*, strike; *khlāk-lak*, put; *pi-lak*, give; *fan-lak*, bind; *yūsūk-lak*, draw (water); *ūp-yē-lak*, cause to wear; *na-yē-lak*, put on; *tūng-yē-lak*, cause to ride; *thi-lak*, look. So (with final *ā*) *pi-lak-ā*, give (my share).

Suffix *wā*,—*chā-wā*, go; *laū-chā-wā*, walk; *oi-ra-wā*, make (me one of your servants).

Suffix *yā-si*,—*lai-yā-si*, let us remain.

*Verbal Nouns, etc.*.—Suffix *nā*; Dative, *um-nā-nūng*, to beat; *oi-nā-nūng*, to be. Locative, *tāng-nā-ro*, on becoming dear.

Suffix *bi*,—*ūm-bi*, striking; *oi-bi*, being; *chā-bi*, going, and many others.

Suffix *bai*,—*chā-bai*, having gone or having eaten; *kan-thāu-bai*, having arisen; *mū-bai*, having seen, and many others.

Prefix *ka*,—*ka-lai*, one who exists or remains, a resident.

*Passive Voice*.—As usual does not exist. ‘I was struck’ is rendered ‘struck me,’ *kai-yā ūm-lā*.

*Negative Verb*.—The negative particle is *mak*, as *thangāi*, good; *thangāi-mak*, bad.

So *pi-mak-ā*, gave not; *ni-mak-ā*, am not (compare Tāngkhul verb substantive); *yā-mak*, refused; *khā-thūt-mak*, did not disobey. Note that the negative follows the word negated.

*Causal Verb*.—The use of the suffix *ni*, added to the nominative, seems to change an intransitive verb to a transitive one. Thus *chā-orā*, (he) went; but *napāwa hai-bā-ni chā-orā*, that man sent (him). Causal verbs are also formed by adding *yē* to the root. Thus, *ūp-yē-lak*, cause to wear; *na-yē-lak*, put on; *tūng-yē-lak*, cause to ride.

*Interrogative Verb*.—I have not traced any interrogative particle which is suffixed to verbs.

[No. 22.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-KUKI SUB-GROUP.

## MARING.

## SPECIMEN I.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

Thami khatdai āchā khani laikhaū. Yāraū khani ākhlyākraū  
 Man one-of his-son two were. Them-in two from-amongst  
 īdongbā, 'kai-nūng piraū lal sarūk hai pilakā,' pābā-nūng sūn.  
 the-younger, 'me-to to-be-given wealth share that give,' father-to said.  
 Āpāni āchā khani nūng lal yēlpilā. Bāi laikhaūbai lal hai  
 His-father his-son two to wealth divided. Sometime remaining wealth that  
 ūlaū-haihai tānā laipāk khat dā chāorā. Laipāk hairo okmaknāro lal  
 carrying far country one to went. Country that-in wickedly wealth  
 pūmnāmak māngorā. Lal pūmnāmak māngor-chaiyā chāk tāngnāro  
 all was-wasted. Wealth all having-been-wasted rice being-dear  
 ā nangorā. Laipāk hairo kalai napāwā khat-ko hūngtilnāwā.  
 he was-distressed. Country that-in residing man one-with joined,  
 Napāwā haibāni hok silo taūbi laū-rā chāorā. Hokai-chāk haiyē  
 Man that-by swine pasture saying field-to was-sent. Swine's-food that-even  
 chāisē taūhaū hūni pimakā. Laūsing hūngdāwābi āni sūnlā,  
 to-eat wished-although anyone gave-not. Sense having-returned he said,  
 'kaipā ānāiri lemthokpāthoknē chālē, kairi masullā  
 'my-father's servants abundantly are-eating, I-whereas hungry-being  
 hilayā. Kai pāwā-nūng chābai sūnro, "Pāwā, kai Tharāi-nūng  
 am-about-to-die. I father-to having-gone will-say, "Father, I God-to  
 lālā, pāwā, nai-nūng-khi lālā. Kai naichā koi kamatik  
 did-wrong, father, you-to-also did-wrong. I your-son to-be-called worthy  
 nimakā; kaiyā naināi khat oirawā." Āni kanthaūbai pāwā-nūng hūngā.  
 am-not; me your-servant one make." He getting-up father-to went-back.  
 Āyē klai lainang āpāni mūbai malūngsibai, chanfābai,  
 His afar-off being-on his-father having-seen being-compassionate, running,  
 ngaksamro rakolbai, machūplā. Achāni āpā-nūng sūnlā, 'pāwā, kai  
 neck-on embracing, kissed. His son his-father-to said, 'father, I

Tharāi-nūng lālā, pāwā, nai-nūng-khi lālā, kai naichā koi  
*God-to did-wrong, father, you-to-also did-wrong, I your-son to-be-called*  
 kamatik nimakā.' Hairāū āpāni anāiyā-nūng sūnlā, 'kaichā-nūng  
*worthy am-not.' Thereupon his-father his-servants-to said, 'my-son-to*  
 fi thangāi pibai ūpyēlak; kaichāyā akhūtro khūsi khat nayēlak,  
*cloth good bringing cause-to-wear; my-son's hand-on ring one put-on,*  
 āhoro khonghūp tūngyēlak; chāmāibai nūngkwāinē laiyāsi;  
*his-feet-on shoes let-ride; eating merrily let-us-remain;*  
 kaūsjyābi kaichā hairi hiworāhaū, ringbāi-hūngthūkā; māngorāhaū,  
*the-reason-being my-son this having-died, has-again-become-alive; having-been-lost,*  
 hanūi fālā.' Āsi sūnbai yāri nūngāiyāwā.  
*again has-been-found.' This saying they rejoiced.*

Hai tamro āchā ūpā laūrā laūklē. Āni achim-ro  
*That time-at his-son elder field-to-(in) was. He his-house-to*  
 kalēngā fūng ngūm ānūi miyēklā. Āni anāi-khat ūngbai,  
*in-returning drum sound dancing heard. He his-servant-one calling,*  
 'taūhori kāutaūwo?' sūnbai kangāi. Ānāi haini sūn, 'naināū  
*'the-matter what-is?' saying asked. His-servant that said, 'your-brother*  
 hūngā, nāmak sāmakanē hūngbai naipāni harāubai chāk khānglai.'  
*has-come, illness without on-coming your-father being-glad feast is-giving.'*  
 Hairāū āchā ūpāni matūngkhābai chim-lā changlotāū yāmāk.  
*Thereupon his-son elder getting-angry house-into to-go-in refused.*  
 Hairāū āpāni wāthūkbai āyā wāmaninlā. Āchāni āpānūng sūnlā,  
*Thereupon his-father having-come-out him entreated. His-son father-to said,*  
 'pāwā, thilak, chahi āngatro naisēpā taūho nai khaūsūn hanūirakhi  
*'father, look, years so-many-in your-service in-doing your commandment even-once*  
 khathūtmak; haihakro kaiplūi-ko nūngkwāinē chānūngē tāngchā  
*did-not-disobey; yet my-friends-with merrily to-eat goat-young*  
 khat-khē pimak; nai-ral hai ngakfā napūiyā-nūng piworbai  
*one-even was-not-given; your-wealth that all woman-to by-giving*  
 māngorā, naichā hai hūgnāro nangni chāk khānglā.' Hairāū  
*who-wasted, your-son that on-coming you feast gave.' Thereupon*  
 āpāni sūn, 'nangdī kai-ko tatmakai klai, kaiyē klaimakhai naiyē.  
*his-father said, 'you me-with always are, mine whatever-is yours-is.*  
 Naināo haini hibai, yēngkalēngā; māngonāi, fālā;  
*Your-brother this having-died, is-alive; having-been-lost, has-been-found;*  
 āmarāmē hākrāwāni chimā.'  
*therefore to-be-glad it-is-proper'*

[No. 23.]

## TIBETO-BURMAN FAMILY.

## NĀGĀ GROUP.

## NĀGĀ-KUKI SUB-GROUP.

## MARING.

## SPECIMEN II.

(STATE, MANIPUR.)

*(Babu Bisharup Singh, 1899.)*

A song sung at the death of aged or respectable men, and also the lamentation of friends and relatives of the deceased.

Kūlkūngā ūmlē piyo. Kandrāngrai ? Thihandrāngrē ?  
*What-was-created is-dead give. What-is-the-cause ? Is-it-caused-by-devil ?*  
 Pasāngō, samlē nungsam, hē, ponroikhā. Rūngtimā  
*Creator, death has-occurred, O, clothe-the-deceased (body). O-friend*  
 roikhlā.  
*gone-to-nether-land.*

Kaiplūi, nang lainang nai machat thangāi taubai kā nūngkwāi.  
*My-friend, you when-living your conduct good being we were-happy.*  
 Āsinang, kaiplūi, nang hiworābai kā nūngāimakā. Plūiyo, Tharāi-  
*Now, my-friend, you on-being-dead we are-not-happy. O-friend, God-*  
 nangni chānpiyānang, hanūi mūrilānang kā nūngāiraūho, Nang  
*by being-kind, once-more if-allowed-to-see we would-be-happy. You-(from)*  
 khainānāraū kā lāwā. Kā āpangnakāni. Kaiplūi, nang  
*separation-on we are-grieved. We are-like-one-senseless. My-friend, you*  
 hiyā, nang nūngai hall khlāklē, fi khē khlāklē, chāk khē  
*are-dead, you for cow is-given, cloths also are-given, rice also*  
 khlāklē, wā khē khlāklē, tūl khē khlāklē. Ā ānām chābai  
*is-given, fowl also is-given, wine also is-given. These all eating*  
 nūngkwāinē nang laulailo.  
*happily (may)-you live.*

The translation of the above is as given to me. It is not always easy to follow.

STANDARD WORDS AND SENTENCES IN

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Liyāng (McCulloch).	Tāngkhul Nāgā.
1. One . . . .	Kali . . . .	Hang-li-nē . . . .	Khat . . . .	Khatka . . . .
2. Two . . . .	Kāhē . . . .	Hang-na . . . .	Niyā . . . .	Khani . . . .
3. Three . . . .	Kosa . . . .	Hang-tūm . . . .	Sūm . . . .	Khathum . . . .
4. Four . . . .	Pādai . . . .	Mu-dai . . . .	Madai . . . .	Mati . . . .
5. Five . . . .	Pongo . . . .	Mingū . . . .	Mang-yū . . . .	Pangā . . . .
6. Six . . . .	Choro . . . .	Sarrük . . . .	Charük . . . .	Tharuk . . . .
7. Seven . . . .	Chānē . . . .	Sin-nā . . . .	Chinyā . . . .	Shini . . . .
8. Eight . . . .	Chāchā . . . .	Sā-chat . . . .	Tā-chāt . . . .	Chishat . . . .
9. Nine . . . .	Choko . . . .	Sō-kī . . . .	Chāk-yū . . . .	Chiko . . . .
10. Ten . . . .	Chiro . . . .	Ke-rō . . . .	Kar-yū . . . .	Tharā . . . .
11. Twenty . . . .	Makē . . . .	Mā-kēi . . . .	Mā-kai . . . .	Maga . . . .
12. Fifty . . . .	Rē pongo . . . .	Rengō . . . .	Ring-yū . . . .	Hang pangā . . . .
13. Hundred . . . .	Krē . . . .	Hai . . . .	Kai . . . .	Shāka . . . .
14. I . . . .	Yi . . . .	E-lā . . . .	I . . . .	I . . . .
15. Of me . . . .	Āchu pēwā . . . .			Iwui . . . .
16. Mine . . . .	Yi . . . .		Āeyū-gō . . . .	Iwuina' ( <i>is mine</i> ) . . . .
17. We . . . .	Ikru . . . .		Ālyū . . . .	Ithum . . . .
18. Of us . . . .	Ikrochu . . . .			Ithumwui . . . .
19. Our . . . .	Inilēkru . . . .		Ālyū-gō . . . .	Ithumwui . . . .
20. Thou . . . .	Niēt . . . .	Nang-lā . . . .	Nang . . . .	Na . . . .
21. Of thee . . . .	Nichu . . . .			Nawui . . . .
22. Thine . . . .	Niyē . . . .		Nang-gō . . . .	Nawuina ( <i>is thine</i> ) . . . .
23. You . . . .	Nilēkru . . . .		Nyū . . . .	Na, nathum . . . .
24. Of you . . . .	Nilēkruchu . . . .			Nawui . . . .
25. Your . . . .	Nilēkru . . . .		Nyū-gō . . . .	Nawui, nathumwui . . . .

LANGUAGES OF THE NĀGĀ-KUKI SUB-GROUP.

Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgā.	English.
Kāseu-khet . . .	Āmākak, ka-tāng . . .	Khat . . . .	1. One.
Kāneu . . . .	Kanni, kali . . . .	Khani . . . .	2. Two.
Kā-thūm . . . .	Kāthūm, kathūng . . . .	Khiyūm . . . .	3. Three.
Mā-theu . . . .	Māli, matli . . . .	Fili . . . .	4. Four.
Phangēu . . . .	Phangā . . . .	Fangā . . . .	5. Five.
Tharūk . . . .	Tharūk, tārūk . . . .	Tharūk . . . .	6. Six.
Sin-nī . . . .	Sannī, chini . . . .	Āni . . . .	7. Seven.
Chi-sāt . . . .	Chāchēt, chisāt . . . .	Chot . . . .	8. Eight.
Chikū . . . .	Chāko, . . . .	Tako . . . .	9. Nine.
Tharrā . . . .	Tharrā . . . .	Chip . . . .	10. Ten.
Mākūi . . . .	Mākū het . . . .	Somni . . . .	11. Twenty.
Heng phangeu . . .	Tāng phangā . . . .	Somngā . . . .	12. Fifty.
Shā-khet . . . .	Sēgē . . . .	Machā . . . .	13. Hundred.
I . . . .	I . . . .	Kai . . . .	14. I.
		Kaiyē klaū, kai- . . .	15. Of me.
I-yōe . . . .	I-vē . . . .	Kaiyē . . . .	16. Mine.
I-thūmā . . . .	I-rō . . . .	Kaiyē . . . .	17. We.
		Kaiyē klaū . . . .	18. Of us.
	I-tō-rē-vē . . . .	Kaiyē . . . .	19. Our.
Ngē . . . .	Nang . . . .	Nang . . . .	20. Thou.
		Nai klaū, nai- . . .	21. Of thee.
Ngē-yōe . . . .	Nā-tang-ve . . . .	Naiyē . . . .	22. Thine.
Ngā-thūmā . . . .	Nā-ro . . . .	Nāriyo . . . .	23. You.
		Nā klaū . . . .	24. Of you.
	Nā-tō-rē-vē . . . .	Naiyē . . . .	25. Your.

English.	Sopronā.	Morām (McCulloch).	Kwoireng or Liyāng (McCulloch).	Tāngkhul Nāgā.
26. He . . .	Hana . . .	Ā dō . . .	Si . . .	Ā . . .
27. Of him . . .	Hanachu . . .	.....	.....	Āwui . . .
28. His . . .	Hana . . .	.....	Si-gō . . .	Awuina ( <i>is his</i> ) . . .
29. They . . .	Poilēkru . . .	.....	Si-yū . . .	Āthum . . .
30. Of them . . .	Poilēkruchu . . .	.....	.....	Āthumwui . . .
31. Their . . .	Poilēkru . . .	.....	Pālyū-gō . . .	Āthumwui . . .
32. Hand . . .	Ubbā . . .	Ā-vā ( <i>McCulloch</i> ), vān ( <i>Brown</i> ).	Chā-ben . . .	Pāng . . .
33. Foot . . .	Upfī . . .	Pē-pē-gō ( <i>McCulloch</i> ), phai ( <i>Brown</i> ).	Phē-dī . . .	Phai . . .
34. Nose . . .	Unghūng . . .	Nā-kāng . . .	Tānyū . . .	Nātāng . . .
35. Eye . . .	Ungbē . . .	Ā-mek ( <i>McCulloch</i> ), mik ( <i>Brown</i> ).	Mit . . .	Mik . . .
36. Mouth . . .	Ummē . . .	Ā-mū-i ( <i>McCulloch</i> ), māthū ( <i>Brown</i> ).	Chā-mūn . . .	Khamor . . .
37. Tooth . . .	Uhū . . .	Ā-ghū ( <i>McCulloch</i> ), āghā ( <i>Brown</i> ).	Chā-hū . . .	Hā . . .
38. Ear . . .	Nūbbi . . .	Ā-ko-sī ( <i>McCulloch</i> ), inkon ( <i>Brown</i> ).	Pā-kong . . .	Khanā . . .
39. Hair . . .	Pisū . . .	Tam ( <i>McCulloch</i> ), thām ( <i>Brown</i> ).	Tā-tham . . .	Āsam . . .
40. Head . . .	Uppi . . .	Ā-pi . . .	Chā-pi . . .	Kui . . .
41. Tongue . . .	Māli . . .	.....	.....	Male . . .
42. Belly . . .	Uppū . . .	Ā-moi . . .	Chā-wōn . . .	Wuk . . .
43. Back . . .	Upfē . . .	Ā-pau . . .	Chāngūm, tāting . . .	Khumkor . . .
44. Iron . . .	Unghūng . . .	Ke-phū ( <i>McCulloch</i> ), kaphā ( <i>Brown</i> ).	Chagi . . .	Mari . . .
45. Gold . . .	Sanā ( <i>Manipuri</i> ) . . .	Sannā leppō . . .	Kachyāk . . .	Sinā . . .
46. Silver . . .	Kasha . . .	Sannā . . .	Lāng-kāng . . .	Lupā . . .
47. Father . . .	Apū ( <i>It is pronounced by placing the upper teeth on the under lip</i> ) . . .	Ā-phū ( <i>McCulloch</i> ), ā-pā ( <i>Brown</i> ).	Āpyū . . .	Āvā . . .
48. Mother . . .	Apē ( <i>Do.</i> ) . . .	Ā-pūi . . .	Ā-pūi . . .	Āva . . .
49. Brother . . .	Athēhū . . .	Ā-song-kating-po ( <i>elder</i> ), tēigāro-po ( <i>younger</i> ).	Ā-chi ( <i>elder</i> ), āsā-karūbā ( <i>younger</i> ).	Āma ( <i>elder</i> ), āgato ( <i>younger</i> )
50. Sister . . .	Atūi ( <i>elder</i> ), thihū, thēhu ( <i>younger</i> ).	Ā-ti-pūi . . .	Āchi ( <i>elder</i> ), ātan-pūi ( <i>younger</i> ).	Āchāi ( <i>elder</i> ), āgatuiva ( <i>younger</i> ).
51. Man . . .	Pūtomai, mai, ma . . .	Sa-phū-na-mai ( <i>McCulloch</i> ), mi ( <i>Brown</i> )	Mpyū-mai . . .	Mayärno . . .
52. Woman . . .	Nētomai, nitomai . . .	Sa-pūi-nē-meī . . .	Mpūi-mai . . .	Shano . . .

Phadāng (McCulloch).	Khanz̄i (Khoongooe of McCulloch).	Maring Nāgā.	English.
Ai . . . . .	Prō . . . . .	Ā . . . . .	26. He.
		Ā-klaū, ā-	27. Of him.
Ai-yē . . . . .	Kā-tā-si . . . . .	Āyē . . . . .	28. His.
Āi-thūma . . . . .	Pō-ro . . . . .	Āriyo . . . . .	29. They.
		Ā-klaū . . . . .	30. Of them.
	Kā-tā-si-vē . . . . .	Āyē . . . . .	31. Their.
Pān . . . . .	Ā-khūt . . . . .	Khūt . . . . .	32. Hand.
Phē-kūm . . . . .	Ā-kong . . . . .	Āho . . . . .	33. Foot.
Nē-ghār . . . . .	Kā-rū . . . . .	Nāthūng . . . . .	34. Nose.
Mik . . . . .	Ā-mit . . . . .	Mit . . . . .	35. Eye.
Mār-sū . . . . .	Kā-mō . . . . .	Mūr . . . . .	36. Mouth.
Hā . . . . .	Ā-hā . . . . .	Āhā . . . . .	37. Tooth.
Kā-nēu . . . . .	Ka-nā . . . . .	Khanābil . . . . .	38. Ear.
Sam . . . . .	Ā-kō-sā . . . . .	Sam . . . . .	39. Hair.
Kyēw . . . . .	Ā-kau . . . . .	Ālū . . . . .	40. Head.
		Malai . . . . .	41. Tongue.
Ūk . . . . .	Ā-pūk . . . . .	Ūk . . . . .	42. Belly.
Dūk-dēu . . . . .	Ā-nā . . . . .	Namkal . . . . .	43. Back.
Ma-ri . . . . .	Mārū . . . . .	Thar . . . . .	44. Iron.
Sin-nā . . . . .	Sanni . . . . .	Sanā . . . . .	45. Gold.
Rū-pā . . . . .	Lūphā . . . . .	Lūpā . . . . .	46. Silver.
Ī-wau . . . . .	Ā-vi . . . . .	Naipā . . . . .	47. Father.
Ī-wi . . . . .	Ā-wū . . . . .	Naipūi . . . . .	48. Mother.
Ī-mī (elder), i-tau (younger).	Amā (elder), ikā-dō (younger).	Kaināū (younger) brother).	49. Brother.
Ī-chōn (elder and younger)	Ījoi (elder), ichā-dō (younger).	Kaichal (do.) sister).	50. Sister.
Mē, yā-nau . . . . .	Kā-hai-rē . . . . .	Napāwā, thami . . . . .	51. Man.
Ā-lā-nau . . . . .	Ā-phāe nau . . . . .	Napūiyā . . . . .	52. Woman.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Liyāng (McCulloch).	Tāngkhui Nāgā.
53. Wife	Akē	.....	.....	Prai
54. Child	Nātomai	.....	Mā-nā	Noshino
55. Son	Nā-pū-tomai, unāpūto	Ā-nā-sa-phū-nē	Ānā-mpyū-mai	Noshino mayārno
56. Daughter	Unā-moni-tomai	Ā-nā-sa-pūi-nē	Ānā-pūi-mai	Noshino ngalāva
57. Slave	Chilēmai	.....	.....	Ro
58. Cultivator	Utākatamai	.....	.....	Lui kavā mi
59. Shepherd	Kolātukāyē kokhomai	.....	.....	Yāo kahoma
60. God	Orāmē	Surā	Chā-rā	Varivarā
61. Devil	Khēchirā	.....	.....	Chipī
62. Sun	Chēnghēng	Lai-mik (McCulloch), tāmik (Brown).	Ni-mit	Chimik
63. Moon	Ūkhro	Si-kō (McCulloch), thā (Brown).	Chā-hyū	Kachāng
64. Star	Ovū	Sag-ai (McCulloch), chā-ghānthai (Brown).	Chā-ghān	Sirā
65. Fire	Ummi	Ā-mi (McCulloch), mai (Brown).	Chā-mi	Mai
66. Water	Uza	Ā-dū (McCulloch), athui (Brown).	Ta-dwi	Tara
67. House	Uchi	Ā-kē (McCulloch), kai (Brown).	Chā-ki	Shim
68. Horse	Kuri	Tā-kōi (McCulloch), chā-kon (Brown).	Chā-gon	Sigui
69. Cow	Uto	Ā-tom	Mā-tom	Simuk
70. Dog	Usi	Ā-chī (McCulloch), ā-thi (Brown).	Tā-ki	Fa
71. Cat	Kosā	Chong-na (McCulloch), tokpā (Brown).	Mi-nā	Lāmi
72. Cock	Uhū	Ā-rūl (hen)	Mārūl (hen)	Harvā
73. Duck	Kupi	.....	.....	Vāno
74. Ass	Gādhā	.....	.....	Siguino
75. Camel	Ūt	.....	.....	Ut
76. Bird	Rēhüt	Āroi (Brown)	Thiknā	Vāno
77. Go	Tāo	Tallo	Tā-sō	Kavā, kachat ( <i>to go</i> )
78. Eat	Koto	Tū-lō	Tyū-lō	Kashāi, phākazā ( <i>to eat</i> )
79. Sit	Hebbū	Bam-lō	M-tau-lō	Kapam ( <i>to sit</i> )

Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgū.	English.
.....	.....	Kainū . . . .	53. Wife.
.....	.....	Kaichā . . . .	54. Child.
Chā-ni-pā . . . .	Íni-au-pā . . . .	Kaichā napāwā . . . .	55. Son.
Chā-nū-pī . . . .	Í-ni-au-nū . . . .	Kaichā napūiyā . . . .	56. Daughter.
.....	.....	Kaināi . . . .	57. Slave.
.....	.....	Kailaū tūn . . . .	58. Cultivator.
.....	.....	Yāo sil thimi . . . .	59. Shepherd.
.....	.....	Tharāi . . . .	60. God.
Kim-yau . . . .	Kung-yō . . . .	Tharāi . . . .	61. Devil.
Di-mit . . . .	Kā-jing . . . .	Nūmit . . . .	62. Sun.
Kā-jēw . . . .	Kāng . . . .	Tānglā . . . .	63. Moon.
Sār-hā . . . .	Marik . . . .	Sorawā . . . .	64. Star.
Mi . . . .	Mei . . . .	Mai . . . .	65. Fire.
Tūndūl . . . .	Dérū . . . .	Yūi . . . .	66. Water.
Sim . . . .	Sing . . . .	Chim . . . .	67. House.
Sā-koi . . . .	Si-gōl . . . .	Sapūk . . . .	68. Horse.
S-mūk . . . .	Si-mūk . . . .	Hall . . . .	69. Cow.
Hwi . . . .	Hū . . . .	Üi . . . .	70. Dog.
Lāng-yau . . . .	Lā-mi . . . .	Ātūng . . . .	71. Cat.
Herr (hen) . . . .	Hā (hen) . . . .	Wā . . . .	72. Cock.
.....	.....	Ngānū . . . .	73. Duck.
.....	.....	Gādhā . . . .	74. Ass.
.....	.....	Üt . . . .	75. Camel.
Wā-nau . . . .	Ā-tā . . . .	Wā . . . .	76. Bird.
Ret-lō . . . .	Nā-rē-to-mā . . . .	Chāwā . . . .	77. Go.
Sai-lō . . . .	Si lō . . . .	Chālaga . . . .	78. Eat.
Pem-lō . . . .	Pāng-lō . . . .	Omlaga . . . .	79. Sit.

English.	Sopvomā.	Marūm (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhui Nāgā.
80. Come . . .	Hēko . . .	Pā-lō . . .	Pā-lō . . .	Kharā ( <i>to come</i> ) .
81. Beat . . .	Dāo . . .	Lāk-lō . . .	Lē-ā-kō . . .	Kasho ( <i>to beat</i> ) .
82. Stand . . .	Ālācho . . .	Sā-lō . . .	Chāp-ō . . .	Kanganing ( <i>to stand</i> ) .
83. Die . . .	Thiyē . . .	Tei-lō . . .	Sai-lō . . .	Kathi ( <i>to die</i> ) .
84. Give . . .	Piyo . . .	Pi-lō . . .	Pi-lō . . .	Kami ( <i>to give</i> ) .
85. Run . . .	Tū . . .	Pāk-lō . . .	Pakō . . .	Kangasam ( <i>to run</i> ) .
86. Up . . .	Āri . . .	.....	.....	Ātungshong .
87. Near . . .	Mollo . . .	Kanārlē . . .	Kanā-ghā . . .	Kangalem .
88. Down . . .	Ākhropo . . .	.....	.....	Āchingshong .
89. Far . . .	Kodopo . . .	Kādū-lam . . .	Kādyū-lam . . .	Katāva .
90. Before . . .	Āja . . .	.....	.....	Rida .
91. Behind . . .	Āthēpo . . .	.....	.....	Ākharang, akhanuk .
92. Who . . .	Nēthiyē . . .	.....	.....	Kapākala .
93. What . . .	Adē . . .	.....	.....	Khi .
94. Why . . .	Adalē . . .	Kau-yai-yū . . .	N-dē-gō-lō . . .	Khisāta .
95. And . . .	Ongē . . .	.....	.....	Angka, la .
96. But . . .	Wā ( <i>termination suffixed to the roots of verbs</i> ). . .	.....	.....	Ka .
97. If . . .	Lali ( <i>termination suffixed to the roots of verbs</i> ). . .	.....	.....	—aka .
98. Yes . . .	O-ā . . .	Āmoi . . .	Yū . . .	Ma .
99. No . . .	Mo . . .	Hā . . .	Māyē . . .	Angga, maning mana .
100. Alas . . .	Iyā . . .	.....	.....	Iyāvo .
101. A father . . .	Apū kali . . .	.....	.....	Āvā āka .
102. Of a father . . .	Apū kali . . .	.....	.....	Āvā ākawui .
103. To a father . . .	Apū kali hī . . .	.....	.....	Āvā ākali .
104. From a father . . .	Apū kali hī-ā . . .	.....	.....	Āvā ākawui aina .
105. Two fathers . . .	Apū kāhē . . .	.....	.....	Āvā khani .
106. Fathers . . .	Apū infū . . .	.....	.....	Āvābing .

Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgā.	English.
Trā-lō . . . .	Wā-lō . . . .	Ārwā . . . .	80. Come.
Mphit-lō . . . .	Kādāng-lō . . . .	Ūmlak . . . .	81. Beat.
Ling-lō . . . .	Māling-lō . . . .	Miyūngā . . . .	82. Stand.
Tsē-lō . . . .	Thi-lō . . . .	Hiworā . . . .	83. Die.
Māw-lō . . . .	Pi-lō . . . .	Pilak . . . .	84. Give.
Sem-lō . . . .	Preng-lō . . . .	Chanlaka . . . .	85. Run.
	.....	Kaithak . . . .	86. Up.
Naiē . . . .	Ā-sō-yeng . . . .	Kaipang . . . .	87. Near.
	.....	Kaidak . . . .	88. Down.
A-rāp . . . .	Ā-rē-sō . . . .	Klāūrā . . . .	89. Far.
	.....	Kaimāimang . . . .	90. Before.
	.....	Kaihinlā . . . .	91. Behind.
	.....	Hūwē . . . .	92. Who.
	.....	Kaūwē . . . .	93. What.
Kl-gā . . . .	Kl-kallō . . . .	Kaūwoiyābaiyo . . . .	94. Why.
	.....	Nūng ( <i>It is a termination always suffixed to the root of the noun</i> ). . . .	95. And.
	.....	Ri ( <i>It is a termination suffixed to a noun or verbal noun</i> ). . . .	96. But.
	.....	Nangdi . . . .	97. If.
Eh . . . .	No . . . .	Āmoi . . . .	98. Yes.
Māyē . . . .	Makē . . . .	Ningmakpi . . . .	99. No.
	.....	Lāwā khiyā . . . .	100. Alas.
	.....	Pawā khat . . . .	101. A father.
	.....	Naipā khat dai . . . .	102. Of a father.
	.....	Naipā khat-ro . . . .	103. To a father.
	.....	Naipā khat-rowē . . . .	104. From a father.
	.....	Naipā khani . . . .	105. Two fathers.
	.....	Naipā ānām . . . .	106. Fathers.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Liyāng (McCulloch).	Tāngkhul Nāgā.
107. Of fathers . . .	Apū inūi . . .	.....	.....	Āvābingwui . . .
108. To fathers . . .	Apū inūi hī . . .	.....	.....	Āvābingli . . .
109. From fathers . . .	Apū inūi hīā . . .	.....	.....	Āvābingwui aina . . .
110. A daughter . . .	Unāmonitomai kali . . .	.....	.....	Āno ngalāva āka . . .
111. Of a daughter . . .	Unāmonitomai kali . . .	.....	.....	Āno ngalāva ākawui . . .
112. To a daughter . . .	Unāmonitomai kali hī . . .	.....	.....	Āno ngalāva ākali . . .
113. From a daughter . . .	Unāmonitomai kali hīā . . .	.....	.....	Āno ngalāva ākawui aina . . .
114. Two daughters . . .	Unāmonitomai kāhē . . .	.....	.....	Āno ngalāva khani . . .
115. Daughters . . .	Unāmonitomai inūi . . .	.....	.....	Āno ngalāvabing . . .
116. Of daughters . . .	Unāmonitomai inūi . . .	.....	.....	Āno ngalāvabingwui . . .
117. To daughters . . .	Unāmonitomai inūi hī . . .	.....	.....	Āno ngalāvabingli . . .
118. From daughters . . .	Unāmonitomai inūi hīā . . .	.....	.....	Āno ngalāvabingwui aina . . .
119. A good man . . .	Pūtomai kāyi kali . . .	.....	.....	Mi kaphā ākana . . .
120. Of a good man . . .	Pūtomai kāyi kali . . .	.....	.....	Mi kaphā ākawni . . .
121. To a good man . . .	Pūtomai kāyi kali hī . . .	.....	.....	Mi kaphā ākali . . .
122. From a good man . . .	Pūtomai kāyi kali hīā . . .	.....	.....	Mi kaphā ākawni aina . . .
123. Two good men . . .	Pūtomai kāyi kāhē . . .	.....	.....	Mi kaphā khani . . .
124. Good men . . .	Pūtomai kāyi krohī . . .	.....	.....	Mi kaphābing . . .
125. Of good men . . .	Pūtomai kāyi krohī . . .	.....	.....	Mi kaphābingwui . . .
126. To good men . . .	Pūtomai kāyi krohī hī . . .	.....	.....	Mi kaphābingli . . .
127. From good men . . .	Pūtomai kāyi krohī hīā . . .	.....	.....	Mi kaphābingwui aina . . .
128. A good woman . . .	Nitomai kāyi kali . . .	.....	.....	Shano kaphā ākana . . .
129. A bad boy . . .	Unātomaipūto kasi kali . . .	Si-lē ( <i>bad</i> ) . . .	Kā-sā-hā ( <i>bad</i> ) . . .	Noshino mayärno makaphā ākana.
130. Good women . . .	Nitomai kāyi kru . . .	.....	.....	Shano kaphābing . . .
131. A bad girl . . .	Unātomainito kasi kali . . .	.....	.....	Noshino ngalāno makaphā ākana.
132. Good . . .	Kāyi . . .	Bi-lē . . .	Kau-wē-bā . . .	Kaphā . . .
133. Better . . .	Kāhē kono kaliyi . . .	.....	.....	Phākamai . . .

Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgā.	English.
.....	.....	Naipā ānāmai . . .	107. Of fathers.
.....	.....	Naipā ānām nūng . .	108. To fathers.
.....	.....	Naipā ānām nūngai . .	109. From fathers.
.....	.....	Naichā napūiyā khat . .	110. A daughter.
.....	.....	Naichā napūiyā khat dai . .	111. Of a daughter.
.....	.....	Naichā napūiyā khat ro . .	112. To a daughter.
.....	.....	Naichā napūiyā khat rowē . .	113. From a daughter.
.....	.....	Naichā napūiyā khani . .	114. Two daughters.
.....	.....	Naichā napūiyā ānām . .	115. Daughters.
.....	.....	Naichā napūiyā ānāmai . .	116. Of daughters.
.....	.....	Naichā napūiyā ānām nūng . .	117. To daughters.
.....	.....	Naichā napūiyā ānām nūngai . .	118. From daughters.
.....	.....	Napāwā thangāibā khat . .	119. A good man.
.....	.....	Napāwā thangāibā khat dai . .	120. Of a good man.
.....	.....	Napāwā thangāibā khat nūng . .	121. To a good man.
.....	.....	Napāwā thangāibā khat nūngai . .	122. From a good man.
.....	.....	Napāwā thangāibā khani tam . .	123. Two good men.
.....	.....	Napāwā thangāibā ānām . .	124. Good men.
.....	.....	Napāwā thangāibā ānāmai . .	125. Of good men.
.....	.....	Napāwā thangāibā ānām nūng . .	126. To good men.
.....	.....	Napāwā thangāibā ānām nūngai . .	127. From good men.
.....	.....	Napūiyā thangāibā khat . .	128. A good woman.
Ma-twi-nē (bad)	Ma-phem-ne (bad)	Hodwāchā thangāimak khat . .	129. A bad boy.
.....	.....	Napūiyā thangāibā ānām . .	130. Good women.
.....	.....	Pūiyāchā thangāimak khat . .	131. A bad girl.
Twi-lē	Tu-kā-phē-nē	Thangāibā . . .	132. Good.
.....	.....	Ānē thangāi . . .	133. Better.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
134. Best . . .	Mainiū kono kaliyi .	.....	.....	Phāmaikapa .
135. High . . .	Atukru .	.....	Kā-ko-bā .	Kachui .
136. Higher . . .	Kāhē kono kali atukru .	.....	.....	Chuikamai .
137. Highest . . .	Mainiū kono kali atukru .	.....	.....	Chuimaikapa .
138. A horse . . .	Kuri fodo kali .	.....	.....	Sigui .
139. A mare . . .	Kuri kru kali .	.....	.....	Sigui alā .
140. Horses . . .	Kuri fodo inūi .	.....	.....	Sigui tārāka .
141. Mares . . .	Kuri kru inūi .	.....	.....	Sigui alā tārāka .
142. A bull . . .	Uto fodo kali .	.....	.....	Simuk āvā aka .
143. A cow . . .	Uto kru kali .	.....	.....	Simuk alā aka .
144. Bulls . . .	Uto fodo inūi .	.....	.....	Simuk āvā tārāka .
145. Cows . . .	Uto kru inūi .	.....	.....	Simuk alā tārāka .
146. A dog . . .	Usi silo kali .	.....	.....	Fā aka .
147. A bitch . . .	Usi sikru kali .	.....	.....	Fā alā aka .
148. Dogs . . .	Usi silo inūi .	.....	.....	Fā tārāka .
149. Bitches . . .	Usi sikru inūi .	.....	.....	Fā alā tārāka .
150. A he goat . . .	Uhi fodo kali .	Ā-mi ( <i>goat</i> ) .	Kā-mi ( <i>goat</i> ) .	Me vā aka .
151. A female goat . . .	Uhi kru kali .	.....	.....	Me alā aka .
152. Goats . . .	Uhi inūi .	.....	.....	Me tārāka .
153. A male deer . . .	Ukhro fodo kali .	.....	.....	Sāngāi āvā .
154. A female deer . . .	Ukhro tukru kali .	.....	.....	Sāngāi alā .
155. Deer . . .	Ukhro .	.....	.....	Sāngāi .
156. I am . . .	Yinā soē .	.....	.....	I-na .
157. Thou art . . .	Nēnā soē .	.....	.....	Na-na .
158. He is . . .	Hananā soē .	.....	.....	Ā-na .
159. We are . . .	Ikrunā soē .	.....	.....	Ithum-na .
160. You are . . .	Nilēkrunā soē .	.....	.....	Na-na, nathum-na .

Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgā.	English.
.....	.....	Nāmēraū ānē thangāi	134. Best.
Kā-chūē .	Hū-lai . . . .	Kachūwā . . . .	135. High.
.....	.....	Ānē kachaūwā . . . .	136. Higher.
.....	.....	Nāmēraū ānē kachaūwā . . . .	137. Highest.
.....	.....	Sapūk āpā khat . . . .	138. A horse.
.....	.....	Sapūk āpūi khat . . . .	139. A mare.
.....	.....	Sapūk āpā kachūng . . . .	140. Horses.
.....	.....	Sapūk āpūi kachūng . . . .	141. Mares.
.....	.....	Hall pā khat . . . .	142. A bull.
.....	.....	Hall pūi khat . . . .	143. A cow.
.....	.....	Hall pā chūng . . . .	144. Bulls.
.....	.....	Hall pūi chūng . . . .	145. Cows.
.....	.....	Ūi pā khat . . . .	146. A dog.
.....	.....	Ūi pūi khat . . . .	147. A bitch.
.....	.....	Ūi pā chūng . . . .	148. Dogs.
.....	.....	Ūi pūi chūng . . . .	149. Bitches.
Hā-meng (a goat, a Mani-puri word).	Mē-krēk (a goat)	Klāng pā khat . . . .	150. A he goat.
.....	.....	Klāng pūi khat . . . .	151. A female goat.
.....	.....	Klāng chūng . . . .	152. Goats.
.....	.....	Sangāi āpā khat . . . .	153. A male deer.
.....	.....	Sangāi āpūi khat . . . .	154. A female deer.
.....	.....	Sangāi . . . .	155. Deer.
.....	.....	Kai oilē . . . .	156. I am.
.....	.....	Nang oilē . . . .	157. Thou art.
.....	.....	Ā oilē . . . .	158. He is.
.....	.....	Kana oilē . . . .	159. We are.
.....	.....	Nāna oilē . . . .	160. You are.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nōgā.
161. They are . . .	Poilēkrunā soē	.	....	Āthum-na
162. I was . . .	Yinā soē	.	....	Ina sāsāi
163. Thou wast . . .	Nilēnā soē	.	....	Nana sāsāi
164. He was . . .	Hananā soē	.	....	Āna sāsāi
165. We were . . .	Ikrunā soē	.	....	Ithumna sāsāi
166. You were . . .	Nilēkrunā soē	.	....	Nathumna sāsāi
167. They were . . .	Poilēkrunā soē	.	....	Āthumna sāsāi
168. Be . . .	Sokaūtē	Mē-lo	Nāng-tē	(Become) kangasā, kasā
169. To be . . .	Solikosa	.	....	Kangasā
170. Being . . .	Soliliē	.	....	Sāda
171. Having been . . .	Soliliē	.	....	Sahāirada
172. I may be . . .	Yi solisē	.	....	Ina sāpāi
173. I shall be . . .	Yi nolē	.	....	Ina sāra
174. I should be . . .	Yi nolē	.	....	Ina sārali
175. Beat . . .	Dāo	.	....	Kasho
176. To beat . . .	Dālētichū	.	....	Sholu
177. Beating . . .	Dāliē	.	....	Shoda
178. Having beaten . . .	Dāliē	.	....	Shohāirada
179. I beat . . .	Yinā dāi	.	....	Ina showa
180. Thou beatest . . .	Nēnā dāwā	.	....	Nana showa
181. He beats . . .	Hananā dāi	.	....	Āna showa
182. We beat . . .	Ikrunā dāi	.	....	Ithumna showa
183. You beat . . .	Nilēkrunā dāi	.	....	Nathumna showa
184. They beat . . .	Poilēkrunā dāi	.	....	Āthumna showa
185. I beat ( <i>Past Tense</i> ) . . .	Yinā dābbē	.	....	Ina showa
186. Thou beatest ( <i>Past Tense</i> ). . .	Nēno dābbēwā	.	....	Nana showa
187. He beat ( <i>Past Tense</i> ). . .	Hananā dāi	.	....	Āna showa

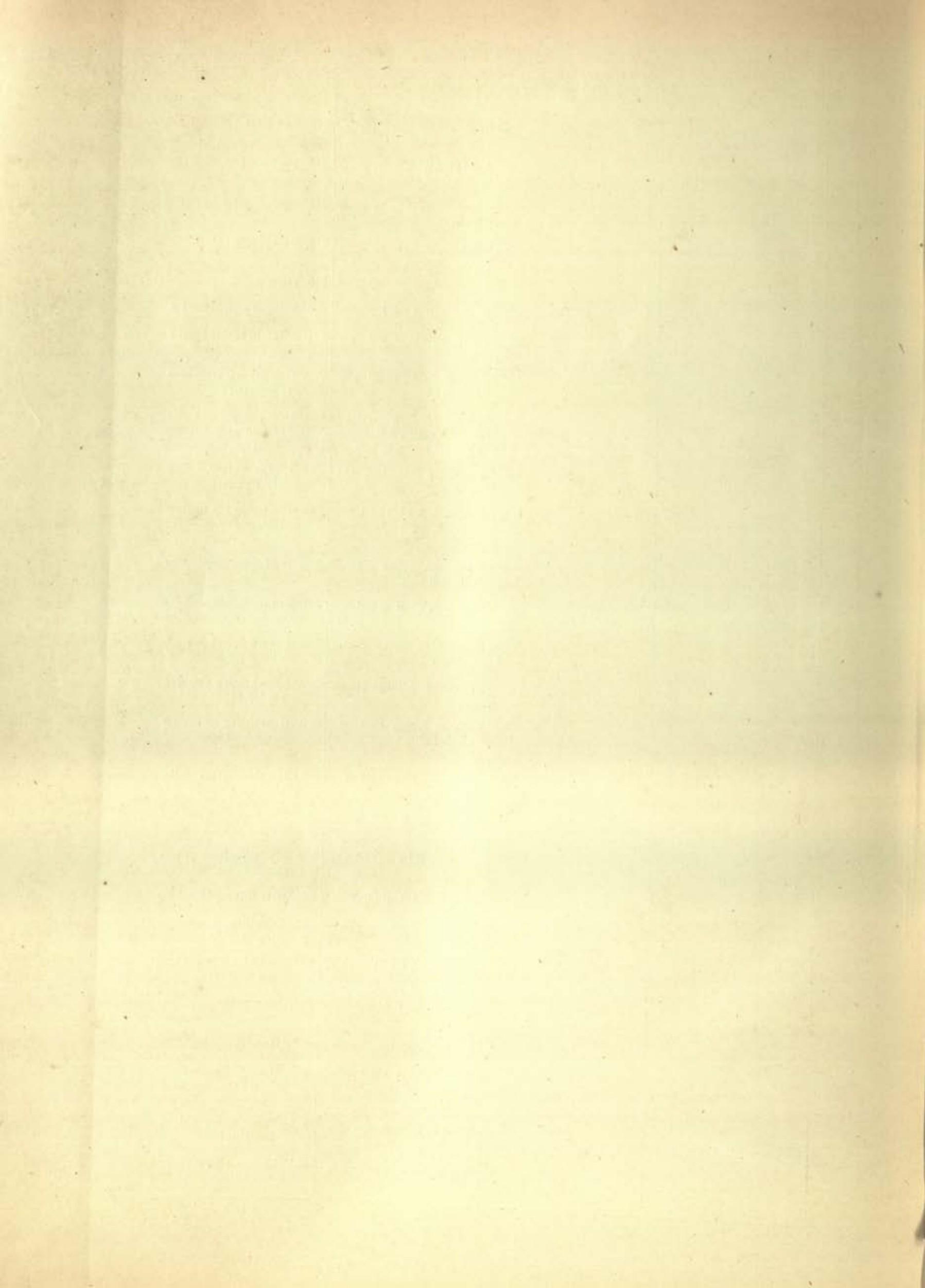
Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgā.	English.
.....	.....	Āna oilē . . .	161. They are.
.....	.....	Kaina oikaū . . .	162. I was.
.....	.....	Nangna oikhaū . . .	163. Thou wast.
.....	.....	Āna oikaū . . .	164. He was.
.....	.....	Kāna oikhaū . . .	165. We were.
.....	.....	Nāna oikhaū . . .	166. You were.
.....	.....	Āna oikhaū . . .	167. They were.
Sā-lō	Wāng-lō . . .	Oiyā . . .	168. Be.
.....	.....	Oinānūng . . .	169. To be.
.....	.....	Oibi . . .	170. Being.
.....	.....	Oibi . . .	171. Having been.
.....	.....	Kai koikiyā . . .	172. I may be.
.....	.....	Kai oiro . . .	173. I shall be.
.....	.....	Kai oiro . . .	174. I should be.
.....	.....	Umlak . . .	175. Beat.
.....	.....	Ūmnānūng . . .	176. To beat.
.....	.....	Ūmbi . . .	177. Beating.
.....	.....	Ūmbi . . .	178. Having beaten.
.....	.....	Kaina ūmlē . . .	179. I beat.
.....	.....	Nangna ūmlē . . .	180. Thou beatest.
.....	.....	Āna ūmlē . . .	181. He beats.
.....	.....	Kāna ūmlē . . .	182. We beat.
.....	.....	Nāna ūmlē . . .	183. You beat.
.....	.....	Āna ūmlē . . .	184. They beat.
.....	.....	Kaina ūmlā . . .	185. I beat ( <i>Past Tense</i> ).
.....	.....	Nangna ūmlā . . .	186. Thou beatest ( <i>Past Tense</i> ).
.....	.....	Āna ūmlā . . .	187. He beat ( <i>Past Tense</i> ).

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Liyāng (McCulloch).	Tāngkhul Nāgā.
188. We beat ( <i>Past Tense</i> ) .	Ikrunā dāi .	.	.	Ithumna showa .
189. You beat ( <i>Past Tense</i> ) .	Nilēkrunā dāi .	.	.	Nathumna showa .
190. They beat ( <i>Past Tense</i> ) .	Poilēkrunā dāi .	.	.	Āthumna showa .
191. I am beating . . .	Yinā dāwē . . .	.	.	Ina shoda laili .
192. I was beating . . .	Yinā dākhē . . .	.	.	Ina shosai .
193. I had beaten . . .	Yinā dābbē . . .	.	.	Ina shohāirasai .
194. I may beat . . .	*Yinā dāssē . . .	.	.	Ina shopai .
195. I shall beat . . .	Yinā dālē . . .	Yē tāting-lē ( <i>I shall go</i> ) .	Ī tā-nē ( <i>I shall go</i> ) .	Ina shora, shoga .
196. Thou wilt beat . . .	Nēno dālēwā . . .	.	.	Nana shora .
197. He will beat . . .	Hananā dālē . . .	.	.	Āna shora .
198. We shall beat . . .	Ikrunā dālē . . .	.	.	Ithumna shora .
199. You will beat . . .	Nilēkrunā dālē . . .	.	.	Nathumna shora .
200. They will beat . . .	Poilēkrunā dālē . . .	.	.	Āthumna shora .
201. I should beat . . .	Yinā dālē . . .	.	.	Ina shorali .
202. I am beaten . . .	Āi dāi . . .	.	.	Ili showa .
203. I was beaten . . .	Āi dābbē . . .	.	.	Ili shosai .
204. I shall be beaten . . .	Āi dālēsa . . .	.	.	Ili shorasara .
205. I go . . .	Yi tālē . . .	Yē tātō-lē . . .	Ī tā mengē . . .	I chata .
206. Thou goest . . .	Nē tālēwā . . .	.	Nang tā mengē . . .	Na chata .
207. He goes . . .	Hana tālēwā . . .	.	Si tā mengē . . .	Ā chata .
208. We go . . .	Ikrutālē . . .	.	Ālyū tā mengē . . .	Ithum chata .
209. You go . . .	Nilēkru tālē . . .	.	Nyū tā mengē . . .	Nathum chata .
210. They go . . .	Poilēkru tālē . . .	.	Siyū ta mengē . . .	Āthum chata .
211. I went . . .	Yi titāwē . . .	Yē rō-i-māng-lē . . .	Ītā meng mātai . . .	I chattuwa .
212. Thou wentest . . .	Nē titālēwā . . .	.	.	Na chattuwa .
213. He went . . .	Hana tālēwā . . .	.	.	Ā chattuwa .
214. We went . . .	Ikrunā tāwē . . .	.	.	Ithum chattuwa .

Phadāng (McCulloch).	Khangoi (Khoongooe of McCulloch).	Maring Nāgā.	English.
.....	.....	Kāna ūmlā . . .	188. We beat ( <i>Past Tense</i> ).
.....	.....	Nāna ūmlā . . .	189. You beat ( <i>Past Tense</i> ).
.....	.....	Āna ūmlā . . .	190. They beat ( <i>Past Tense</i> ).
.....	.....	Kaina ūmlēhūi . . .	191. I am beating.
.....	.....	Kaina ūmkhaūlā . . .	192. I was beating.
.....	.....	Kaina ūmkhaūlā . . .	193. I had beaten.
.....	.....	Kaina ūmkhi kiyā . . .	194. I may beat.
I wā-chē ( <i>I shall go</i> )	I rē-gē-bā ( <i>I shall go</i> )	Kaina ūmro . . .	195. I shall beat.
.....	.....	Nangna ūmro . . .	196. Thou wilt beat.
.....	.....	Āna ūmro . . .	197. He will beat.
.....	.....	Kāna ūmro . . .	198. We shall beat.
.....	.....	Nāna ūmro . . .	199. You will beat.
.....	.....	Āna ūmro . . .	200. They will beat.
.....	.....	Āna ūmro . . .	201. I should beat.
.....	.....	Kaiyā ūmlē . . .	202. I am beaten.
.....	.....	Kaiyā ūmlā . . .	203. I was beaten.
.....	.....	Kaiyā ūmliyāni . . .	204. I shall be beaten.
I rēt-ū-kū	I chalē . . .	Kai chāwā . . .	205. I go.
Ngē rēt-lē	.....	Nang ki-chālei . . .	206. Thou goest.
Ai rēt-lē	.....	Ā chālē . . .	207. He goes.
.....	.....	Ka chālē . . .	208. We go.
.....	.....	Nā chālē . . .	209. You go.
.....	.....	Ā chālē . . .	210. They go.
I-wā-ō	I rē-rū-ō . . .	Kai chākhaūlā . . .	211. I went.
.....	.....	Nang chākhaūlā . . .	212. Thou wentest.
.....	.....	Ā chākhaūlā . . .	213. He went.
.....	.....	Kā chākhaūlā . . .	214. We went.

English.	Sopromā.	Marām (McCulloch).	Kwoireng or Liyāng (McCulloch).	Tāngkhul Nāgā.
215. You went . . .	Nilēkru tāwēwā . . .	.....	.....	Nathum chattuwa . . .
216. They went . . .	Poilēkru tāwē . . .	.....	.....	Athum chattuwa . . .
217. Go . . .	Tāo . . .	Tallō . . .	Tā sō . . .	Chatlu . . .
218. Going . . .	Tāno . . .	.....	.....	Chatta . . .
219. Gone . . .	Tākochithē . . .	.....	.....	Chat-howa . . .
220. What is your name ? .	Ni jū thātē ? . . .	.....	.....	Naming khi hokala ? .
221. How old is this horse ?	Kuri hē mapo chiwē ?	.....	.....	Sigi hi kum kayāka rara-kala ?
222. How far is it from here to Kashmir ?	Hēno Kashmir lochi chis-awē ?	.....	.....	Hiwui totaina Kashmirli karankakala ?
223. How many sons are there in your father's house ?	Ni pū chilē ūnāmaipūto chiaboe ?	.....	.....	Nashāvāwui shimli no mayarā kayāka laikala ?
224. I have walked a long way to-day.	Iyo yi tā soē . . .	.....	.....	Āja katāvali yamthuihowa .
225. The son of my uncle is married to his sister.	Apū-jaro nāno hana thihū manawē .	.....	.....	Ishiwui āwowui no mayārana āwni āgatuili ngakumhowa .
226. In the house is the saddle of the white horse.	Kuri kakrā sabam chāhā-boē .	.....	.....	Shimlungli sigui kachara chiwui sāpal lai .
227. Put the saddle upon his back.	Kafēkhē sabam khēlū .	.....	.....	Āwui khumkorli sāpal chi sanghāilu .
228. I have beaten his son with many stripes.	Po-nā yinā ūkhrābino pāji dāudē .	.....	.....	Āwui no mayārali ina shājai aina tārāka ngaphithowa .
229. He is grazing cattle on the top of the hill.	Hana pukimatē ūto khoē .	.....	.....	Kaphungwui ātungshongli āna sai homda laili .
230. He is sitting on a horse under that tree.	Hana usafinu kuri napēwē .	.....	.....	Āna thing kharinga chiwui achingli sigui tongda laili .
231. His brother is taller than his sister.	Hana athēhū atūinā soē .	.....	.....	Āgatona āgatuivali āsān sāngmai .
232. The price of that is two rupees and a half.	Hēmūhē kashā kāhē ūpo .	.....	.....	Chiwui āman lupa khani aina makħāina .
233. My father lives in that small house.	Uchi katē nēhē apūnā bōē .	.....	.....	Ishāvāna shim kateo chili pama .
234. Give this rupee to him	Kasha hē lēnāhē piyo .	.....	.....	Lupā hi āli miholu .
235. Take those rupees from him.	Pohino kasha ti polo .	.....	.....	Lupā chi āwui aina kuitulu .
236. Beat him well and bind him with ropes.	Poē dadāpiyo urēnā fulo .	.....	.....	Āli tārāka sholaga khara aina khalaphāilu .
237. Draw water from the well.	Ubbalētino ūza sithēpalo .	.....	.....	Rakhongwui aina tara sokkuilu .
238. Walk before me .	Ājino tāo . . .	.....	.....	Ili rida chatlu . . .
239. Whose boy comes behind you ?	Nithē thēnāno lēna ?	.....	.....	Nakbarangli kharā noshino mayār chili kachipāwukala ?
240. From whom did you buy that ?	Nē ti thēbino hralina ?	.....	.....	Chi kali lolakala ?
241. From a shopkeeper of the village.	Porumai chino trekālē kājāu hino hralē .	.....	.....	Khawui dukān akali loi .

Phadāng (McCulloch).	Khangci (Khoongcoo of McCulloch).	Maring Nāgā.	English.
.....	.....	Nā chākhaūlā . . .	215. You went.
.....	.....	Ā chākhaūlā . . .	216. They went.
Ngē rēt-lō	Nā rē-tō-mā . . .	Chāwā . . .	217. Go.
.....	.....	Chābi . . .	218. Going.
.....	.....	Chāorā . . .	219. Gone.
.....	.....	Naimin kaū si taū? . . .	220. What is your name?
.....	.....	Sapūk āri chahi kaū ngat dā?	221. How old is this horse?
.....	.....	Āraūwē Kāshmir fāi kaū ngat lā?	222. How far is it from here to Kashmir?
.....	.....	Naipāi chimlaū naichā napāwā kaūngat lai?	223. How many sons are there in your father's house?
.....	.....	Kai angtū kat lāni chā khaūlā.	224. I have walked a long way to-day.
.....	.....	Pātūlai āchāni āchar wālaūlā.	225. The son of my uncle is married to his sister.
.....	.....	Sapūk khangaū sāpal chimairā lailē.	226. In the house is the saddle of the white horse.
.....	.....	Namkal lā sāpal khlaūklak .	227. Put the saddle upon his back.
.....	.....	Āiyē chāyā kaina chaini chūngne ūmlā.	228. I have beaten his son with many stripes.
.....	.....	Āni chinglā halehāk pisailē	229. He is grazing cattle on the top of the hill.
.....	.....	Āni hing haidāk lao sapūk tongbai lailē.	230. He is sitting on a horse under that tree.
.....	.....	Āchar yāri ānāuni ānē kachaū.	231. His brother is taller than his sister.
.....	.....	Haiyē āmandi lūpā khani makhai.	232. The price of that is two rupees and a half.
.....	.....	Kaipāri chim chāchārao lailē.	233. My father lives in that small house.
.....	.....	Lūpā hairi ānūng pilak .	234. Give this rupee to him.
.....	.....	Ānūngai lūpā kachūng wālaū haiyā.	235. Take those rupees from him.
.....	.....	Āyā kannā ūmbi rūni fanlak.	236. Beat him well and bind him with ropes.
.....	.....	Kūhārē yūi yūsūklak .	237. Draw water from the well.
.....	.....	Kaimāibanglā laūchāwā .	238. Walk before me.
.....	.....	Nahinlā hūyē chā napāwā hinglai?	239. Whose boy comes behind you?
.....	.....	Hū nang laiklo? . . .	240. From whom did you buy that?
.....	.....	Kūyūl tukālē klo . . .	241. From a shopkeeper of the village.





96°

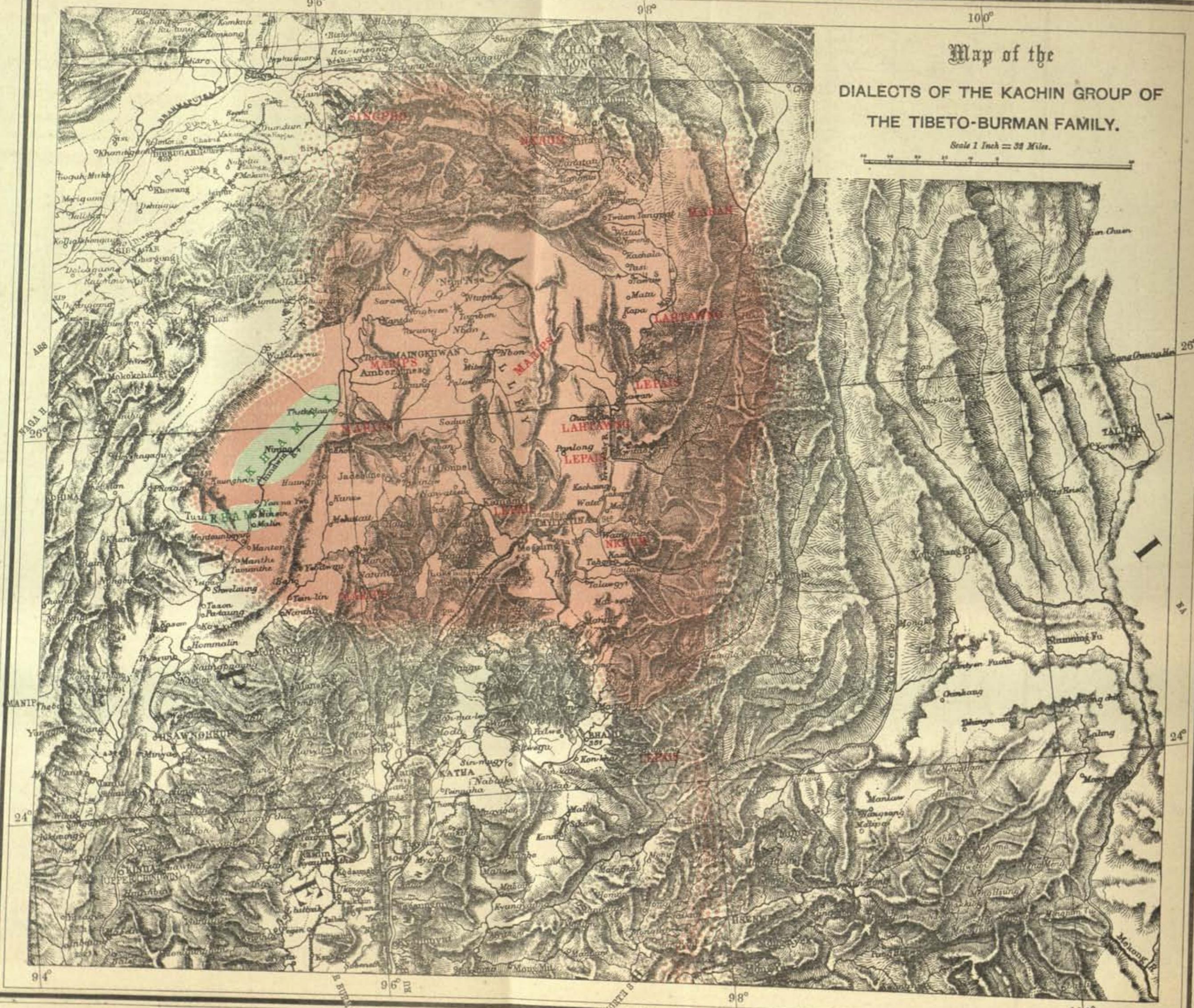
98°

100°

Map of the

DIALECTS OF THE KACHIN GROUP OF  
THE TIBETO-BURMAN FAMILY.

Scale 1 Inch = 32 Miles.



### THE KACHIN GROUP.

The Singphōs or Kachins are a numerous race, covering a large area, from Upper Assam across Northern Burma beyond the Chinese boundary into Yünnan. In Burma they presently extend as far south as 22° 30' N. L. Their villages are scattered throughout the hills and mountains, and they have, to quote Mr. George, 'a horror for the plains, and but rarely come down to settle.' Only a small portion of them live within the territory included in the Linguistic Survey, in the Lakhimpur district of Assam, chiefly on the Buri Dihing, Noa Dihing, and Tengapani. A few Singphōs are also returned from Sibsagar. They are here called Doāniyās, from the Assamese *doān*, language, foreign language. The Doāniyās are said to be half-breeds begotten by Singphōs on Assamese slaves.

The numbers of Singphō speakers returned from Assam are:—

Lakhimpur	1,890
Sibsagar	30
TOTAL	1,920

The number of Singphōs outside Assam cannot be estimated. At the Census of 1891 2,684 were numbered in Burma, but their chief places of residence lay outside of the territory included in the census operations. The following account of their gradual spread is taken from the Rev. J. N. Cushing's Grammatical Sketch of the Kakhyen Language:—

'The time of the appearance of the Kakhyen in the mountainous region of the extreme north of Burma, is uncertain. Their advent in Assam, and their advance southward and south-eastward in Burma, are comparatively recent. Dalton, evidently depending on Hannay, fixes the date of their appearance in Assam about 1793. A linguistic fact shows that they entered Assam after a long contact with the Burman. The Assamese Kakhyen have in common with those of Burma certain words of Burman origin which must have been the result of considerable intercourse with the Burman. Thus, in Bronson's Singpho Spelling Book, we find *sanat*, 'a gun', *apet*, 'sin', *ngrai*, 'hell', *hprah*, 'god', which were manifestly obtained from the Burman.'

The Kakhyen made their first advances among the mountains between Bhamo and China, and began to displace the Shan population about two centuries ago. A Chinese Shan prince told me, that less than two hundred years ago there was not a Kakhyen village between Bhamo and Sanda. Now, the mountains are occupied by a large Kakhyen population . . . The Kakhyen are still pressing slowly southward and eastward, and displacing the Shan and Burman. In 1868 the writer was prevented from reaching the town of Theinni because the mountains were held by a strong force of Kakhyen at war with the Shan prince. Anxious reference was made to the fact, that they were increasing in number in the district. In such thinly-peopled regions, where the indigenous population is constantly diminishing, the Burman and Shan still cling to the banks of the rivers, while the Kakhyen cease to confine themselves altogether to the mountains.'

Though several writers had formerly mentioned this tribe, it was not till the annexation of Upper Burma that we became closely acquainted with them. In Burma they are called Kachins. The Burmese word *chin* is applicable to any hill tribe of barbarous habits. Thus, the Chins are called so by the Burmans, but they have nothing to do with the Kachins. The spelling Kakhyen represents the older form, which still lives in the mouth of the people in Lower Burma. In Upper Burma *khy* and *ky* are pronounced *ch*, though the older form is written. The Kachins call themselves Ching-pà or, dialectically, Sing-phō. In the western dialect this word is said to mean 'man,' but not so, according to Dr. Cushing, on the Burman side, where it only means a Singpho.

The Tai call the Kachins Kang ; the Chinese call them Yé-jén, wild men, or when they choose to be polite, Shan-teo, heads of the hills.

According to Mr. George, 'the Kachin, taken generally, is a small man, averaging 5 feet 4, while the woman averages 3 or 4 inches less . . . The number of types met with is bewildering. The prevailing feature among all Kachins is the oblique eye and a tendency to high cheek-bones.' Logan describes the Assam Singphōs as 'indolent, fickle, and so improvident that, although possessed of a fertile portion of the province and in the vicinity of markets, they do not produce enough of the materials of food to place themselves above want. Nationally they are rapacious, cruel, revengeful, crafty and treacherous.' The following extracts are taken from Mr. George's interesting account in the Burma Census Report :—

'As a rule the Kachin cannot be said to be courageous. He generally resorts to ambuscade, and will not attack unless in what he considers overwhelming force and by surprise . . . Slavery is prevalent . . . Cannibalism is unknown among the true Chinpaws, though Captain Fenton, speaking of the Kalangs, Kanōns, or Kamans, says their chief peculiarity seems to be that they eat their elderly relations when they (not the elderly relations) think they have lived long enough . . . The most common and universal form of agriculture is *taungya* or hill-clearing . . . The method employed is to select a virgin site on a hillside and fell the jungle about March, and let it lie on the ground till thoroughly dry. This is set fire to in June and July, and the surface of the earth broken up by hand with a rude hoe, the ashes being thus mixed therewith. The sowing is of the roughest description. As the worker dibbles away with the hoe in his right hand, he throws in a grain or two with his left . . . They possess no knowledge of writing, the legend being that the *Nats* gave all nations writing, but unfortunately that given to the Kachins was written on hide, which, they being hungry and ignorant of the value of what they were destroying, cooked and ate . . . The Kachins worship "Nats or spirits", of whom the numbers are endless, for any one may become a *Nat* after his death . . .

The Kachins divide themselves into two great divisions, the Kakhus, i.e., Kachins of the river sources [of the Chindwin and the Irrawaddy], and the Zinpyaw (or Jān-praw) or eastern Kachins, including generally all Kachins to the south of the confluence, and who are found of course in the greatest numbers to the east of the Irrawaddy, distinguished from each other by dress and dialectic differences.

There is a constant tendency, as Lieutenant Elliott has observed, on the part of the Kachins, to disintegrate and reform themselves into minor clans, which, after a short time, become independent of the parent stock.'

The division into Kakhus and Zinpyā is only a geographical one and does not imply difference in race or language.

The Kachins are also divided into Kamsa Kachins and Kumlao Kachins. The Kamsa Kachins are those who have a *Duwa*, or ruler. The word *kumlao* is said to mean 'rebel.' The Kumlaos are said to consist of rebels from the various Kachin tribes. They did not elect a *Duwa* because the members of one tribe would not have recognised a ruler belonging to another.

The traditions of the race point to the head-waters of the Irrawaddy as their original home. Their first ancestor lived on the hill Majaw-shingrā-pum, from which they think that the Irrawaddy rises. The Singphōs or Kachins proper are derived from his eldest son, while his younger sons became the progenitors of several tribes which are now practically assimilated to the Kachins.

The Kachins themselves are divided into five tribes, which all claim to be descended from the grandson of the first ancestor. These tribes are the Marips, Lathawngs, Lepais, 'Nkhums, and Marams.

The **Marips** are found west of the Mali Kha in the Hukawng valley, and north of this up to the Kakhu country; round the jade and amber mines; and also to the west of lake Indawgyi. East of the Irrawaddy there are only a few scattered villages belonging to the tribe.

There are numerous sub-tribes :—

- |                |              |
|----------------|--------------|
| 1. Singdonkha. | 9. Tingrum.  |
| 2. Om.         | 10. Singlwi. |
| 3. Ningrong.   | 11. N'ding.  |
| 4. Lema.       | 12. Lasum.   |
| 5. N'kang.     | 13. P'howlu. |
| 6. Demao.      | 14. Waja.    |
| 7. Gawlu.      | 15. Maraw.   |
| 8. Lakang.     |              |

The **Lathawngs** are supposed to have come from the country between Mali Kha and N'mai Kha. They have spread southwards over all the country north of the upper defile of the Irrawaddy; from the Mali Kha west to the Kuman range; along both banks of the N'mai Kha for some distance above the confluence; along the right bank of the Irrawaddy nearly as far south as Myitkyina; west of this to the Shwedaunggyi range of hills; on the Chinese frontier just below the head-waters of the Molè and into North Hsenwi and Möng Mit.

The following sub-tribes are said to exist :—

- |             |                      |
|-------------|----------------------|
| 1. Tabor.   | 10. Kaddaw.          |
| 2. Salor.   | 11. Tingut.          |
| 3. Sana.    | 12. Waga.            |
| 4. Tingra.  | 13. Ninglaw.         |
| 5. Malu.    | 14. Selawng Ngawn.   |
| 6. Lawkhum. | 15. Thinmut Selawng. |
| 7. Kashu.   | 16. Lamun Selawng.   |
| 8. Paochan. | 17. Tingsa Selawng.  |
| 9. Nawkhum. | 18. Phaoyan Selawng. |

The **Lepais** are said to be the largest and most powerful of the Kachin tribes. They are found in the Shwedaunggyi hills to the north and north-east of Mogaung; in the tract of country between the two arms of the Irrawaddy; along the right bank of that river about Myitkyina; and in the Pöñkan Hills south-east of Bhamo. But they are also found scattered about all over the Kachin country and in north Hsenwi and Möng Mit.

The following sub-tribes are known :—

- |                        |             |
|------------------------|-------------|
| 1. Thama.              | 10. Singma. |
| 2. Kaori.              | 11. Lakhum. |
| 3. Sampawng.           | 12. Paran.  |
| 4. Szi or Asi or Ithi. | 13. Khunru. |
| 5. Samkha.             | 14. Krawn.  |
| 6. Lassa.              | 15. Kara.   |
| 7. Wawang.             | 16. Tingsa. |
| 8. Phunkan.            | 17. Möngsi. |
| 9. Sadan.              |             |

Of these the Kaoris and Szis are said to have distinct dialects of their own.

The Kaori Lepais live in the hills to the east and south-east of Bhamo. Their dialect has been described by the Rev. J. N. Cushing; see Authorities.

The Szi Lepais are found all along the frontier from a point east and south-east of the head-waters of the Nantabet and south of Sadōn. They also hold the hills west of the Namyin, south of Mogaung as far as lake Indawgyi. A few seem also to be found in Möng Mit and Tawng Peng. They are said to have lived originally near Myitkyina. A vocabulary by Captain H. R. Davies has been published in the Upper Burma Gazetteer. The dialect differs from other Kachin languages, and the Szis must no doubt be considered as half-breeds.

The 'Nkhums seem to have come from the country south of Khāmti Lōng and west of the Mali Kha. They are found on the east bank of the Irrawaddy, north of Maingna, and also on both banks of the N'mai Kha some way from the confluence and near the head-waters of the Natmyin stream, which enters the Irrawaddy from the east near the village of Ywapaw (situated in latitude 25° 17'). There are a few scattered villages of the tribe along the frontier, and south of the Taping river the 'Nkhums inhabit the tract of country on the borders of the Shān-Chinese States of Ho-Hsa and La-Hsa. The principal sub-tribes are :—

- |             |               |
|-------------|---------------|
| 1. Mashan.  | 5. Panma.     |
| 2. Chikyet. | 6. Nawgo.     |
| 3. Shirè.   | 7. Wurung.    |
| 4. Watao.   | 8. Kalangcha. |

The Marans are found all along the frontier in scattered villages, though north of the sources of the Molè river they seem to extend further into British territory. They are also found west of Sinbo, and in the Kauk-kwe valley; and to the west of the Mali Kha north of the Shwedaunggyi range and about the Amber mines. They have also spread southwards as far as Möng Mit on the east of the Irrawaddy and Mohnyin in the Katha district on the west, and also south-east into Tawng Peng and North Hsen Wi.

The principal sub-tribes are :—

1. Lana.
2. Laika.
3. N'ting or Ningting.
4. Makan Ningting.

Several other tribes are regarded by the Kachins as probably descended from the same ancestor. The chief of these are the Sassans, the Marus, the Lashis, and the Yawyins or Lihsaws. Their dialects differ, so far as we know, widely from Kachin, and their alleged connection with them does not seem to have any foundation. Some of them, such as the Marus and Lashis, are apparently half-breeds, and they seem to have intermarried with the Kachins.

Besides these tribes the Kachins regard several others as connected with them. They are found between 25° and 28° north latitude. They are the Khangs, the Kaphawks, the Kaluns, the Tarens or Tarengs, also called Maingthas, the Khenungs, the Khunnongs, the Murus, the Sōns and Bilus. All these tribes seem, however, to be quite distinct from the Kachins.\*

The Rev. O. Hanson divides the Kachin dialects into three classes, the Northern, Kaori, and the Southern Kachin. They differ, to some extent, in vocabulary. But

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\* The preceding notes on the Kachin tribes have been taken from the Upper Burma Gazetteer, quoted under authorities.

most points of disagreement are due to different pronunciation and the use of different prefixes. The whole structure of the language is, on the other hand, the same in all these dialects.

The Southern Kachin, spoken in the Bhamo district, has been described by Messrs. Hertz and Hanson; the Kaori dialect is the foundation of the grammatical sketch by the Rev. J. N. Cushing; and the Assamese Singphō is known through the grammars of Messrs. Logan, Macgregor, and Needham. The last named dialect is the only one which falls within the limits of this Linguistic Survey.

The Kachin dialects have many points of resemblance with the Kuki-Chin languages, especially Meithei, and with the Nāgā and Bodo languages. Thus, the numerals and personal pronouns correspond to forms found in those dialects. A few instances will show this :—

	<i>Kachin.</i>	<i>Other languages.</i>
One	<i>ai, ngai</i>	Meithei <i>a-mā</i>
Two	<i>n'khong, ni</i>	" <i>a-ni</i>
Three	<i>ma-sūm</i>	Kwoireng <i>sum</i> , Kuki-Chin <i>thum</i> .
Four	<i>ma-li</i>	Meithei <i>ma-ri</i>
Five	<i>ma-ngā</i>	" <i>ma-ngā</i>
Six	<i>khrū</i>	Gārō <i>krok</i> , Rāngkhōl <i>ga-rūk</i> .
Seven	<i>sinit</i>	Bārā <i>sni</i>
Eight	<i>ma-sat</i>	Empēo <i>da-sāt</i>
Nine	<i>cha-khū</i>	Kabui, Khoirāo <i>cha-kū</i>
Ten	<i>sī</i>	Namsangiā <i>ichhi</i>
Hundred	<i>la-chā</i>	Meithei <i>chā-mā</i>
I	<i>ngai</i>	Tamlu <i>ngai</i>
Thou	<i>nāng</i>	Kuki-Chin, Bodo, Nāgā-Bodo, and Eastern Nāgā groups <i>nang</i>
He	<i>khī, shī</i>	Banparā, Kwoireng <i>si</i> ; Lai <i>khī</i> , this; Meithei <i>a-si</i> , this.

Similar forms occur in many other languages of the groups in question. With regard to the vocabulary there are many points of correspondence. Mr. Gait, in the Assam Census report, compared 22 common Singphō words with the corresponding words in other Tibeto-Assamese languages, and found that half of them were identical with the forms occurring in some of the dialects compared. A greater number of words have been compared in the introduction to the Kuki-Chin group, with the same result. There are, however, so many points of difference that the Kachin dialects must be considered as quite independent forms of speech.

A comparison of the grammatical features of Kachin and other Tibeto-Burman languages shows the same relation. The general tendencies and the whole structure is identical in all. We even find the same prefixes and suffixes used in Kachin and in other Tibeto-Burman dialects. Thus, the prefix *ga* or *ka*, which is used in the formation of nouns and adjectives in Kachin, has the same function in Bodo and Nāgā languages. The Kachin plural suffix *ni* is used to form the plural of personal pronouns in the Central Chin and the old Kuki dialects; and the plural suffix *thē* in Southern Kachin apparently corresponds to the suffix *tē* in Lushēi and connected languages.

But there are also many points of difference. More especially, Kachin has developed a copious system of verbal suffixes, which is more akin to Burmese than to the dialects mentioned above. It also agrees with Burmese in the use of the prefix *a* to form nouns and adjectives, though the same prefix is perhaps also used in the Nāgā and Kuki languages. It is of importance that Kachin uses a prefixed negative in the Burmese way. Āo, Lhōtā, and Tamlu, however, have the same principle for the formation of the negative verb.

In one essential point, Kachin differs from Burmese and from the neighbouring dialects in the west. The Kachin system of tones is quite peculiar to itself. The best description of the Kachin tones is given by the Rev. O. Hanson. He mentions five, while the Rev. J. N. Cushing knows of six. He describes them as follows :—

'The first tone is the natural pitch of the voice, with a slight rising inflection at the end. It may be called the *natural* tone.'

The second is a bass tone ; it may be called the *grave* tone.

The third is a slightly higher tone than the second, being pronounced with an even prolonged sound : it may be called the *rising* tone.

The fourth tone is very short and abrupt ; it may be called the *abrupt* tone.

The fifth tone is somewhat higher than the third and is uttered with more emphasis ; it may be called the *emphatic* tone.'

This richness in tones shows that Kachin is more closely connected with Tibetan, and that it must be classed as a link between that language in the north, the Nāgā and Kuki-Chin languages in the west, and Burmese in the south.

The following is a list of the authorities dealing with Singphōs which I have come across :—

- BROWN, N.—*Comparison of Indo-Chinese languages*. *Journal of the Asiatic Society of Bengal*, Vol. VI, 1837, pp. 1023 and ff. Contains a Singpho Vocabulary on p. 1033.
- PEMBERTON, CAPTAIN R. BOILEAU.—*Abstract of the Journal of a Route travelled by Captain S. F. Hannay . . . from the Capital of Ava to the Amber Mines of the Hukong Valley on the south-east frontier of Assam*. *Journal of the Asiatic Society of Bengal*, Vol. VI, 1837, pp. 245 and ff.
- HANNAY, MAJOR S. F.—*Sketch of the Singphos, or the Kakhyens of Burma : the position of this tribe as regards Baumo, and the inland trade of the valley of the Irrawaddy with Yuman, and their connection with the North-Eastern Frontier of Assam*. Calcutta, 1847.
- ROBINSON, WILLIAM.—*Notes on the Languages spoken by the various tribes inhabiting the Valley of Assam and its mountain confines*. *Journal of the Asiatic Society of Bengal*, Vol. XVIII, p. i, 1849, pp. 183 and ff., and 310 and ff. Contains a grammatical sketch on pp. 318 and ff., and a comparative vocabulary of Singpho, etc., on pp. 342 and ff.
- HODGSON, B. H.—*On the Aborigines of the Eastern Frontier*. *Journal of the Asiatic Society of Bengal*, Vol. XVIII, 1849, pp. 967 and ff. Reprinted in *Miscellaneous Essays relating to Indian subjects*, Vol. II, pp. 19 and ff. London, 1880. Contains a Singpho Vocabulary by Bronson.
- HODGSON, B. H.—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. XXII, 1853, pp. 26 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 51 and ff. London, 1880. Contains vocabularies of Singpho, etc.
- BIGANDET, RIGHT REV. PAUL.—*A Comparative Vocabulary of Shan, Ka-kying and Pa Laong*. *Journal of the Indian Archipelago and Eastern Asia*. New Series, Vol. II, 1858, pp. 221 and ff.
- LOGAN, J. R.—*The West Himalaic or Tibetan Tribes of Assam, Burma and Pegu*. *Journal of the Indian Archipelago and Eastern Asia*. New Series, Vol. II, 1858, pp. 687 and ff. Contains account of the Singpho, grammatical sketch, and vocabulary.
- YULE, H.—*A Narrative of the Mission to the Court of Ava in 1855, with notices of the country, government and people*. London, 1858. Contains in Appendix M. Bronson's Singpho Vocabulary.
- BEAMES, J.—*Outlines of Indian philology, with a map showing the distribution of Indian languages*. Calcutta, 1867. Appendix A contains numerals in Kakhyen, etc.

- HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.
- ANDERSON, J.,—*A Report on the Expedition to Western Yünan via Bhamō*. Calcutta, 1871. Contains vocabularies, Kakhyin, etc. The vocabulary is reprinted, and a sketch of the people is given in Anderson's *Mandalay to Momien. A Narrative of the two Expeditions to Western China of 1868 and 1876 under Colonel E. B. Sladen and Colonel Horace Browne*. London, 1876.
- DALTON, EDWARD TUISE,—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Contains notes on the Singphos, pp. 9 and ff., and a vocabulary, pp. 69 and ff.
- CAMPBELL, SIR G.,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Singpho Vocabulary, pp. 221 and ff.
- STRETELL, G. W.,—*The ficus elastica in Burma proper or a narrative of my journey in search of it*. Rangoon, 1876. Contains account of the Kakhyens pp. 67 and ff., pp. 89 and ff., pp. 107 and ff.
- FORBES, C. J. F. S.,—*On Tibeto Burman Languages*. *Journal of the Royal Asiatic Society*, Vol. X, 1878, pp. 210 and ff. Contains Singpho, etc., vocabularies, pp. 226 and ff.
- FORBES, CAPT. C. J. F. S.,—*Comparative Grammar of the Languages of Further India. A Fragment. And other Essays*. London, 1881. Contains comparative vocabularies of Singpho, etc., p. 75.
- CUSHING, REV. J. N.,—*Grammatical Sketch of the Kakhyen Language*. *Journal of the Royal Asiatic Society*, New Series, Vol. XII, 1880, pp. 359 and ff.
- NEEDHAM, J. F.,—*Outline Grammar of the Singpho Language as spoken by the Singphos, Dowanniyas, and others residing in the neighbourhood of Sadiya, with illustrative sentences, phrase-book, and vocabulary*. Shillong, 1889.
- GAIT, E. A.,—*Report on the Census of Assam for 1891*. Shillong, 1892. Contains abstract of Singpho Grammar, p. 185; Note on the Doāniās, p. 287.
- EALES, H. L.,—*Report on the Census of Burma*. Rangoon, 1892. Contains a note on "The Kachin Naga group," p. 164; note on the Kachins, Appendix A, pp. v and ff.; Memorandum on the Kachins on our frontier, by E. C. S. George, Appendix A, pp. x and ff.
- SYMINGTON, A.,—*Kachin Vocabulary*. Edinburgh, 1892.
- BAINES, J. A.,—*Census of India, 1891. General Report*. London, 1893. Note on the Kakhyin or Ching-pau, p. 129, and on the Nága-Kákhyin group, p. 150.
- HANSON, O.,—*Kachin Spelling Book*. Edinburgh, 1895.
- HERTZ, H. F.,—*Handbook of the Kachin or Ching-pau Language containing the grammatical principles and peculiarities of the language, colloquial exercises, and a vocabulary*. Rangoon, 1895.
- HANSON, O.,—*A Grammar of the Kachin Language*. Rangoon, 1896.
- KUHN, ERNST,—*Die-Sprache der Singpho oder Ka-khyen*. *Festschrift für Adolf Bastian zu seinem 70 Geburtstage*. Berlin, 1896, pp. 355 and ff.
- MACGREGOR, MAJOR C. R.,—*Grammatical Notes on the Singpho Language*. Shillong, 1896.
- MACGREGOR, MAJOR, C. R.,—*Outline Singpho Grammar*. Contains also a list of words, Singpho and Khámpti. No date or imprint.
- SCOTT, J. GEORGE, assisted by J. P. HARDIMAN,—*Gazetteer of Upper Burma and the Shan States*, Vol. I, Part I, Rangoon, 1900. Account of the Kachin Hills and the Chingpaw on pp. 331 and ff.; Kachin vocabulary on pp. 660 and ff.
- SYMINGTON, ANDREW,—*Kachin Vocabulary*, Rangoon. Amer. Bapt. Miss. Press, 1901.

The following sketch of the Assamese Singphō is based on Mr. Needham's grammar, to which the student is referred for further details :—

**Pronunciation.**—The system of transliteration adopted for the survey suits the phonetical system of Singphō fairly well. á is the sound of a in 'all', and ui the French ui in 'huit.' The vowels a and e are often interchangeable, thus kashā and keshā, young; ai sometimes becomes a, thus rai, thing, matter, makhai-mā ra-dai, what is the matter. The consonants d and t are often interchangeable, thus deng and teng, then. In the same way we find eastern k corresponding to western g in k'wah=ga-wā, father, etc. The sounds ch, ts, and s, seem to be confounded, thus ka-chī, ka-tsī, and ka-sī, cold; Sing-phō, Tsin-pō, and Ching-pá, man; ning-sāng-i and ning-tsāng-i, upon, etc. The accent generally rests on the penultimate, but on the last syllable in adjectives beginning with ga; thus, ga-jā, good; ga-bā, great. Compound verbs carry the accent on the last root, thus bai-lū, find again. Many words have the suppressed sound of m or n

before them ; thus, *m'phū*, approximately ; *n'tā*, a house ; *n'khong*, two. Only the smallest stress is required on such initial consonants, but they can be distinctly heard while the word is being uttered. Singphō is rich in tones. Cushing mentions six in Eastern Singphō. Needham seems not to know more than four, and no attempt has been made to note these tones in writing.

**Prefixes and suffixes.**—There are in Singphō, as in other cognate languages, many prefixes and suffixes used to express the various meanings which a root can assume. The most important of them will be explained in the following pages. But there are also several prefixes which seem to have no longer any special meaning of their own, and are frequently dropped. Such prefixes are :—

*chi, ga, gi, gū, ka, ke, la, li, m', ma, mo, n', ning, si, sī*, etc.

Thus, *chi-krong*, mosquito ; *ga-jā*, good ; *gi-gin* or *gū-gin*, ant ; *ka-tūn*, short ; *ke-shā*, son ; *la-gōng*, foot ; *li-ning*, year ; *m'bā*, cloth ; *ma-nau*, dance ; *mo-gui*, elephant ; *n'tā*, house ; *ning-sā*, old ; *si-ban*, flower ; *sī-rōng*, tiger, etc.

The prefix *ga*, especially, besides being used in the formation of adjectives, must be added to nouns expressing relationship, when no pronoun is prefixed, thus *ga-wā*, father.

**Articles.**—The numeral *ai-mā*, one, is used as an indefinite article ; thus, *sing-phō ai-mā*, one man. Sometimes *mā* is used alone ; thus, *li-ning mā*, one year. But often no article is used. There is no definite article. Definiteness is indicated by demonstrative pronouns and relative participles.

#### Nouns.

**Gender.**—This is only apparent in the case of animate nouns. In the case of nouns of relationship it is indicated (*a*) by the use of different words ; (*b*) by prefixing *lā-shā*, male, and *nūm-shā*, female ; (*c*) by suffixing *wā*, male, and *jan*, female. Thus *wā*, father ; *nū*, mother : *sa-brāng*, young man ; *ma-khon*, young woman : *lā-shā māng*, son ; *nūm-shā māng*, daughter : *nūm-dū wā*, master ; *nūm-dū jan*, mistress. Where no ambiguity arises the same word may be used for both genders ; thus, *nau*, brother and sister, in the specimens.

In the case of inferior animals the suffixes are *lā*, male, and *vī* or *vī*, female. Sometimes the noun or, if it is dissyllabic, its last syllable, is reduplicated. Thus *gui-lā* (or *gui-gui-lā*), dog ; *gui-vī*, bitch. In the case of birds *rāng* may be substituted for *lā*, thus *wū-rāng* or *wū-lā*, a cock.

**Number.**—Number is only marked when it is not evident from the context. The plural is indicated by adding some word meaning heap, crowd, etc., such as *nī*, *bok*, *theng*, *yōng*. Thus *m'bā-nī*, clothes ; *rai-bok*, goods ; *n'dai sing-phō-theng*, these men ; *rai-yōng*, all goods, etc.

**Case.**—Cases are formed by suffixes.

The genitive always precedes the noun on which it is dependent. The nominative generally, and the accusative often takes no suffix. The suffix *ī*, denoting the agent, is usually added to the subject of a transitive verb. The vocative is expressed by the simple stem, or by adding the particle *ē*. The suffix of the genitive is often dropped. The usual suffixes are :—

*fē*, dative or accusative ;  
*nan, goi-nan*, ablative ;  
*nā*, genitive ;  
*goi, ī*, locative.

Examples of the various cases are the following:—

*Nominative*,— miyam wā-dai.

the-servant says.

ke-shā-i ga-wāfē ngū-dai . . . ga-wā-i miyam-bok-fē  
the-son his-father-to says the-father the-servants-to  
ngū-dai.  
says.

*Accusative*,— lākhop jō-ū.

a-ring give.

ngai khi-nā n'tā n'sā.  
I his house-to not-went.

kī miyam ai-mā-fē shī-gā-dai.  
he slave one calls.

*Dative*,— sī-dai-fē nāng peyen jō.  
him-to you feast give.

*Ablative*,— ngai nam-(goi-)nan lū-hā.  
I jungle-from got.

*Genitive*,— ga-nau-nā giyā.  
his-sister's shame.

sī-rōng li-min ma-dai.  
tiger's claws sharp-are.

*Locative*,— n'tā-goi makhai-mā ra-dai.  
house-in what matter-is.  
ma-nāp-i wū goi-dai.  
dawn-at cocks crow.

*Vocative*,— wā-ē, O father.

Other suffixes are: *dē*, in the direction of; *sī-rā* (or *tsī-rā*) and *da-pham-i*, with, by means of; *tha-rā*, *tha-rā-i*, together with; *tagui*, into; *tagui-i*, inside; *mason*, near, etc.

Often more than one suffix is added. Thus in the ablative the locative suffix *goi* generally precedes the ablative suffix *nan*. Further we find combinations like *mūng sī-dai-goi-nā*, of (the men) in that country, and so forth. When an adjective, pronoun or numeral follows a noun, the suffixes are added to the former, thus *sing-phō ai-mā-nā*, man one-of.

**Adjectives.**—Comparison is expressed by putting the noun in the ablative case, or by adding *n'lō*, than. The adjective may be repeated with *mang*, and, also, and *grau*, very, exceedingly, may be added. Thus—

gūm-rāng nan (or *n'lō*) ga-bā.  
a-horse than large

ōrā m'bā n'lō n'dai m'bā ning-nān mang ning-nān.  
that cloth than this cloth new and new.

The superlative degree is expressed in the same way, with *yōng-a*, all, thus,—

*yōng-a n'lō m'bā ga-jā.*  
all than cloth good.

The comparative is expressed by the use of different words in *ka-shā*, young; *yut*, younger: *dinglā* old; *lāt*, older.

**Numerals.**—The numerals are given in the list of words. Singphōs can count up to 10,000; above that they use terms such as 'very many.' There are no ordinals. The suffix *mā*, which is always added to *ai*, one, is often used to denote an approximate number, thus *khrū-mā*, about six. *M'phū* is also used in the same way.

**Pronouns.**—The following are the *personal pronouns* :—

*Singular*,—*ngai*, I; *nāng*, thou; *khī*, he, she, it; *ngai-nā*, *nyē-nā*, *nyē*, my; *nā-nā*, *nā*, thy; *khī-nā*, his, her.

*Plural*,—*ī*, we; *nī*, you; *khī-nī*, they.

Pronouns are inflected in the same way as substantives. The suffix of the agent is *gā*. It is sometimes added to the nominative. Thus *ngai-gā kāsī-dī sī-dai*, I starving, am dying. When a word denoting relationship governs the genitive of the second person, it is preceded by *n'* or *ning*, thus *nā ning-shā*, your son; *nā n'nau*, your brother.

The *reflexive pronoun* is *tingnāng*; thus, *ngai tingnāng dī-gā*, I myself will do it.

The *demonstrative pronouns* are *n'dai*, this; *sī-dai*, that; *ōrā-wā*, that, yonder. The plural is formed by adding *nī*. Instead of *sī-dai* we also find *dai*, thus *Sing-phō dai*, that man.

There is no *relative pronoun*. The participle ending in *dai* is used as a relative participle. Thus *Dhonirām-goi marī-dai kinsū*, the cow which was bought from Dhanirām. Sometimes also the interrogative pronoun is used as a relative. Thus,—

*ga-dai nāng-ī ma-sū-dī mang sī-dai-fē dūp rā*  
what boy lying even that beat necessary,

the boy that has told a lie, must be beaten.

The *interrogative pronouns* are *da-mā*, who? *makhai*, what? *ga-dē-na-wā*, which? *ga-dē-mā*, how much? how many? The interrogative particle *mā* is also often added to *makhai*. Thus *n'tā-goi makhai-mā ra-dai*, what is the matter in the house?

**Verbs.**—The roots *ngā* and *rai* are used to perform the office of a verb substantive; *tai* is 'to become', and the particle *rē* is used in the meaning 'is indeed.'

Verbs do not change for gender, number, or person. The mere root is freely used to denote the different tenses. Thus *nāng phā-mang n'dī*, you anything not-do, you do nothing; *khī makhai-mā sū*, what did he say; *dainī ngai n'sā*, to-day I will not go. But the different tenses are also formed by suffixes, as follows:—

The suffix of the *present tense* is *dai*, in form identical with the demonstrative pronoun, thus *dī-dai*, does; *ngā-dai*, is. This form is also commonly used as a historical present, thus *kinsū māt-dai*, the cow was lost.

The suffix of the *past tenses* is *hā*, to which *dai* may be added. Thus *bai-lā-hā*, brought back; *sū-hā-dai*, told. The past tenses of *ngā* and *rai*, to be, are also formed irregularly *ngāng-dai*, *rēng-dai*.

The suffix of the *future tense* is *ā*, in the first person also *gā*; thus, *khī sā-ā*, he will go; *ngai wā-ā* (or *wā-gā*), I will say.

The suffix of the *imperative* is *ū*, thus *jō-ū*, give. *Gá* may be added as in *sā-ū-gá*, let him go. When a pronoun of the first person is dependent on the imperative, the suffix *i* may be used, thus *ngai-fē yā-i*, give me. The prohibitive form is made by placing *khūm* or *phūng* before the imperative. See below, Negative particle.

The suffix of the *conditional* is *yāng*; thus, *māng dūp-yāng-gá*, if I beat the child. This tense is really an adverbial participle. A past conditional may be formed from the participle in *dī*, with *gá* added. Thus *ngai khī-fē mū-dī-gá*, if I had seen him.

The *infinitive* is formed without a suffix; thus, *ngai ngā mit-dai*, I wish to remain. The suffix of the infinitive of purpose is *a-joi*, thus *magap-a-joi*, in order to conceal.

The suffix *yāng* is also used in the sense of an *Adverbial participle*, thus *Dihong khā rap-yāng*, on crossing the river Dihong. The *Conjunctive participle* ends in *dī*; thus, *ngai sā-dī wā-gá*, I having gone will say. To denote continuance of an action this participle is repeated, and *krai* is then sometimes substituted for the first *dī*; thus, *tam-dī* (or *tam-krai*) *tam-dī*, having continually searched. The participle in *dī*, or the root of the verb, is very frequently used in the formation of compound tenses, thus *khī yūp-dī* (or *yūp*) *ngā-dai*, he is sleeping.

The suffix of the *Relative participle* is *dai*. See above Relative pronouns.

*Potentiality* is indicated by the word *ngūt*, thus *ngai pōn ngūt-ā*, I will be able to lift.

*Causatives* are formed by adding the verb *sī-nūn* (*tsī-nūn*) to the root, thus *Sing-phō dai khī-fē wā yā-sī-nūn-dai*, that man causes him to tend pigs. *Transitives* are formed by prefixing *sī* (*tsī*) to a root, thus *sī-krā*, to dry; *sī-krit*, to frighten.

*Compound verbs* are very extensively used. Compounds with *ngūt*, *sī-nūn*, and others have already been mentioned. Other instances are *bai-lū*, to get again; *yū-sā-dai*, he comes to see (*yū*), etc.

The *Negative particle* is a suppressed *n'* prefixed to the word, or, in compound verbs, to the second part of the compound; thus, *n'lū-dai*, does not get; *shā-n'sī-nūn-dai*, to eat not cause. For *n'ngā-dai*, is not, *ka-tā*, without, destitute, may be substituted. Thus, *nyē-nā yām ka-tā*, to me powder is not. With imperatives the particles *khūm* and *phūng* are used; thus, *khūm dūp-ū*, don't beat; *phūng sā-ū*, don't go.

The *Interrogative particles* are *i*, *mā*, and *khā*; thus, *nāng kā-sī-dai-i*, are you hungry? *Sāheb-fē mū-hā-khā*, did you see the Sahib? In alternative questions the particle *kūn* is used; thus, *nāng khī-fē dūp kūn n'dūp*, did you strike him or not? *khī nāng-goi dū kūn-i*, did he arrive here?

Any word may be treated as a verbal root and conjugated throughout; thus, *rai*, thing, matter, *rai-dai*, is; *māsū-dai*, is false; *ka-chī-hā*, it was cold. A noun, or, if dissyllabic, its last syllable, is occasionally repeated in the verb; thus, *manau-nau-dī*, dancing.

**Order of Words.**—The usual order of words is subject, direct object, indirect object, verb. In interrogative sentences the indirect object usually precedes the direct. Adjectives and numerals generally follow, but occasionally precede the noun. Adverbs generally precede adjectives and verbs.

The particles *nā* and *lō* are often added at the end of a sentence.

*Nā* is apparently a sort of persuasive particle, though often a mere expletive, and *lō* is apparently an emphatic, pure and simple.

Concerning other Singphō dialects we are acquainted with Southern Kachin and Kaori.<sup>1</sup> The differences to be found in the latter dialect are of relatively small importance. We have seen that even within the Assamese Singphō, soft and hard consonants are, to some extent, interchangeable. This fact accounts for a good deal of the dialectic differences between Eastern and Western Singphō. Thus Eastern *tūng*, Western *dūng*, to sit; Eastern *n'tai*, Western *n'dai*, that; Eastern *k'wā*, Western *ga-wā*, father. Or we find different prefixes used, thus Eastern *tūm-sū*, Western *kin-sū*, cow.

In the declension of nouns we find the following suffixes peculiar to Eastern Singphō :—

- jan*, nominative, Western *i*;
- phai, jai*, dative, Western *yē*;
- nai, dē-nai*, ablative, Western *nan, goi-nan* ;
- eh*, genitive, Western *nā* ;
- ū-ai*, vocative, Western *ē*.

The comparative particle is *thā-krau*, compare Western *grau*. The noun seems not to be inflected.

The Eastern numerals are the following :—

1, *l'ngai*; 2, *l'khaung*; 3, *m'hsūm*; 4, *m'li*; 5, *m'ngā*; 6, *krū*; 7, *hsa-nit*; 8, *m'sat* ;  
9, *ja-khū*; 10, *shi*; 11, *shi l'ngai*; 20, *khūm*; 30, *hsūm-shi*; 40, *m'li shi*; 100, *lā-sā* ;  
200, *mi-sā*; 300, *m'hsūm sā*; 1000, *khing-mi*. The only difference from Western Singphō is *l'ngai*, one, Western *ai*.

In the conjugation of verbs we may note the following suffixes :—

- present tenses *ai*, Western *dai* ;
- past tenses *hsa*, Western *hā* ;
- „ „ *ngüt-hsa*, Western *hā-dai* ;
- future *nā*, Western *ā* ;
- imperative *mū*, Western *ū*.

All these points are relatively unimportant, and Cushing is quite right when he says: ‘Considering the extent of the region occupied by this people, and the fact that they have been without books, the dialectic differences are less than might be expected. Many words are identical in all the dialects, while some words are peculiar to a single dialect. A large class of words exists, which have been subject to more or less dialectic change of form, but show clearly their original identity.’

The Kaori dialect forms a link between Northern Singphō and the Southern Dialect of Burma. The latter has been described by Messrs. Hertz and Hanson, and the student is referred to these handbooks for further information. I have added a translation of the Parable of the Prodigal Son in the Southern Dialect. It has been taken from the Rev. O. Hanson’s translation of the Gospel according to St. Luke, and an interlinear translation has been added.

<sup>1</sup> In the following I have altered Cushing’s transliteration so as to accord with the system used in the Survey. I have retained *hs* for aspirated *s*; *kh* German *ch*.

[No. I.]

## TIBETO-BURMAN FAMILY.

## KACHIN GROUP.

SINGPHŌ OR KACHIN.

## SPECIMEN I.

NOTE.—The apostrophe in words like *n'khong* indicates a very slight pause after the *n*, and before the rest of the word is spoken.

(DISTRICT, LAKHIMPUR.)

(F. J. Needham, Esq., 1896.)

Singphō aimā-nā keshā n'khong ngā-dai. Keshā kachī ga-wā  
*Man a-of sons two were.*<sup>1</sup> Son (*the*)-younger (*his*)-father  
 fē ngā-dai, 'nyē-nā man gadē-mā-ngā-dī-mang<sup>2</sup> jō-ū.' Deng ga-wā gam-dī  
 to says, 'my share whatever give.' Then father dividing  
 jō-dai. Ga-wā rai gam-jō-dī<sup>3</sup> n'thomī keshā kachī sibā  
 gives. Father property having-divided after son the-younger many  
 yā n'kring-di num chān goi dām<sup>4</sup> sā-hā-dai. Khi mūng sidai goi  
 days not-staying country a-far in to-visit has-gone. He country that in  
 khī-nā rai-bok<sup>5</sup> kām-mō-kām-rūm-shā-thūm-hā-dai. Rai-bok<sup>6</sup> yōng rūm-shā-thūm  
 his goods has-wasted. Goods all wasting  
 n'thomī mūng sidai goi khū gabā rai-hā-dai. Khi shā-phā n'ngā-  
 after country that in famine a-great has-occurred. He food not-been-  
 hā-dai khi mūng-sidai-goi-nā singphō aimā goi mūngli-dī sā-dai. Singphō  
 has he country-that-on-of man a with work-to-do goes. Man  
 dai khī-fē nā goi wā yā-sinūn-dai. Khi wā-nā 'ngām mang  
 that him the-fields in swine to-tend-orders. He pigs' husks even  
 lū-dī-mang shā-phā dai-dī shā n'lū-dai. Khi mit  
 getting-even (would-have)-eaten-(them) but food (he)-not-gets. He coming-to-himself  
 n'thomī wā-dai, 'nyē wā-nā miyam lō-lō shā lū-dī chandi ngai-gā  
 after says, 'my father's slaves heaps to-eat getting to-spare I  
 kāsī-dī<sup>7</sup> sī-dai. Ngai wā goi sā-dī wā-gā, "wāē, ngai niyon  
 hungering dying-am. I father to going will-say, "father, I against  
 Phrā-goi dai-n'thomī nāng-goi phit-hā; nā-nā ningshā dai-n'thēkā;  
 God-to also you-to sinned; your son am-not-fit(to-be);  
 ngai-fē miyam sitai lau-ū." Deng khī wā-fē-goi sā-dai. Ga-wā-wā  
 me a-slave as take." Then he father-in-to goes. His-father

<sup>1</sup> Here, as elsewhere, the present tense is used instead of the past. Singphōs are very careless in their use of these tenses, especially when the past meaning can be gathered from the context.

<sup>2</sup> *Gadē-mā* = as many as, *ngā-dī* = being (*ngā* substantive verb, to be, with past participle suffix *dī* added), so that *gadē-mā-ngā-dī-mang* means 'as many as being even' (*mang* = even, and).

<sup>3</sup> *Gam-jō-dī* is a compound verb: *gam*, to divide; *jō*, to give.

<sup>4</sup> *Dām* means to stroll, visit, etc.

<sup>5</sup> *Bok* is the plural suffix.

<sup>6</sup> *Kāsī* = hunger; *dī* = past participle suffix; *sī* = die, with present tense suffix, *dai*, attached; so that *kāsī-dī sī-dai* means 'hungering am dying.'

khī-fē chān-da-goi mū-dī n'gā-hā lagat-sā-dī dū jūm-dī pūp-dai.  
 him a-distance-at seeing pitied-(him)-(and) run-going (his)-neck falling kisses.  
 Keshā-i<sup>1</sup> ga-wā-fē ngū-dai, 'Wāē, ngai niyon Phrā-fē mang nāng-fē  
 The-son his-father-to says, 'Father, I against God-to also yourself-to  
 mang phit-hā, ngai nā-nā ningshā n'thēkā.' Deng-i khī-nā ga-wā-i  
 also sinned, I your son am-not-fit-(to-be).' Then his his-father  
 miyam-bok-fē ngū-dai, 'yōnga n'lō m'bā gajā lau-dī, khī-fē  
 slave-company-to says, 'all than cloth good having-brought him-to  
 cha-fūn-ū;<sup>2</sup> latā goi lākchop jō-ū, lagōng goi lēvē  
 put-(it)-(upon); (his)-finger upon a-ring give, (his)-feet upon shoes  
 degrā-jō-ū; I-bok lū-shā sīpiō-gā, n'dai-ning-khānī nyē shā  
 put; We drink-eat (and)-be-merry-will, for my son  
 sī-dai, yā krūng-di-ngā-dai; khī māt-dī, bai-prū-lū-dai.' Deng-i  
 dead-that-was, now alive-is; he lost-being, again-found-is.' Then  
 khī-nī piō-dī-ngā-hā.  
 they merry-made.

Deng keshā gabā nā goi ngā-dai. Khī wā-dī<sup>3</sup>  
 At-that-time son the-elder the-fields in is. He on-returning  
 n'tā mason dū-dai ning-chin-dai manau-nau-dī nang-dai. Khī  
 (the)-house near on-arriving singing (and)-dancing hears. He  
 miyam aimā-fē<sup>4</sup> shīgā-dī san-dai, 'n'tā goi makhai-mā-ra-dai?' Miyam  
 slave a-to calling asks (him), '(our) house in what-is-the-matter?' The-slave  
 wā-dai, 'nā ning-nau-fē gajā-dī bai-lū; sīdai-ning-khānī nā ning-wā  
 says, 'your your-brother well-being recovered; this-reason-for your your-father  
 lū-shā jō-dai.' Deng-i khī pot-dī n'tā tagui n'shāng-dai.  
 drinking-eating giving-is.' Then he angering (the)-house inside not-enter-does.  
 Deng-i ga-wā sing-gani dū-dī keshā-fē pom-dī shīgā-dī. Keshā gabā  
 Then his-father outside coming the-son-to entreating called. Son the-elder  
 nyē wā-fē wā-dai, 'wāē, ngai n'theng-ning nā mūngli dī-dai, galoi-yang  
 my father-to says, 'father, I many-years your work doing-am, ever  
 mang nā gā n'makau-dai.<sup>5</sup> Dai-di-mang, nāng ngai-fē bainam-keshā<sup>6</sup>  
 and your commands not-transgressed. Notwithstanding, you me-to kid  
 aimā mang nūmnang tharā-i shā-n'sinūn-dai.<sup>7</sup> Nā ning-shā kachi  
 one even my-friends with to-eat-do-not-order. Your son younger

<sup>1</sup> The i in *keshā-i* is merely the nominative particle.

<sup>2</sup> *Cha-fūn* means 'to put on' clothes.

<sup>3</sup> *Wā-dī dū-dai* is a compound verb. *Wā* = return, *dū* = arrive.

<sup>4</sup> *Fē* = dative case suffl.

<sup>5</sup> *Makau* means to throw away, abandon, etc.

<sup>6</sup> *Bainam* = goat, *keshā* = young, *bainam-keshā* = kid.

<sup>7</sup> *Sinūn* is a causal imperative verb. The literal rendering of the passage being *dai-di-mang* = nevertheless, *nāng* =

<sup>\*</sup> you, *ngai-fē* = me-to, *bainam-keshā* = a kid, *mang* = even, *nūmnang tharā-i* = with friends, *shā-n'sinūn-dai* = to eat do not order.

rai yōng shā-simā-dī mang sīdai-fē nāng peyen jō.' Deng-i khī kī-nā  
 (his)-goods all having-wasted although to-him you a-feast give.' Then he his  
 ke-s hā-fē ngū-dai, 'ke-shāē, nāng-gā<sup>1</sup> nong ngai-tharā ngā-dai; nyē-nā rai yōng  
 son-to says, 'son, you always me-with are; my property all  
 nā-nā rē. I ong-phā, dai-ning-khānī nā ning-nau sī-dī,  
 yours is indeed. We should-be-merry for your your-brother being-dead,  
 yā krūng-dī ngā-dai; khī māt-dī, bai-lū-hā-dai.'  
 now living is; he lost-being, found-has-been.'

<sup>1</sup> Gā is here an emphatic personal pronoun suffix.

[No. 2.]

## TIBETO-BURMAN FAMILY.

## KACHIN GROUP.

SINGPHŌ OR KACHIN.

## SPECIMEN II.

(F. J. Needham, Esq., 1899.)

(DISTRICT LAKHIMPUR.)

N'dai trā māsū-dai. Ngai khī-nā n'tā phāmang lagū n'sā.<sup>1</sup>  
*This case false-is. I his house anything to-steal not-went.*

Gā-gā n'dai rē.<sup>2</sup> Lining-mā nyē-nā Dhonirām goi mari-dai kinsū  
*Facts these are-indeed. Last-year my Dhanirām from purchased cow*

māt-dai. Kinsū n'dai ngai sīron-dī rem-dī mang, moi-nā numdū-nā  
*lost-is. Cow this I carefully having-kept though, former owner's*

n'tā goi yā-yā phrong-dī-ngā-dai.<sup>3</sup> Sidai-ning-khānī ngai nong-nong  
*house to often fled. On-that-account I always*

sā-dī bai-lā-hā. Dhonirām-nā sū-dai sinī goi nyē-nā kinsū  
*going brought-back. Dhanirām's saying day on my cow*

sā-di-kūn ngā-di<sup>4</sup> ngai khī-nā n'tā goi sā-hā-dai. Sidai-yang jān-khab  
*gone-or-not saying I his house to have-gone. At-that-time sunset*

ningdimi. Nyē-nā kinsū khī-nā shōnī ngā-dai-kūn ngā-di ngai khī-nā  
*after. My cow his compound is-or-not saying I his*

shōnī goi dām-hā-dai. Tengi (or dengi) khī-nā ga-nau sī-masat-ning  
*compound in have-strolled. Then his his-sister 18-years-(old)*

makhon Maloti khī-nā latā goi n'chin eng lāng-dī shōnī  
*young-woman Mālatī her hand in water jug carrying the-compound*

goi prū-dai. Tengi aidi n'chin-hā. Ngai khī-fē n'mit-hā.  
*to arrives. Then (it-was)-still dark. I her not-noticed.*

Dai-di-mang khī-gā<sup>5</sup> ngai-fē khī magā-goi sā mü-dai. Khī ngai-fē  
*Even-so she me her direction-to go sees. She me*

lasop sē-dū-di krit-dī sabam-hā-dai. N'tā-nā singphō-bok  
*a-ghost imagining been-frightened has-screamed. The-house-of people company*

Dhonirām tharā sā-dī ngai-fē garūn-dī wā, 'nāng Maloti yū sā-dai.'  
*Dhanirām with coming me seizing said, 'you Mālatī to-see come.'*

<sup>1</sup> *Lagū* is root of the verb 'to steal.' *Sā* is root of verb 'to go.' The infinitive suffix of the former, and the past tense suffix of the latter, are omitted, as is common in Singphō.

<sup>2</sup> *Rē* is a verb of emphatic assertion equivalent to the Bengali *ৰে*.

<sup>3</sup> *Phrong-dī-ngā-dai* is a compound verb meaning, literally, 'having fled is.'

<sup>4</sup> *Kūn* is a particle denoting uncertainty. *Sādi-kūn* is 'gone whether,' *ngā-di*, saying; like the Assamese *gādie buliyā*.

<sup>5</sup> *Gā* is used here as an emphatic personal pronoun suffix.

Gā-sīdai      Dhonirām      polis      goi      sū-hā-dai,      sū-di-mang<sup>1</sup>      ning-dimī      rung  
*Story-this      Dhanirām the-police to has-told, though afterwards court*  
 goi      Dhonirām      khi-nā      ga-nau-nā      giyā      magap      ajoī      wā-dai      ngai      khi-nā  
*in      Dhanirām his his-sister's shame hide to says I his*  
 mamung      lagū      sā-dai,      Malotī      ngai-fē      phūn      goi      singoi      mü-hā-dai.  
*mangoes (to)-steal come, Mālatī me tree up first has-seen.*

<sup>1</sup> Literally, 'saying (this) although.'

[No. 3.]

## TIBETO-BURMAN FAMILY.

## KACHIN GROUP.

## KACHIN.

## SOUTHERN DIALECT.

(Rev. O. Hanson, 1896.)

Ma-shā la-ngai-mi sha-dang shā la-khāng lu-ai. Shan tha ka-shā  
 Man one male child two had. Them among son  
 ka-ji ma-thang ka-wā-phe tsun-wu-ai-gā, 'Ngai la-ang-ai a-rai dā  
 small which father-to said, 'I getting property share  
 gā ngai-phe ka-ran-yā-e,' ngu-wu-ai. Sha-loi shan-phe dai a-rai  
 that me-to divide-give,' said. Then them-to that property  
 ka-ran-yā-mu-ai. Dai phang nthoi ga-de-nā-yang ka-shā ka-ji-gā  
 divided-gave. That after days how-many-after-when son small  
 a-rai ma-khra ka-khyin-gum-din-lā-nnā tsan-tsan mung de sa-nthām  
 property all collected-gathered-taken-having far-far country to gone-having  
 dai sha-rā ē ngang-ngā-ai-rai-nnā shi a-rai ginlut mat-lu-ai.  
 that place in riotously-lived-having his property all(?) lost-was.  
 Lu-ma-lu sha-mat-kau-ai-sha-loi, dai mung ē khu  
 Substance wasted-thrown-away-when, that country in famine  
 ka-bā-wā-ai-rai-nnā shi-gā ma-tsān mat-wā-ai. Sha-loi shi sā-nnā dai  
 great-become-having he helpless exhausted-became. Then he going that  
 mung nā ma-shā la-ngai-mi kā sha-myet-sha-nat-ngā-ai. Dai wā-chyām-gā,  
 country of man one with took-shelter. That man,  
 'wā rem-u-gā,' shi-a prang de shi-phe sha-ngun-dat-wu-ai. Sha-loi wā-ni  
 'pigs tend,' his fields to him sent-let-go. Then pigs  
 shā-ai sha-pre-phe shi shā-ma-yū-khrā-khrā-rai-ngā-ti-mung ga-de-ai-muk shi-phe  
 eaten plants he to-eat-wished-although anyone him-to  
 n-jā-mu-ai. Dai sha-loi shi myit-dum-myit-phrang-nnā tsun-ai-gā, 'Nyē wā-ā  
 not-gave. That time he mind-conscious-mind-awakened said, My father  
 sha-brai shā-ai-ni ga-de-wā-rai-ti-mung khru-khru kat-kat shā-lu-mā-ai,  
 wages eating how-many-being-even satisfied-satisfied enough-enough eat-can,  
 ngai-chyām-gā nang-ē khu-khu-ai-the then-byak-ai khrum-ngā-nngai  
 I-on-the-other-hand here hungering-with ruined-spoiled-being suffering-am.  
 Ngai rāt-nnā nyē wā phang-de wā-nthām shi-phe ning ngai ngu-nā-we-ai,  
 I arising my father to returning him-to thus I say-will,  
 "Wā-ē, la-mu gā-phe mung, nā-ā man ē mung ngai shut-ni-ai,  
 "Father-O, heaven's word-against also, thy face in also I sinned,

nā n-shā ngu-nā ngai phā n-ging-n-dan-nngai; nā-ā sha-brai shā-ai  
*thy thy-son say-to I any-how not-worthy-not-fit-am; thy wages eating*  
 ma-shā la-ngai-mi-phe zān ngai-phe tān-dā-e-lā,"' ngā-ai. Sha-loi shi rāt-nnā  
*man one as me appoint-me,"' said. Then he arising*  
 shi-ā ka-wā kā du-wā-ai. Shi tsan-tsan nā rai-ngā-yang, shi-ā ka-wā  
*his father to came. He far-far yet was-when, his father*  
 shi-phe khap-mu-nnā, ma-tsān-dum-ai myit the gat-sā-wā-nthām shi-ā du  
*him getting-sight-of, helpless-feeling mind with running-going his neck*  
 thā noi-gin-shum-let shi-phe pup-wu-ai. Dai ka-shā chyām shi-phe  
*on hanging-grasping him kissed. That son in-his-turn him-to*  
 tsun-wu-ai-gā, 'Wā-ē, la-mu gā-phe mung, nā-ā man-ē mung ngai  
*said, 'Father-O, heaven's word-to also, thy sight-in also I*  
 shut-ni-ai; nā n-shā ngu-nā ngai phā n-ging n-dan-nngai, nā-ā sha-brai  
*sinned; thy son say-to I any-how not-worthy not-fit-am, thy wages*  
 shā-ai ma-shā la-ngai-mi-phe zān ngai-phe tān-dā-e-lā,' ngu-wu-ai. Dai  
*eating man one as me make-me,"' said. That*  
 ka-wā shi-ā ma-yām-ni-phe tsun-mu-ai-chyām-gā, 'Reng-thum-ai nbā  
*father his servants-to said-in-his-turn, 'Good-perfectly-being cloth*  
 ā-la-wan lā-wā-nnā shi-phe ja-phun-ma-ru, shi-ā la-tā thā mung la-chyāp  
*quickly taking-coming him cause-to-wear, his hand on also ring*  
 chyāp-yā-ma-ru, la-gā thā mung kyep-din din-yā-ma-ru, kān-da-ai dum-su  
*to-wear-give, foot on also shoes to-put-on-give, fatted-being cow*  
 ka-shā mung la-sat-nthām, an-thē shā-let ka-bu-gā-rā-ngā-gā, ka-ning-rai-nme-lā,  
*young also taking-killing, we eating happy-glad-be-will, because (lit. how?),*  
 ndai ngai shā-gā si-mat-ai, yā-bai khrung-sa-li-ai, mat-mat-ai mung  
*this my son dead-lost-was, now-again alive-came, lost-was also*  
 yā-bai mu-lu-se-ai,' ngu-mu-ai. Sha-loi shan-thē ka-bu-gā-rā  
*now-again to-see-able-I-was,' he-said. Then they happy-glad*  
 rai-ngā-mā-ai.  
*being-were.*

Shi-ā ka-shā ka-bā-chyām-gā yi-de ngā-ngā-ai. Shi wā-nnā  
*His son big-on-the-other-hand paddy-land-in was. He returning*  
 ntā-ē du-ma-gang-ai sha-loi dum-ai the ka-ai mung shi nā-wu-ai.  
*house-to coming-approaching when playing and dancing also he heard.*  
 Dai-ma-jā mā la-ngai-mi-phe shi sha-gā-lā-nnā 'Dai phā rai-ngā-ai-kun?'  
*Therefore servant one he calling 'That what is?'*  
 shi-phe sau-wu-ai. Shi-chyām shi-phe tsun-wu-ai-gā, 'Nā n-nau  
*him asked. He-again him-to said, 'Thy thy-younger-brother*  
 du-wā-rā-ai-rai-nnā, nā n-wā mung shi-kham ka-jā-ngā-ai-phe khap-mu-  
*come-arrived-having, thy thy-father also him well-being received-sav-*

lā-wu-ai-ma-jā dai kān-da-ai dumsu ka-shā-phe sat-nu-ai,' ngu-wu-ai.  
 again-because that fatted cow young killing-was,' said.  
 Shi-chyān-gā ma-sin-pāt-nnā nkhu-de n-shang-wā-khrā-ai. Shi-ā ka-wā  
 He-again mind-angry-getting inside not-to-enter-agreed. His father  
 ma-thang pru-sā-nnā shi-phe nem-lā-wu-ai. Than-let shi-ā ka-wā-phe  
 therefore(?) out-coming him entreated. Answering his father-to  
 shi tsun-wu-ai-gā, 'Yu-u, nde-nlā ning tup nā-ā nchyang amu ngai  
 he said, 'Behold, these years all thy service work I  
 ga-lā-ni-ai, nang tān-dā-ai khu ga-loi-mung ngai n-lai-nngai, rai-ti-mung  
 did, thy established path any-time I not-transgressed, nevertheless  
 nyē jingkhu-ni the rau ngai-phe pyā-pyā-rai-ngā-u-gā bainam ka-shā  
 my friends with together me-for rejoicing-for goat young  
 la-ngai-mi lang-mi-muk nang ngai-phe n-jā-ndai; sha-wā-num-ni the ka-nān-nnā  
 one once-even thou me-to not-gavest; public-women with associating  
 nā-ā a-rai ginlut kau-ai, ndai nshā wā-du-jang-chyām-gā shi ma-tu  
 thy property all(?) threw-away, this thy-son returned-came-when-but him for  
 dai kān-dā-ai dumsu ka-shā nang sat-ndai,' ngu-wu-ai. Shi-phe shi  
 that fatted cow young thou killed-hast,' said. Him-to he  
 tsun-wu-ai-gā, 'Ngai shā ē, nang-gā tut-tut ngai the rau ā-ngā-ngā-dai,  
 answered, 'My son O, thou always me with together continually-art,  
 my-ā a-rai ngā-ma-ngā nā-ā a-rai rai-ngā-ai; rai-ti-mung pyā-ai-the  
 my property all-that-is thy property is; how-ever happy-being  
 ka-bu-ga-rā rai mai-ngā-ai; ka-ning-rai-nme-lā ndai nā n'nau-gā si-mat-ai  
 happy-glad to-be proper-is; because this thy brother dead-was  
 yā-bai khrung-sa-lit-dai, mat-mat-ai-mung yā-bai mu-lā-nu-ai,' ngū-wu-ai  
 now-again alive-came, lost-was-also now-again saw-again,' told  
 ngā-ai.  
 said.

English.	Singphō (Lakhimpur).
1. One . . . .	Ai.
2. Two . . . .	N'khong.
3. Three . . . .	Masūm.
4. Four . . . .	Mali.
5. Five . . . .	Mangā.
6. Six . . . .	Khrū.
7. Seven . . . .	Sinit.
8. Eight . . . .	Masat.
9. Nine . . . .	Cha'kū.
10. Ten . . . .	Sī or tsI.
11. Twenty . . . .	Khūn.
12. Fifty . . . .	Mangā sl.
13. Hundred . . . .	La'chā.
14. I . . . .	Ngai.
15. Of me . . . .	Ngai-nā or
16. Mine . . . .	Nyē-nā.
17. We . . . .	I.
18. Of us . . . .	I-nā.
19. Our . . . .	
20. Thou . . . .	Nāng.
21. Of thee . . . .	Nā-nā or
22. Thine . . . .	nā.
23. You . . . .	Nl.
24. Of you . . . .	Nl-nā.
25. Your . . . .	Nl-nā.

English.	Singphō.
26. He . . . .	Khi.
27. Of him . . . .	{ Khi-nā.
28. His . . . .	
29. They . . . .	Khi-ni.
30. Of them . . . .	{ Khi-ni-nā.
31. Their . . . .	
32. Hand . . . .	Latā.
33. Foot . . . .	Lagōng.
34. Nose . . . .	Nādi.
35. Eye . . . .	Mit.
36. Mouth . . . .	Ning gūp.
37. Tooth . . . .	Wā.
38. Ear . . . .	Nā.
39. Hair . . . .	Karā.
40. Head . . . .	Bōng.
41. Tongue . . . .	Singlet.
42. Belly . . . .	Kan.
43. Back . . . .	Singmāng.
44. Iron . . . .	M'phrl.
45. Gold . . . .	Jā.
46. Silver . . . .	Kūmphrōng.
47. Father . . . .	Wa.
48. Mother . . . .	Nū.
49. Brother . . . .	Nan.
50. Sister . . . .	Nau.
51. Man . . . .	Singphō or tsinphō.
52. Woman . . . .	Nūmshā.

English.	Singphō.
53. Wife . . . .	Nūmshā.
54. Child . . . .	Māng.
55. Son . . . .	Lā-shā māng ( <i>male child</i> ).
56. Daughter . . . .	Nūmshā māng ( <i>female child</i> ).
57. Slave . . . .	Miyam.
58. Cultivator . . . .	No word.
59. Shepherd . . . .	No word.
60. God . . . .	Phrā ( <i>Khāmpī word</i> ).
61. Devil . . . .	Nat ( <i>evil spirit</i> ).
62. Sun . . . .	Jān.
63. Moon . . . .	Sitā.
64. Star . . . .	Tsigan.
65. Fire . . . .	Wan.
66. Water . . . .	N'chin.
67. House . . . .	N'tā.
68. Horse . . . .	Gumrāng.
69. Cow . . . .	Kinstū.
70. Dog . . . .	Gui.
71. Cat . . . .	Ningyau.
72. Cock . . . .	Wū.
73. Duck . . . .	Kaipet.
74. Ass . . . .	No word.
75. Camel . . . .	No word.
76. Bird . . . .	Wū.
77. Go . . . .	Sa = <i>to pass from one place to another</i> .
78. Eat . . . .	Shā.
79. Sit . . . .	Dūng.

English.	Singphō.
80. Come . . .	Sā.
81. Beat . . .	Dūp.
82. Stand . . .	Chāp = <i>stand up</i> (Miri).
83. Die . . .	Si. ( <i>Same as Miri.</i> )
84. Give . . .	Yā, also jō.
85. Run . . .	Lagat.
86. Up . . .	Ning-sāng.
87. Near . . .	Ni or masōn.
88. Down . . .	Katā.
89. Far . . .	Chān.
90. Before . . .	Singoil.
91. Behind . . .	Ningdimi.
92. Who . . .	Damā.
93. What . . .	Makhai.
94. Why . . .	Makhai dī.
95. And . . .	Mang.
96. But . . .	<i>Made by using participle.</i>
97. If . . .	<i>Ditto.</i>
98. Yes . . .	Rai-dai or rō ( <i>substantive verbs</i> ).
99. No . . .	N'rō.
100. Alas . . .	<i>No word.</i>
101. A father . . .	Wā.
102. Of a father . . .	Wā-nā.
103. To a father . . .	Wā-goi.
104. From a father . . .	Wā-nan.
105. Two fathers . . .	Wā n'khong.
106. Fathers . . .	Wā bok.

English.	Singphō.
107. Of fathers . .	Wā bok-nā.
108. To fathers . .	Wā bok-goi.
109. From fathers . .	Wā bok-nan.
110. A daughter . .	Nūmshā māng.
111. Of a daughter . .	Nūmshā māng-nā.
112. To a daughter . .	Nūmshā māng-goi.
113. From a daughter . .	Nūmshā māng-nan.
114. Two daughters . .	Nūmshā māng n'khong.
115. Daughters . .	Nūmshā māng bok.
116. Of daughters . .	Nūmshā māng bok-nā.
117. To daughters . .	Nūmshā māng bok-goi.
118. From daughters . .	Nūmshā māng bok-nan.
119. A good man . .	Singphō gajā.
120. Of a good man . .	Singphō gajā-nā.
121. To a good man . .	Singphō gajā-goi.
122. From a good man . .	Singphō gajā-nan.
123. Two good men . .	Singphō gajā n'khong.
124. Good men . .	Singphō gajā bok.
125. Of good men . .	Singphō gajā bok-nā.
126. To good men . .	Singphō gajā bok-goi.
127. From good men . .	Singphō gajā bok-nan.
128. A good woman . .	Nūmshā gajā.
129. A bad boy . .	Māng n'gajā.
130. Good women . .	Nūmshā gajā bok.
131. A bad girl . .	Nūmshā māng n'gajā = <i>female child not good.</i>
132. Good . .	Gajā.
133. Better . .	Gajā grau.

English.	Singphō.
134. Best . . .	Yōnga n'lō gajā ( <i>all than good</i> ).
135. High . . .	Chā.
136. Higher . . .	Chā grau.
137. Highest . . .	Yōnga n'lō chā.
138. A horse . . .	Gūmrāng.
139. A mare . . .	Gūmrāng nūmshā.
140. Horses . . .	Gūmrāng bok.
141. Mares . . .	Gūmrāng nūmshā bok.
142. A bull . . .	Ken-sū lā.
143. A cow . . .	Ken-sū vi.
144. Bulls . . .	Ken-sū lā bok.
145. Cows . . .	Ken-sū vi bok.
146. A dog . . .	Gui lā.
147. A bitch . . .	Gui vi.
148. Dogs . . .	Gui lā bok.
149. Bitches . . .	Gui vi bok.
150. A he goat . . .	Bainam lā.
151. A female goat . . .	Bainam vi.
152. Goats . . .	Bainam bok.
153. A male deer . . .	<i>No general name.</i>
154. A female deer . . .	.....
155. Deer . . .	.....
156. I am . . .	Ngai ngā.
157. Thou art . . .	Nāng ngā.
158. He is . . .	Khl ngā.
159. We are . . .	I ngā.
160. You are . . .	Ni ngā.

English.	Singphô.
161. They are . . .	Khi-ni ngā.
162. I was . . .	Ngai ngā hā.
163. Thou wast . . .	Nāng ngā hā.
164. He was . . .	Khi ngā hā.
165. We were . . .	I ngā hā.
166. You were . . .	Ni ngā hā.
167. They were . . .	Khi-ni ngā hā.
168. Be . . .	Ngā-ū.
169. To be . . .	Ngā.
170. Being . . .	Ngā-yāng.
171. Having been . . .	Ngā-di.
172. I may be . . .	.....
173. I shall be . . .	Ngai ngā-ā.
174. I should be . . .	.....
175. Beat . . .	Dūp.
176. To beat . . .	Same.
177. Beating . . .	Dūp dai.
178. Having beaten . . .	Dūp di.
179. I beat . . .	Ngai dūp.
180. Thou beatest . . .	Nāng dūp.
181. He beats . . .	Khi dūp.
182. We beat . . .	I dūp.
183. You beat . . .	Ni dūp.
184. They beat . . .	Khi-ni dūp.
185. I beat ( <i>Past Tense</i> ) . . .	Ngai dūp-hā.
186. Thou beatest ( <i>Past Tense</i> ). . .	Nāng dūp-hā.
187. He beat ( <i>Past Tense</i> ) . . .	Khi dūp-hā.

English.	Singphô.
188. We beat ( <i>Past Tense</i> ) .	I dûp-hâ.
189. You beat ( <i>Past Tense</i> )	Nî dûp-hâ.
190. They beat ( <i>Past Tense</i> )	Khi-nî dûp-hâ.
191. I am beating . . .	Ngai dûp-di ngâ-dai.
192. I was beating . . .	Ngai dûp-di ngâ-hâ.
193. I had beaten . . .	Ngai dûp-hâ-dai ( <i>I beat, or had beaten</i> ).
194. I may beat . . .	.....
195. I shall beat . . .	Ngai dûp-â.
196. Thou wilt beat . . .	Nâng dûp-â.
197. He will beat . . .	Khi dûp-â.
198. We shall beat . . .	I dûp-â.
199. You will beat . . .	Nî dûp-â.
200. They will beat . . .	Khi-nî dûp-â.
201. I should beat . . .	.....
202. I am beaten . . .	.....
203. I was beaten . . .	.....
204. I shall be beaten . . .	.....
205. I go . . .	Ngai sâ-dai or ngai sa.
206. Thou goest . . .	Nâng sâ-dai.
207. He goes . . .	Khi sâ-dai.
208. We go . . .	I sâ-dai.
209. You go . . .	Nî sâ-dai.
210. They go . . .	Khi-nî sâ-dai.
211. I want . . .	Ngai sâ-hâ or sâ-hâ-dai.
212. Thou wentest . . .	Nâng sâ-ha.
213. He went . . .	Khi sâ-hâ.
214. We went . . .	I sâ-hâ.

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